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VOL. 31

CHICAGO, ILL., NOV. 12, 1904.

NO. 781

The National Spiritualists' Association.

United States of America and Dominion of Canada, Twelfth Annual Convention, Held in The Temple of Spiritualism, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

There appears in this week's issue a continuance of the report of the Proceedings of the National Spiritualists' Association, held at St. Louis, Mo., giving the entire doings of the delegates; the only Spiritualist paper that has seen fit to do this; showing conclusively that The Progressive Thinker leads in all things that pertain to the advancement of Spiritualism. The two papers combined, No. 779 (which contains the reports of various officers), and this issue, No. 781, should be carefully filed away for future reference. They will prove invaluable.

Twelfth annual convention of the National Spiritualists' Association of the United States of America and the Dominion of Canada, in The Temple of Spiritualism, 3015 Pine street, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

Officers and Trustees:
Harrison D. Barrett, president, Canaan, Maine.
Dr. George B. Barne, vice-president, Chicago, Ill.
Mrs. Mary T. Longley, secretary, Washington, D. C.
Theodore J. Mayer, treasurer, Washington, D. C.
I. C. Evans, Washington, D. C.
Hon. Alonzo Thompson, Fullerton, Neb.
Cassius L. Stevens, Pittsburg, Pa.
Thomas Grimshaw, St. Louis, Mo.
Mrs. Carrie E. S. Twing, Westfield, N. Y.

Officers of the Convention:
Rev. W. J. Colville, reading clerk.
I. C. Evans, stenographer and assistant secretary.
Mrs. C. C. Harcastle, musical director.
J. H. Humphreys, sergeant-at-arms.
Julius Goedecke, ticket-seller.
Louis Weiler, door-keeper.

The informal opening of the 12th annual convention of the National Spiritualists' Association took the form of a reception to delegates and visiting Spiritualists and was held in the handsome temple of the First Spiritualist Society at 3015 Pine street, St. Louis, on Monday evening, October 17, 1904. The committee in charge of this part of the evening was Mrs. M. T. Longley, chairman; Mrs. M. C. Barrett; Mrs. I. C. Evans; Mrs. C. L. Stevens; Mrs. Thomas Grimshaw; Mrs. Carrie E. S. Twing; Mrs. B. F. Fohl; Mrs. K. H. Hart; Mrs. Chas. Brown; Miss Hattie Hinton; Mrs. E. B. Price.

After general hand-shaking and spoken greetings, President Barrett called the meeting to order, and a programme of music and short speeches was greatly enjoyed, among those heard from being Mr. Hutchinson, a veteran survivor of the old Hutchinson family of singers; Mr. Barrett; Mrs. M. T. Longley; Mrs. M. C. Barrett; Mrs. I. C. Evans; Mrs. C. L. Stevens; Mrs. Thomas Grimshaw; Mrs. Carrie E. S. Twing; Mrs. B. F. Fohl; Mrs. K. H. Hart; Mrs. Chas. Brown; Miss Hattie Hinton; Mrs. E. B. Price.

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work, in order that healthy growth can be stimulated.
The committee thinks that the weak recognition of the value of the N. S. A. missionary work demands of this body that the state associations be urged to care for the missionary work in their separate states, and that a special agent be appointed by the executive board of the N. S. A. to visit the auxiliaries of this association and of the state associations, and strengthen them; and so far as possible the N. S. A. shall send to unorganized states special missionaries for propaganda, when ever possible to secure such effort.

We approve of the recommendation to continue Brother Hudson Tuttle as Editor-at-Large for another year. (Adopted by a rising vote.)
We approve of the recommendation to hold mass-meetings in connection with state associations and to make a division of receipts with said auxiliaries. These meetings to be under the management of the executive board of the N. S. A., to be held when possible in large cities in which there are no local societies and in states where there are no state associations.

We approve of the suggestion to thank the passenger associations of the various railways for courtesies extended to our representative ministers, and suggest that the N. S. A. secretary address a proper letter to the names mentioned.
We approve of the raising and disbursing of a pension fund to provide for our indigent speakers and mediums, and suggest that the executive board continue to make appeals to enlarge that fund, and that the said board shall have power to pension any and all worthy workers in aid.

We fully concur in the commendations of the work done by the superintendent of the lyceums and recommend the executive board to continue the office of lyceum superintendent, with John W. Ring as national superintendent.
We approve of the moral and financial support of the Morris Pratt Institute, by the Spiritualists at large, and recommend that the executive board shall have power to exercise their best judgment with regard to further donations from the N. S. A.

Your committee feels it is best to make no recommendations with regard to the Usages report.
We urge the president's recommendation to cooperate with the camp-meeting associations, and endorse the suggestion to urge said camps to provide for N. S. A. days during their camping seasons. We approve of his suggestion that the N. S. A. secretary shall extend thanks to the camp associations and to create a "heart to heart" correspondence with them. We do not approve of sending a special representative to the board of trustees of the camps at their winter sessions.

We approve of the president's recommendation to set aside a special hour during this convention to consider the interests of local societies.
We approve of the tendency to secure speakers for longer terms of service than is now generally in vogue with local societies.

Your committee endorses the request for a bold, brave and vigorous warfare against counterfeit membership and recommend that each auxiliary of the N. S. A. shall employ only such mediums as may be well authenticated by associate societies. We earnestly appeal to our auxiliaries for self-protection by correspondence to defend the genuine and true, and to condemn the nefarious.

We cheerfully approve of thanking such all of our Spiritualist papers that shall wisely and energetically protect our cause from base people.
Your committee refers the consideration of the president's report on necrology, to the committee on resolutions.

We endorse the recommendation that the incoming president shall compile a Book of Spiritualism in accordance with the resolution adopted at a previous convention, and as yet not completed.
The recommendation to push on the work of compiling the History of Spiritualism is approved by your committee. Any necessary appropriation should be considered by the executive board.

We approve of the suggestion that each Spiritualist shall be appealed to by the secretary of the N. S. A. for special donations to create an endowment fund for the future work of this national body.
Your committee recommends that a special hour be set aside during this convention to consider the Declaration of Principles and to suggest any necessary amendments.

We also approve of the correspondence with leaders of our cause for suggestions to further the interests of the N. S. A., and we endorse that the incoming secretary shall send similar questions that the president reports.
Your committee approves of the President's request to extend thanks to Theodore J. Mayer and J. R. Francis for generously donating to aid and help to create the pension fund.

We desire to thank the board of trustees for laborious and energetic efforts to promote the N. S. A. as gratefully testified by the president. We recommend that the incoming secretary shall forward a letter of thanks to each Spiritualist paper for valuable aid to the N. S. A. efforts.

We sincerely affirm the president's appeal to the Spiritualists for conservation, harmony and laying aside of personal differences.
JOHN HUTCHINSON, GEORGE W. KATES, C. D. PRUDEN, H. C. DORN, CARRIE F. CURRAN.

This report was considered seriatim, amended in some slight particulars and adopted as above. Some of the recommendations evoked spicy and interesting discussion on the part of the enthusiastic delegates.

ley; invocation; Mrs. M. T. Longley; music, "I'll Come Back to Claim You When the Leaves Turn Green"; Miss Myrtle Taylor, lecture, 40 minutes; Mrs. R. S. Lillie; music, vocal, duet, Miss Goeb and Mrs. Curtis, "I Heard a Voice in the Tranquil Night"; spirit messages, Mrs. A. E. Sauer; music, vocal solo, Mrs. Curtis; spirit messages; music, vocal solo, Miss Goeb; benediction, Mrs. Carrie E. S. Twing.

Third Day, Thursday, October 20—Morning Session.
The morning session was devoted to reports of committees as follows:
Committee's Report on Secretary's Report.

Your committee on secretary's report finds great pleasure in stating to this convention that they find nothing therein contained but that meets with their hearty approval, and we recommend the adoption of said report, and that the convention give our worthy secretary a vote of thanks for the efficient services rendered this association.

Respectfully submitted:
W. A. WILLING, Chairman,
R. S. LILLIE,
CARRIE F. CURRAN,
H. A. CROSS,
P. L. PECK.

Report of the Auditing Committee.
We, the committee appointed at the twelfth annual convention of the National Spiritualists' Association, held in St. Louis, Mo., Oct. 18, 19, 20 and 21, 1904, to audit the books of the secretary and treasurer for the fiscal year beginning Oct. 1, 1903, and ending Oct. 1, 1904, submit the following report:

We have carefully examined and compared all receipts and orders and find them to correspond with the statement issued, and to be correct.
JOHN D. HILL,
E. W. SCHRAM,
W. J. FOSS,
MARY J. STEPHENS,
CLARA L. STEWART.

Report of Committee on Delegates' Reports.
The committee on delegates' reports respectfully submits the following:
There has been presented for the consideration of this committee, out of 150 the total number of auxiliary societies, only 36 local and 12 state associations send in reports. Examination of the various reports show that many of the charter societies make no attempt to comply with the constitution and by-laws of the N. S. A. in regard to the manner in which they shall send their yearly statements in. We desire to commend those societies which have made careful reports and would recommend that every society make a special effort in this direction.

The committee calls attention to the necessity of some action being taken to secure uniformity in the plan of organization of state associations. The different plans of organization are likely to create confusion in the election of delegates to the N. S. A., and we recommend that steps be taken to secure uniformity. Some state associations have individual memberships only; others have individual memberships and subordinate associations, while still others are delegate bodies only.

Local Societies.—The returns from the various societies have been sadly neglected; many send no financial statement whatever, and some of the reports are only partially complete. This is due to the fact that the requirements of the constitution and by-laws which would require a brief report of the work accomplished by the societies during the year. These written reports are extremely important and every effort should be made to secure one from each society. We recommend that the missionaries of the N. S. A. continue to foster the societies already existing, and to organize new ones, thereby establishing new centers.

Camp-Meeting Associations.—But one camp-meeting association has reported to the call for reports; that is the Mississippi Valley Spiritual Association. As we have quite a number of camp association auxiliaries to the N. S. A., we recommend that an effort be made to interest them in our work.

Lyceums.—Only one lyceum sent direct report; First Association of Spiritualists of Philadelphia. This may be owing to the fact that the reports were sent to the National Superintendent of Lyceums, John W. Ring. Adopted.

Educational Institutions.—The Morris Pratt Institute at Whitewater, Wis., an auxiliary, should commend itself to your attention. Your committee recommends that the very effort be made to sustain it financially as a most important factor in our cause. Adopted.

Financial Statement.—So very few of the chartered societies have given a complete report of their financial standing that your committee are unable to furnish any report which will give any idea of the financial standing of the auxiliary society of the N. S. A.

Your committee recommends that as many societies report that they close their meetings in the summer, that the time of filing the annual reports of the local societies auxiliary to the N. S. A., with the secretary of the N. S. A., be changed from October 1 to June 1, and that the constitution and by-laws be amended to that effect. This does not apply to state associations or camp-meetings. Adopted.

Your committee recommends in order to expedite business that all reports of delegates or money coming in after the close of the fiscal year, be given as a supplementary report of the convention; it being deemed necessary to establish some system in regard to these reports, financial statement, we therefore recommend that the close of the

Music, quartette, Mrs. Curtis, Mrs. Goeb, Dr. Hall, Mr. Goeb, "In Heaven We'll Know Our Own," by G. R. Long.

fiscal year be made September 1, instead of October 1, and that an amendment to the constitution and by-laws be made to this effect. Referred to committee on amendments.

We recommend that a list of the societies chartered by the N. S. A. be furnished on application to any chartered society in good standing and, if practicable be published in the reports of the convention. This will enable each chartered society to know what other societies are affiliated, and would serve to promote fraternal correspondence, and thus bring all chartered societies in closer union. Adopted.

Your committee desires to call attention to the unwise methods of voting by proxy and recommends its abolishment, where there are not the full number of delegates present to which any state is entitled, the number should be filled from visitors present, provided only that such visitors shall be members of some society in good standing which is affiliated with the N. S. A. and in good standing. Referred to committee on amendments.

We recommend that any society which has not paid its dues for two consecutive years ought not to be considered in good standing, and that a thorough investigation of such societies be made and if it is found that they cannot be revived that the charter be revoked. Adopted.

In regard to the proxy system, your committee recommends that where societies cannot be represented by delegates that they send a letter of instruction to the convention to be read, as it is the opinion of your committee that no proxy can properly voice the sentiments or wishes of a society unless the proxy has some knowledge of the society represented. Adopted.

Respectfully submitted:
M. E. CADWALLADER, Chairman,
MRS. J. W. HADLOCK,
OLIN D. WHITTIER,
H. W. HENDERSON,
F. D. MCCORMICK.

The report of the committee on delegates' reports created a lively discussion among the delegates. Attention being called to the necessity of uniformity in the plan of state associations, a motion was made by Mrs. M. E. Cadwallader that a committee consisting of officers of state associations be appointed by the president to take some action towards securing this end. This was carried, and the committee appointed to report at the next convention.

The recommendation of the committee was referred to the committee on amendments, regarding the changing of the time of filing the reports of the local societies with the secretary, and the closing of the fiscal year. These were afterwards adopted as amendments to the constitution and by-laws.

The recommendation of the committee that the proxy method of voting be abolished, brought forth a heated discussion on the part of the delegates, many contending that it was the only way that societies who were prevented by distance and expense from having a direct representation could have a voice in the convention. Mrs. R. S. Lillie, Mrs. J. H. Brown, Mr. T. J. Mayer, Mrs. M. Galbraith and others contending that proxies were necessary, while Mr. J. S. Maxwell of Minnesota, Mr. W. A. Willing of Iowa, Mr. W. J. Erwood of Wisconsin, Mrs. M. E. Cadwallader of Pennsylvania, and others declared themselves as emphatically opposed to the method of voting by proxy on account of it making the convention personnel largely a matter of local people.

Mrs. Cadwallader strongly opposed proxy voting on the ground that the proxy vote controlled the convention. The matter was finally referred to the committee on amendments and it was voted that no society not in active operation should be represented by proxy on the floor of the convention.

Report of Committee on Amendments.

Amendments presented at the National Spiritualists' Association convention, October, 1904:

To amend Art. VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society." Rejected.

Amendment proposed by the First Spiritualists' Association of Washington, D. C.
Resolved, That the officers of the National Spiritualists' Association shall consist of a president, vice-president, secretary and treasurer, who shall be trustees, and with five others constitute a board of nine trustees, who shall have charge of the business affairs of the association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two trustees for four years, two trustees for three years, secretary and one trustee for two years; the president, vice-president and treasurer for one year. The president shall be elected annually for one year, but at the termination of the respective periods of offices of the other members of the board the terms of office shall be for four years.

F. A. WOOD, President,
MARY J. STEPHENS, Vice-president,
R. E. POTTS, Sec'y.,
W. H. CROWELL,
J. F. SIMONDS, Treasurer,
HENRY STEINBERG, F. C. JUST,
ISABEL L. KEELER,
HARRIET D. MORGAN.

Rejected.
The First Church of Spiritualists, of Pittsburg, Pa., submits the following to the delegates of our next convention: Strike out the words "at such other time or other place as this association may determine at any annual convention."

Yours fraternally,
WILLIAM FETZER, Sec'y.
Rejected.
Amendment: Amend article VI of constitution by adding, the following sentence at the close of present paragraph of section 1: "State associations

composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at their annual convention; also one additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such state associations October 1 of each year." Rejected.

Amend article VII of constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member not a member of a local society in good standing upon the books of all state associations chartered by the National Spiritualists' Association October 1 of each year."

GEO. A. FULLER,
JAS. B. HATCH,
SIMON BUTTERFIELD,
ALEX. CAIRD, M. D.,
CARRIE F. LORING,
Treasurer,
M. HEBRON LIBBEY,
CARRIE L. HATCH, Sec'y.

Trustees of Mass. State Ass'n.

Adopted as amended.
The above amendments to the constitution and several affecting the by-laws were considered by the committee, consisting of Clara L. Stewart, A. Scott Bledsoe, Mrs. W. E. Stephens, Mrs. Mollie B. Anderson, but only the following changes were made: One in the constitution relating to the status of lay members of state associations and their dues to the N. S. A., providing that no per capita dues should be exacted from lay members of the state associations who were members of local subordinate societies.

The by-laws were changed by making the time for filing reports with, and paying dues of local societies to the secretary of the N. S. A., June 1, instead of October 1. This does not apply to state associations or camp-meetings. The fiscal year was changed from October 1 to September 1.

The argument used for making this change was that it would stimulate local societies closing their meetings June 1, to send in their reports and dues at the time of their adjournment for the summer vacation, and thus enable the secretary of the N. S. A. to give a more complete statement of the work accomplished during the year.

To section 3, article 8 of the by-laws the following words were added, "provided however, that no proxies shall be issued to any society that is not in actual operation and has not held regular meetings during the year."

The amendment regarding proxies evoked a lively discussion, all being agreed that the proxy method of voting was a source of danger, but that it could not at present be abolished. Urgent measures for its restriction were demanded by many delegates, and the above amendment if fully carried out seemed to be the best that could be done at the present time.

Some of the delegates urged that the auditing committee of the board of trustees be instructed to prepare a list of societies in good standing and the number of delegates to which they are entitled, and place the same in the hands of the committee on credentials at the opening of each convention.

This business consumed the entire day and it was voted to take up the work assigned for the afternoon, in executive session during the evening. This meeting was held in the vestry of the temple, with Vice-president Warner in the chair.

At this session the question of publishing the proceedings of the convention came up for discussion. The delegates present were about evenly divided on the subject and it was finally decided not to publish the same in book form.

Report of Committee on Resolutions.

Whereas, the importance of this Twelfth Annual Convention of the Spiritualists of the United States and Canada now assembled in St. Louis, October, 1904, renders it necessary that our principles be clearly proclaimed to the world, we, the committee appointed by your body, hereby respectfully present the following resolutions:

Resolved, That with renewed fidelity of purpose, with a staunchness of conviction which only years strength and volume as the years roll by, we would again affirm our unfaltering belief in the reality and potency of Spirit, the one eternal life immortal and invisible.

Resolved, That we, as Spiritualists, claim immortality as our birthright; we strive to win our crowns by unfeigned labor, and with renewed fidelity of purpose, we make less effort to save our souls than to find our souls, here and now, to make close and vital connection with such divine reservoir of intelligence and power. Since every broken law demands its penalty, we do not believe in the forgiveness of sin, but endeavor to outgrow the habit of sinning.

Resolved, That we stand irrevocably for spiritual purity in every department of life, purity, both in thought and action, purity of appetite, expressed in all our habits, by which alone perfect health for the body can be maintained, in chastity of social life, purity of language, of impulse, immaculate uprightness in mediocrity, and the purest aspirations to reach loftier altitudes of soul life than we can now conceive.

Resolved, That we as a body are opposed to the barbarous and unsanitary practice of compulsory vaccination, and that we as Spiritualists do not believe in the right of any individual or individuals to destroy life as a punishment, and recognizing that crime is but the result of ignorance and a diseased mentality, we would express our disapprobation of that relic of a partially civilized age—capital punishment.

Resolved, That those whose moral status is not such that will strengthen the social system, but diseases and pollutes it, should be restrained for their own good, and be given an opportunity to receive aid in an educational and humanitarian spirit.

tution of the United States to employ our own physicians.
Resolved, further, That while we claim the right of our healers to exercise their healing power, yet we would urge upon them the necessity of acquiring a thorough knowledge of physiology, anatomy and hygiene; also of the power of enlightened, systematic thought to dominate physical conditions.

Resolved, That we, as a body of people are opposed to the present barbarous system of trying to settle international disputes by resorting to war, and as there could be no war without soldiers we urge all young men to refrain from enlisting in any military service, except in cases of extreme necessity, and that we suggest the organization of peace societies as auxiliaries of our Children's Progressive Lyceums.

Resolved, further, That the executive board of the N. S. A. be empowered to appoint a delegate to the International Peace Congress, to be held in Luzerne, Switzerland, during October, 1905.

Resolved, That recognizing the purifying and uplifting power of woman in both public and private life, we demand for her all the privileges political, social and industrial that are accorded her brother man.

Resolved, That one of the great needs of every public worker is the most thorough education that can be obtained—a need no less imperative for spiritual workers and mediums and that the Morris Pratt Institute is the only college for this purpose, we hereby show our appreciation of the work it is trying to accomplish, and recommend its support and the furtherance of its noble objects to every loyal Spiritualist.

Lyceums.—Resolved, That as Spiritualism seems to us the best religion in the world, we should make every effort to teach it to our children; and that to accomplish this we should establish and sustain the Sunday-schools called the Children's Progressive Lyceums.

Necrology.—Resolved, That in the exit of that efficient worker, Abby A. Judson, from the world terrestrial to the world celestial, Spiritualism has lost one of its most noble and unselfish advocates—one who used both tongue and pen to advance the cause she loved; and that her books, as soon as conditions are favorable for the work should be republished as documents to use in enlightening the world on the phenomena and philosophy on which Spiritualism is based.

Resolved, That in the loss of the earthly form of Fred G. Tuttle, who was connected with the Banner of Light from his boyhood days, and who proved to be an efficient worker in every lane, Spiritualism has sustained an irrevocable loss.

Resolved, That Mr. Tuttle's bereaved family have our most hearty sympathy. Resolved, That Spiritualism has sustained a great loss in the exit from earth-life of that earnest and indefatigable worker, the erudite J. Frank Baxter. Mr. Baxter has for years been princeps of schools and has been the cause of his mediumship and his public and private advocacy of Spiritualism. The result was, the schools lost a great teacher and Spiritualism gained the services of an eloquent advocate and reliable medium.

Mr. Baxter for over 25 years was in every sense of the word the peer of any lecturer or medium in the field. While we congratulate Mr. Baxter that he has gone to meet his beloved wife and other friends on the higher side of life, we feel that Spiritualism in this world has sustained an irreparable loss.

Whereas, The president of the Illinois W. C. T. U., at its late state convention in Murphysboro, publicly acknowledged the fact that they had Spiritualists among their workers, and invited one of our ordained ministers on the platform with their other pastors, be it

Resolved, That we congratulate the Illinois W. C. T. U. for their advanced step and assure them of our cooperation in their noble efforts to uplift humanity.

Whereas, Anonymous attacks have from time to time been made against some of our foremost and ablest workers in our ranks, and for the evident purpose of injuring said workers in the estimation of the members of this association, therefore be it

Resolved, That we most earnestly deprecate and denounce such methods as unspiritual, inhuman and cowardly; that they are in violation of the principles of morality and the Gospel of Spiritualism, and we would suggest to the authors thereof, that, by virtue of unerring spiritual law the consequences must inevitably recoil upon the perpetrators of such covert efforts to injure others.

Thanks.—Resolved, That our thanks are due and are hereby extended to that noble worker, Hudson Tuttle for his arduous, constant and versatile labor as Editor-at-Large in defense of Spiritualism. These defenses having been made through every available channel have reached multitudes who otherwise would know little of our beautiful philosophy.

Resolved, That our thanks are due, and are hereby extended to F. C. Donald of the Central Passenger Association, to Eben McLeod of the Western Passenger Association, to J. E. Hannigan of the Southwestern Clergy Bureau, to James Charlton, chairman of the Transcontinental Passenger Association, and other railroad officials for courtesies extended to Association, to our ministers and others.

Resolved, That our thanks are due, and are hereby extended, to the newspapers of America, and especially those of St. Louis, for their fair and generous treatment of our Association.

Resolved, That our thanks are due to all our N. S. A. officers from our president down to those filling the most humble position, for the faithful discharge of their duties.

Resolved, That we most heartily thank the First Spiritual Association for the use of its beautiful temple, and for many other courtesies received.

Resolved, That our Spiritualist papers, especially The Progressive Thinker

or, The Light of Truth, The Banner of Light, The Sunflower, The Religious-Literary Journal, The Progressive Thinker, and their editors, John R. Francis, William J. Hull, J. J. Moore, W. H. Bach, W. T. Jones and John W. Ring, especially deserve a rising vote of thanks for their continued and untiring work in the interest of the National Association of Spiritualists.

PROF. W. F. PECK,
REV. MORRIS HULL,
JOHN W. RING,
MRS. LAURA G. FIXEN,
S. D. DYE.

Adopted as read.
The report of the committee on correspondence, consisting of Irving F. Jackson, Leonora W. Mostow, Solomon Dill, Dora Crosby, was referred to the incoming board of Trustees for consideration.

Evening Session.

Music, piano solo, "Nearer, My God, to Thee," Miss Lela Hein; vocal duet, "The Light of Truth," Dalton and Miss Jones; vocal solo, "The Light of Truth," Dalton; violin obligato, Mr. Jerome Colonna; lecture, 40 minutes, Rev. W. J. Colville; music, vocal solo, Mr. J. F. Small, "The Island of Dreams," by F. E. Weatherly; spirit messages, Mrs. G. G. Cooley and Mrs. C. A. Sprague; music, vocal solo, selected, Miss Dalton; spirit messages, Rev. E. W. Sprague; music, vocal solo, selected, Mr. A. H. Hall, Mr. Hamilton, Mr. J. F. Small and Mr. Adam Goeb; benediction, Mrs. C. A. Sprague.

Fourth Day, Friday, October 21—Morning Session.

Under the head of new business the question of having a report of the proceedings of the convention published, was again introduced. A telegram was received from Mr. J. R. Francis, of The Progressive Thinker, offering to publish all of the practical features of the convention. This met with the approval of every delegate present, and the offer was accepted with thanks.

Special committees submitted the following reports:

Report of Committee on Missionaries' Reports.

To the Officers and Delegates of the N. S. A. in Convention Assembled:—Your committee on missionaries' reports beg to report that they have considered the same and would recommend as follows:

The report of Brother and Sister Sprague be accepted as read and that the state associations be urged to direct their best efforts in the spreading of the spiritual philosophy by and through legitimate missionary work.

Also, that the N. S. A., instead of decreasing the missionary work, devote still greater energy in the direction, as it is the opinion of your committee that proper missionary work is the most effective means of promulgating Spiritualism.

We would also recommend that the N. S. A. extend their thanks to Brother and Sister Sprague for their excellent and faithful work in behalf of the cause of Spiritualism.

Your committee would further report that they have considered the report of the German missionary, Mr. Max Gentzke, and would recommend that the same be accepted, and a vote of thanks be extended to Mr. Gentzke for his very efficient and earnest labors in behalf of the National Association, and would recommend that the matter of further missionary work among the German-speaking people be left to the discretion of the board to be elected at this convention.

We would further recommend that the incoming board appoint missionaries-at-large from among the accredited workers of our cause, and at their discretion as the exigencies that may arise, may demand.

Your committee have taken into consideration the report of the missionary work of President Barrett. We fully realize and appreciate the ardent and untiring labor of this zealous worker, and comprehend thoroughly the difficulties he labored under. Although he is in common with the other missionaries reports financial loss, yet we consider the good accomplished in other directions more than counterbalances the financial deficit.

We recommend that a hearty vote of thanks be extended to President Barrett for his faithful and earnest work in the field.

All of which is respectfully submitted.
C. D. PRUDEN,
WILL J. ERWOOD,
MRS. ISA A. CROSS,
J. N. RANDALL,
C. W. STEWART.

Report of Committee on Marriage Service.

(Note of Advice to Ministers:—All persons ordained or authorized by the National or state associations of Spiritualists to perform the marriage service, should always inform themselves regarding state and municipal laws where they are called upon to officiate, and comply therewith, thereby assuring the legality of the marriage.)

The following service is recommended for use:

Inasmuch as it is not meet in the infinite order of things that man should live alone, neither is it intended that woman should be companionless; as she is to be a helpmate unto man, so is man to supplement and fill her life, as her companion and protector. She is not to be given to another in wedlock, nor is he to be given to another in wedlock, nor is he to be the equal of the other and in all things share alike. Therefore is marriage made blessed, for it adds joy and strength to all who seek its holy estate. We are here assembled to witness the union of this man and this woman in the sacred bonds of wedlock.

Does anyone here present know any reason why this man and this woman may not be lawfully joined in matrimony?

You will now join your right hands. Do each of you solemnly promise before these witnesses here assembled and the angel world to take the other to be your lawfully wedded companion? Both answer, "I will."

As the ring like the circle is without beginning and without end, so is it a fitting symbol of the affection of the soul.

With this ring (handing same to man and he placing it upon the third finger of her left hand) as a symbol you pledge your faith and plight your troth. And now in the presence of these witnesses, in accordance with the laws of the state and by virtue of the authority vested in me as a minister of the Gospel of Spiritualism, I pronounce you husband and wife, one in spirit, one in purpose, one in fidelity to the right. May the angels of peace, plenty and harmony shed their benign influence over your united lives.

Follow with introduction and congratulations.

THOMAS GRIMSHAW,
MRS. B. S. LILLIE,
A. S. BLEDSOE,
C. B. S. TING.

Report adopted as read.

Editorial—Large.

We, the committee, after reviewing the work of our co-worker, Brother Harrison Tuttle, heartily commend the

effort to defend Spiritualism in the secular and spiritual press, and do heartily recommend to this convention the universal approval of his course.

HARRISON TUTTLE,
JOHN D. VALL,
OLIN D. WHITTIER.

Adopted.
The following letter was sent in reply to the very courteous greeting of the New Thought Federation: Temple of Spiritualism, 3015, Pine St., St. Louis, October 19, 1904.

Eugene Del Mar,
Sec'y New Thought Federation.

Dear Sir:—The N. S. A. responds with heartfelt greetings and expressions of fraternal sympathy to you and the convention you represent. The N. S. A. fully appreciates the important fact that there are very many points of close agreement between the two organizations, and account it a pleasant privilege to reciprocate your kindly sentiments by appointing fraternal delegates to your august assembly to be held in this city, Oct. 25 to 28, inclusive.

W. J. COLVILLE,
MRS. J. W. HADLOCK.

Adopted.
Report of Committee on Location of the Next Annual Convention.

Officers and Delegates of the N. S. A. in Convention Assembled:—Your committee on location of the next annual convention, beg to report that they have complied with their instructions and have carefully considered the invitations that have been submitted for their consideration.

We have received from several different localities propositions as follows: From Minneapolis, through President J. S. Maxwell; from Philadelphia, through Mrs. M. E. Cadwallader; from Washington through Mr. C. L. Stevens; from Los Angeles, Cal., through Mr. S. D. Dye; from Denver, Colo., through the Chamber of Commerce, and from Portland, Ore., through a representative of the Lewis & Clark Exposition, and also one from Topeka, Kans., from Mr. Bledsoe.

Your committee would report that the greatest inducements have been offered by Minneapolis, Los Angeles, Washington and Topeka. Minneapolis and Los Angeles each pledging free use of hall, music and local expenses of the meeting, also a guarantee of \$100 to the National Association; Washington offering its usual inducements and Topeka offering to furnish hall, music and entertainment for five people.

In behalf of Philadelphia Mrs. M. E. Cadwallader made the following offer: A hall in a prominent place in the city. All expenses for advance advertising of the same, with a special day for entertainment of such visiting delegates as may come to the convention. Such as special cars for a trip through Fairmount Park, and an automobile drive through the city for the visiting ladies, to be followed by a reception and banquet to be tendered to the delegates.

In view of the fact that Minneapolis is perhaps most centrally located and that taking the convention to the far East would be placing the West at a very great disadvantage, the matter of travel, etc., your committee would recommend Minneapolis as being the most advisable point at which to hold the convention of 1905, with Los Angeles as second in choice.

The incentive that has prompted your committee to this recommendation, is the desire to induce harmonious relationship between the East and the West, thus insuring greater consolidation of forces and concentration of energies in the West of the cause we love.

All of which is respectfully submitted.
C. D. PRUDEN,
C. L. STEVENS,
CARRIE H. MONG,
H. C. DORN,
WILL J. ERWOOD.

The report was adopted and Minneapolis was selected by a large majority.

Report of Special Committee on the State of the Work.

Your committee appointed to consider reasons for the apparent decline of interest in the work of our local and National associations and suggest methods for correction of such conditions, beg leave to report:

We believe from oral and written testimony brought before us from many and widely separated sections of our country.

That general interest in and acceptance of our fundamental truths is spreading among the adherents of all faiths and all classes of our countrymen, and therefore the apparent weakness noted by our president in his annual address is in reality the forerunner of a gathering impulse towards our cause, provided this supreme body, composed of all its auxiliaries, shall stand true to our standard, continue sound in their methods and remain faithful to the spirit world.

About fifty letters received by President Barrett prior to this annual meeting containing suggestions by the writers of changes in our methods and laws believed by them to be desirable, have been carefully read by us.

It is hardly necessary to report that many of such views are as opposite to each other as are the antipodes. Differing testimony has been received from state and local officers present in this convention.

Your committee would urge our people to return to the methods adopted by the inspired veterans of our cause, by establishing home circles and commend to all such gatherings for guidance and instruction the counsels of Hudson Tuttle and other of our well-known instructors. Do not forget the mission of such circles conducted with wisdom of mortals and immortals.

We urge that only upon live local societies can there be built strong state bodies and a powerful National Association.

We recommend that no effort be made to alter or amend the Declaration of Principles at this time.

We would recommend that every local society be urged to hold stated meetings with regularity and frequency, using whenever available speakers and message mediums, but never allowing a meeting to lapse for want of the presence of one or more of such workers. Parlor meetings can be made very effective, home talent become available therein and music, recitations and cullings from the ablest writers on our truth made to furnish entertainment and education for those in attendance. Do not miss holding a single meeting provided for by your laws. We would further urge every local society to make itself a center of social and educational influence in its neighborhood by providing attractive gatherings and pleasant entertainments which will win the presence of neighbors, and especially the young people, while providing a financial income.

We urge upon every such society a systematic organization, with carefully drawn constitution and by-laws, adoption of the most business-like methods, and the choice of the most competent officers available for those duties.

Keep at work—march breast forward, never doubting temporary discouragements will soon be overcome. Rely on yourselves—be loyal in interest and financial support to your state association.

We emphasize the fact that local societies many times die because they

fail to put good talent upon their platform. Disgusted by illiteracy or partial development of speakers and mediums, men and women have deserted for liberal churches.

HARRISON TUTTLE,
JOHN D. VALL,
OLIN D. WHITTIER.

We further recommend that local societies employ only ordained speakers and mediums who are endorsed by the N. S. A. or its auxiliaries. Be just and generous in compensating them for their most helpful work.

We would caution our city workers against multiplying unorganized meetings in parlors or halls which die out as soon as the mediums opening them have flown to other fields.

Make one meeting your home; attend and support it. Centralize your efforts; sustain principles, not persons. One live local society is more desirable than a dozen weak, struggling societies paying hall rent and barely maintaining their existence.

Signed:

THOMAS GRIMSHAW,
GEO. B. WARNE,
R. S. LILLIE,
HARRY J. MOORE,
E. A. SCHRAM.

Adopted.

At eleven o'clock the special order of the Temple of Spiritualism was taken up. The committee assembled at the convention of 1903 to investigate the workings of that institution as to both business and educational methods presented its report in great detail, closing with a unanimous endorsement of the enterprise as one of increasing value to Spiritualism.

After discussion the same was ordered placed on file. Under a motion that ten minutes be allowed each officer of the school to speak upon its work, President Hull, Secretary Stewart and Mrs. Mattie E. Hull were heard; also Will J. Erwood, a trustee by virtue of being president of the Wisconsin S. S. A. Geo. B. Warne, now a member of the executive committee of the school, and who had served upon the investigating committee, devoted the remainder of the time to questions from the delegates as to the work of the institution and the points involved in probable outcome of the pending litigation with the Pratt heirs over the title of the property. The incoming N. S. A. board was empowered to appropriate at least necessary funds to continue the legal contest until the property should be held beyond all question for Spiritualism.

The Progressive Lyceum—Report of the National Superintendent.

At the close of the discussion of the Morris Pratt Institute, John W. Ring, National Superintendent of Lyceum Work, submitted his report. [This report has already been published in The Progressive Thinker, but is reproduced here at the request of the friends of the Lyceum.]

To the Twelfth Annual Convention of the National Spiritualists' Association of the United States and Canada, in Convention Assembled in the City of St. Louis, Mo., October 18, 19, 20 and 21, 1904. Spiritualist Era 67:—As National Superintendent of Lyceum Work I extend a most cordial greeting and present my report, as you have designated, for those present, truly the weeks have come and quickly formed the months that have made the year for which I report—from September 1, 1903 to September 1, 1904. The days have passed joyously for so many thoughts and words of appreciation have come to us for the efforts made to further the usefulness of the Progressive Lyceum.

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Financial Statement—Receipts.

Balance from 1903	\$24.87
Donation from N. S. A.	100.00
Donation from lectures by National Super.	40.00
Donation from Maggie Gauls	1.00
Donation from others	5.00
Donation from Toledo, Ohio, Lyceum	5.00
Receipts for subscription and sample copies	294.40
Receipts for cards sold	4.05
Commission on Sunflower badges	2.66
Commission on Tuttle's Lyceum Guide	2.25
Total	\$480.17

Expense.

Printing 36,000 copies The Progressive Lyceum	\$310.25
Mailing 36,000 copies The Progressive Lyceum	6.15
Mailing 1,200 letters during the year	24.00
Mailing packages	6.00
Stationery during year	11.50
Carbon paper and paste	1.00
One halftone cut	1.00
Envelopes	1.00
Binding 25 copies of Vol. 1	5.40
Partial payment on typewriter	60.00
Total	\$480.17

JOHN W. RING,
National Superintendent of Lyceum Work.

Adopted as read, with great applause. This report was received with great applause, and the incoming board of trustees was directed to render such financial aid to Lyceum work as the funds of the N. S. A. would warrant.

Supt. Ring's Lyceum paper was warmly praised, and much encouragement given him to continue it along the same lines of excellence that has characterized its work during the past year.

A motion was made under the head of unfinished business to elect a special missionary whose duty it should be to visit local societies and state gatherings for the purpose of encouraging them in their work, without drawing upon them for financial returns. This motion called out a vigorous discussion, the close of which was adopted.

President Barrett was nominated for this position, but at his suggestion, the selection of such missionary was referred to the incoming board, with power to act.

By unanimous vote, all matters not passed upon by the convention, and all unsettled business matters were referred to the incoming board with full power to decide them.

It was then voted to proceed to the election of officers for the year next ensuing. The following persons were declared elected: Harrison D. Barrett, Canaan, Maine, president; Dr. George B. Warne, Chicago, Ill., vice-president; Mary T. Longley, Washington, D. C., secretary; Theodore J. Mayer, Washington, D. C., treasurer; Ellyd C. I. Stevens, Washington, D. C., Cassius L. Evans, Cambridge, Mass., and Wm. Westfield, N. Y., Stephen D. Dye, Los Angeles, Cal., trustees.

These officers were duly sworn to the faithful discharge of their several duties by C. R. Kane, Esq., Justice of the Peace in and for the city of St. Louis.

Evening Session.

Music, vocal solo, "Only a Thin Veil Between Us," by C. P. Longley; invocation, Mrs. Carrie F. Curran; music, vocal duet, Miss Goeb and Miss Goeb; vocal solo, "The Light of Truth," by C. P. Longley; lecture, 40 minutes, Mrs. Laura G. Fixen; music, vocal solo, "Face to Face," Mrs. L. S. Taylor; spirit messages, Mrs. E. A. Sauer; music, vocal solo, Mr. Jacoby; spirit messages, Mrs. Georgia G. Cooley; music, quartette, "We'll All Be Gathered Home," by C. P. Longley; benediction.

Notes from the Secular Press of St. Louis.

"Come and Be Shown" Say Spiritualists—(Come and Show Us, Say Members of Antimedium Association in Challenge to Delegates Now at Temple of Spiritualism—Challenge Falls as Bomb in Spiritualists' Meeting—Speaker, Who Was Formerly Minister, Intimates That Authors of Deft Are Members of Clergy of the Christian Denomination.)

The challenge of the Anti-Medium Association of the United States to the National Spiritualists' Association, asking that the furtherance of the cause of Spiritualism be made while the bodies are in simultaneous session in St. Louis, fell like a bomb into the Spiritualists' session to-day.

The official answer to the challenge was read by Dr. George B. Warne. He defended Spiritualism at some length, and replied definitely to the anti-mediums when he stated that if three of them, absolutely fair-minded, would attend the night sessions of Spiritualists the next three nights they would receive through platform mediums such proofs of Spiritualism as could not be sincerely disputed.

The convention was instantly in an uproar when G. B. Warne ceased reading his answer to the challenge. A hundred persons were on their feet, all indicating the liveliest feeling.

A Scott Bledsoe of Topeka, Kans., was first recognized by the chair. He is an impassioned speaker and was fairly shaking with feeling when he began. He said he was once a "Campbellite preacher," and his remarks caused the inference that he regarded the anti-mediums as being chiefly made

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor.

Sold at the Chicago Postoffice as Second-Class Matter.

TERMS OF SUBSCRIPTION:

This PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copy, 10 Cts.

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TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, NOVEMBER 12, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Spiritualism and Its Phenomena.

Don't fool yourself; don't think carelessly; don't imagine that God is any respecter of persons; don't for a moment entertain the idea that spirit return (the manifestations thereof called Spiritualism) came for YOU alone. Our cause—that implies an ownership, which never can exist in a private sense. Spirit return is for the whole world; so is mediumship. Spiritualism owns absolutely nothing of the phenomena in a restrictive sense. The whole world owns all there is to Spiritualism and its phenomena. Here is a case as related by the Elkhardt (Ind.) Daily Review, where spirit return came to a skeptic:

"Mrs. Pearce wife of Policeman Pearce, says that though she has never believed in spirits or supernatural manifestations her experience the past two or three months at her residence lead her to doubt the assertion that nothing unexplained by natural physical laws can take place. Her last experience was just after arriving home Sunday evening about 9 o'clock, when she noticed a heavy knocking chair in the living room rocking back and forth violently. She thought the action caused by her 11-month-old daughter, whom she had placed on the floor, but on looking discovered the tot had crept to a distant part of the room. She boldly seized the chair, and though she stopped its rocking she was surprised when it seemed to resist any action on her part, and in order to move it was compelled to use cracking strength of both hands and arms. On Saturday night, she says, she and her 12-year-old sister, who was sleeping with her, her husband's duties as patrolman keeping him away from home at night, were awakened by loud rapping at apparently all the windows of the lower floor at the same time. Mrs. Pearce ran outside, but was unable to discover any explanation. At a not of nervous temper, she and her sister were seated in a room when the trap door leading to the cellar, opened, then closed, and investigation showed the book had fallen in place again to securely fasten it, as she says it was before it opened. At still another time, when her husband and the sister were in one room and she in another, a flame like that of a big gas jet rose from the floor nearly three feet high, crackling and sizzling, burst into many particles of light which fell to the floor and disappeared. Those in the other room did not witness the phenomena, and her husband refuses to believe anything more tangible than her imagination has been at work; but she strenuously maintains that her eyes do not deceive her and that she has really witnessed the incidents described. She is not of nervous temperament, and has always been strong and vigorous, being a type of the Swedish girls so much in demand as domestics, which was her occupation before marriage. However, she says she will no longer remain alone in the house at night, and the sister refuses to stay with her."

Russia and Japan.

Russian church papers are trying to prejudice the Christian world against the Japanese, by alleging they are anti-christ; that their god is money; hence hates the Christian spirit, and opposes the extension of Russian authority over Manchuria for that cause.

The real Christian world, in exercising a choice between the so-called Christianity of Russia, displaying itself in barbarism; and the Paganism of Japan laboring to prevent the extension of that barbarism over Manchuria, will not hesitate in its choice. Russia, with all her boast, is not one whit in advance of the Middle Ages in civilization; while Japan is at the very front of modern enlightenment. And if religion is known by acts, not pretensions, then Japan has a foreground with the most advanced of nations.

A Prominent Medium Passed to Spirit Life.

Mrs. Kate Blade, well and favorably known as a slate-writing medium of this city, passed to spirit life last week at her residence on the South Side. She has brought sunshine and gladness to many investigators, and great will be her reward in the realm of souls.

"Why I Am a Vegetarian." By J. Howard Moore.

An address before the Chicago Vegetarian Society. Price, 25 cents.

"Handy Electrical Dictionary."

A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 35 cents.

"Ever the Right Comes Uppermost."

Thus wrote the poet Mackay many years ago, a statement all experience confirms.

In erecting the new state capitol of Pennsylvania, provision was made by the architect for niches, in which each county is expected to place a statue of one of its most distinguished citizens, thus forming a Hall of Fame for all time. A commission of selection will pass upon the choice in due time.

The Evening Telegraph, a secular daily of Philadelphia, undertook to determine the choice for Philadelphia county by ballot. The agitation went on for weeks, in which the whole county seemed to take a deep interest. When the contest closed the vote of the five leading candidates, in the order of plurality, stood: Thomas Paine, Robert B. Pattison, Stephen Girard, Benjamin Franklin and Henry George; Paine leading all others, and the late Governor Pattison following in his rear.

Whether the committee of selection will be governed in their choice by the popular vote will be known in due time.

Those who have been led to suppose the name of Thomas Paine, was a sort of bogey, for churchmen to shun, will be surprised by this vote in Philadelphia, where the Author Herd of the Revolution was best known, and where he accomplished so much for American independence. To aid the readers of The Progressive Thinker, who are no longer church-bound, to arrive at the truth in regard to the services of Thomas Paine to the patriots of the Revolution, and the cause which inspired them, we beg leave to make a few quotations from "Washington and His Generals," published nearly sixty years ago. The author, Geo. Lippard, of Philadelphia, was a literary Quaker. He wrote his "Legends of the Revolution," of which "Washington and His Generals" was a part, from material gathered from the then survivors of those historic times, his object to perpetuate a remembrance of the real heroes in that great strife which culminated in making this great Republic free and independent. Our first quotation is from page 426:

"Grouped around a table, the full warmth of the light pouring in their faces, are four persons—a Boston lawyer, a Philadelphia printer, a Philadelphia doctor, and a Virginia farmer. . . . 'Then from the lips of Franklin the question: 'Where is this war to end? Are we fighting for only a change in the British ministry, or for independence?' 'At this moment, while all is still, a visitor is announced. He is introduced by Franklin to a seat at the table; he is informed of the subject of discussion. Washington, Rush, Franklin, Adams are all hushed into silence. The little man in a brown coat starts, horrifies them, with his political blasphemy! But he goes on. His broad, solid brows warm with fire, as his eye flashes the full light of a soul roused into all its life, as those deep, earnest tones speak of the independence of America, her glorious future, her destiny, that shall stride on over the wrecks of thrones, to the universal empire of this western continent.

"They start from the table; they press the stranger in the brown coat by the hand; they beg of him for God's sake to write those words in a book, a book that shall be read in all the homes, and thunders from all the pulpits of America."

"Do you see that picture? The little man in the brown coat, flushed, trembling with the excitement of his own thoughts; the splendidly-formed Virginia planter one side grasping his hand; these great-souled men encircling him on the other side, John Adams, the lawyer; Benjamin Rush, the doctor; Benjamin Franklin, the printer?"

"This was in 1776. The day after that modest Virginia planter, George Washington, was named commander-in-chief of the Continental armies."

"We have abridged, to save space, and shall continue to do so.

"We are next introduced by Mr. Lippard to 'The Battle of the Pen.' He tells of the summer days of 1775; how the stranger in the brown coat walked up and down in front of the old state house, his hands behind his back; how he took his lonely gambol, where he seized his quill, and wrote down the deep thoughts of his brain; thence back to his walk in the sunlight and in the shadow of the trees; and again to his garret, writing till the break of day, with scattered sheets of paper all about him, the light of an unsmoked candle on his brow, the unfailing quill in his hand. Then:

"His book is written. It must now be printed; scattered to the homes of America. But not one printer will touch the book, not a publisher but grows pale at the sight of those dingy pages. It ridicules the British pope. It ridicules the monarchy. It speaks out plain words. Nothing now remains but to declare the New World free and independent."

"But at last a printer is found, a bold Scotchman named Robert Bell. On January 1, 1776, 'Common Sense' burst on the people of the New World. It burst on the hearts and homes of America like a light from heaven. . . . That book was read by the mechanic at his bench, the merchant at his desk, the preacher in the pulpit reads it, and scatters its great truths with the teachings of revelation. It burst from the press, says Doctor Rush, with an effect rarely produced by types on paper in any age or country."

The author then quotes at length from "Common Sense," and close the quotation with Paine's words:

"Independence is the only bond that can tie us together. Let the names of Whig and Tory be extinct. Let none in barbarism; and the Paganism of Japan laboring to prevent the extension of that barbarism over Manchuria, will not hesitate in its choice. Russia, with all her boast, is not one whit in advance of the Middle Ages in civilization; while Japan is at the very front of modern enlightenment. And if religion is known by acts, not pretensions, then Japan has a foreground with the most advanced of nations."

"This work, displaying the most intimate knowledge of the resources of America, the nerve of her men, the oak of her forests, the treasures of her mines; displaying an insight into the great greatness of the American navy, that was akin to prophecy; cut into small pieces the cobwebs of kingship, the pitiful absurdity of America being for one hour dependent on Britain, struck a light in every American bosom; was in fact the great cause and forerunner of the Declaration of Independence."

Under the title of "Author Soldier," we read again:

"Let us follow this man in the brown coat, this THOMAS PAINE, through the scenes of the Revolution.

"In the full pride of early manhood, he joins the army of the Revolution; he shares the crust and the cold with Washington and his men; he is with those brave soldiers on the tollsome march; with them in the camp-fire; with them in the hour of battle."

"Is the day dark? Has the battle

been bloody? Do the American soldiers despair? Hark! That printing press yonder, that printing press that moves with the American host in all its wanderings, is scattering pamphlets through the ranks of the army!"

"Pamphlets written by the author-soldier, Thomas Paine; written sometimes on the head of a drum, by the midnight fire, and the strokes of the dead, pamphlets that stamp great hopes and greater truths in plain words upon the souls of the continental army!"

"Tell me, was not that a sublime sight, to see a man of genius, who might have shone as an orator, a poet, a novelist, following with untiring devotion the footsteps of the continental army?"

"Yes, in those dark ages of '76, when the soldiers of Washington tracked their footsteps on the soil of Trenton, in the snows of Princeton; there, unflinching in the hour of defeat, writing his 'Crisis' by the light of the campfire, was the author-hero, Thomas Paine!"

"And the 'Crisis,' read by every corporal in the army of Washington; read to listening groups of soldiers; look with what joy, what hope, what energy, gleams in those veteran faces, as words like these break on their ears:

"These are the times that try men's souls! The summer soldier and the sunshine patriot, will, in this crisis, shrink from the service of his country; but he that stands it now, deserves the love and the praise of the world. Tyranny, like hell, is not easily conquered; yet we have this consolation, the harder the conflict the more glorious the triumph!"

"Such words stirred up the Continentals to the attack on Trenton, and there, in the dawn of glorious morning, George Washington, standing sword in hand over the dead body of the Hessian Ralle, confessed the magic influence of the author-hero, THOMAS PAINE!"

The people of Philadelphia knew what they were doing when they voted Thomas Paine a place in the Temple of Fame, and they are bigots who frown upon his memory because he worshipped but one God, and denied that a woman had given birth to another.

Men, Women and Angels.

Time was when angels were supposed to constitute an order of created beings superior to human beings—different, distinct, and of a higher nature.

This same idea prevails today to a great extent among people who accept the bible as infallible inspiration.

The Spiritualists' view that all appearances of spiritual beings, denoted angels in the bible, were manifestations of spirits of human beings, is gaining acceptance throughout the churches.

The Chicago Chronicle has some thoughts about angels, etc., that will prove interesting, as follows:

Rev. Dr. Camden M. Coburn thinks if the great artists of the past had been women his sex would have been better represented in the angel choir. This is complimentary to the other sex, who doubtless would have followed tradition and have represented angels as

Angels have been divided into two classes. One of these is made up of those who walk the earth in human form, clad in garments adapted to wind and weather. They are sweet spirits, making ether brighter and sunnier for their presence. They are women and belong to the human order, although they may have the essence of divinity.

The other class of angels, however, are represented as the immediate messengers of Divine Providence. Why these messengers should have been limited to masculine souls is not evident, for women have the fleetness, the gentleness and the gift of tender expression no less than men, and these are the special traits of the angelic messengers.

Until the seventeenth century angels were supposed to be masculine with the feminine attributes of beauty and purity. Then the Florentine painter Giovanni Scandali his contemporaries by introducing into a glory round the Virgin some female angels. Rubens more than once violated ecclesiastical tradition by representing angels as feminine. His "Madonna aux Anges" in the Louvre is an instance. So fixed was the tradition, however, that when the feminine angel is found in art the instinct rebels against it, no matter what reason and common sense may say in its favor.

If Dr. Coburn will study the history of art and especially that which relates to seraphim, cherubim and other beings of a higher order than humans he will be perfectly satisfied that the artists of the past have done justice to his sex in full measure in his movements. I notice there is a difference in the name, but it is the same person, as I made an inquiry at police headquarters. We have been annoyed a great deal of late by impostors, and I am in hopes something will be done to protect honest workers in the cause.

ROBERT SCHMUSS.

Rockford, Ill.

MY LADY VOTER.

Some Significant Facts Presented.

The woman voter will play quite a part in the coming election. The campaigners are actively bidding for her support in Colorado, Utah, Wyoming, and Idaho.

"We are looking after the women of these four states," says a member of the Republican National Executive Committee, "as carefully as we are the men in some of the doubtful states."

That, indeed, is a fact significant of the future. Amid national and municipal corruption the advent of the woman voter should be full of healthful promises. It is a long step forward. The condition of woman influences the morals, manners and character of the peoples of all countries. So this great gift to her, only in the beginning of its beneficence, will bring a mutual benefit.

If woman shapes the character of a nation she should be trusted to lend her rectifying influence to that which needs character most.

Some persons there are that deplore the fact that woman should be connected with politics, however remotely. A woman's sense of right and wrong is more acute than that of man's, despite what socialists may say. She is safe to decide any question wherein integrity and moral worth are concerned.

The woman voter is apt to be treated with levity in quarters where she does not possess the franchise. As a voter she is a serious fact, which will be demonstrated during November. The peril of debate over this question has passed. She is an actuality and it is not difficult to foresee the day when this privilege of citizenship will be the right of every American woman.

The suffrage idea has been slow of success. It has been either savagely assailed, bitterly travestied or grossly misrepresented. But the men and women who believed it right persisted.

And being sure that it is right they will go ahead.—New York Telegram.

ow. Ahmed, another Indian control, who professed to be a snake charmer, took possession, and soon afterwards Dr. Whitcombe closed the session.

A WORD OF WARNING.

A Letter From Hudson Tuttle, Editor-at-Large, N. S. A.

A Dr. Arnold came to Norwalk, Ohio, and seeking the theatre for Sunday evening, October 23, scattered flaming hand bills, describing the wonders in Spiritualism he would exhibit. He was a "celebrated Theosophist," a "Spiritualistic medium," "no man had excited more content, and he had been chosen by the adept to attempt the conquest of the world left undone by Madame Blavatsky, high priestess of Theosophy." "Tests would be made on the full light stage"; "he has succeeded in elevating the subject of Spiritualism above its popular superstition," "endorsed by the Royal Society of London, and by London's Greek philosopher, and many other distinguished societies." "Phenomena produced in the light, dark writing, spirit pictures," "eleven mediums will be present," etc.

Such were his promises, and the manager of the theatre, who holds it on most conservative lines, and unrepentant Sunday evenings except for religious purposes, having the performance of "Dr. Arnold" represented to him as a "religious entertainment," gave permission, at a reduced price. Yet farther to deceive, at the last, when the admissions it was stated that a small admission fee would be taken to defray the rent, etc.

At the appointed time a crowd came to find that the "small fee" was 35 cents, yet so much interest had been awakened, the theatre was filled.

Now what did this "Dr. Arnold" give in fulfillment of his rosy promises and for his "small fee"? The answer is: One of the most common sleight-of-hand performances. He made no profession that it was otherwise. The tricks he gave were stale, and the whole affair disgusting even to those who do not believe in Spiritualism.

The Spiritualists, who were the larger part of the audience were especially chagrined and disgusted. Had they not cause to be? If they had read the Spiritual papers they would have known that "Dr. Arnold" never having had his name mentioned in one of them, must be a humbug. They would have known that this disciple of Blavatsky, and an "adept," was unknown to the Royal Society, and that "London's Greek philosopher," had no evidence, except in the fancy of this shallow pretender. It is lamentable that such wandering rascals get the larger part of their support from Spiritualists, and if the latter would give them the go-by, they would be forced to leave their business for more honest calling.

Had this fellow advertised as a sleight of hand performer, a "magician," to use a high-sounding word, he could not have secured the theatre, or if he had, would have performed to empty seats. He should have been arrested by the police, and have been sent to prison for obtaining money under false pretenses, for there was nothing but deception in his pretense that he was practicing as a medium, as stated in his advertisements.

HUDSON TUTTLE, Editor-at-Large N. S. A.

LOOK OUT FOR HIM.

He Will Change His Name in New Fields.

Robert Schmuuss, secretary of the Psychic Research Society of Rockford, Ill., advised the officers of the Illinois State Spiritualist Association, under date of October 29, that the party referred to below left that city hurriedly with the police officers anxious for a personal introduction to him.

He Says:

Some weeks ago, one giving his name as Emmett came to our city, rented a hall for Sunday evening, October 9, advertised as being the president of the U. S. Spiritualist Society. For some reason he did not have an audience. He then came to our meeting, at the close of which our president called upon him to come forward and give an account of himself, which, to say the least, was very unsatisfactory to us. Among other things he stated that the U. S. Spiritualist Society was about to be organized, and he, Emmett, was to be its president. The object of this new organization was to more fully protect mediums, etc. We turned him down flatly. He then advertised as a clairvoyant. The enclosed clipping from one of the local papers gives the next chapter in his movements. I notice there is a difference in the name, but it is the same person, as I made an inquiry at police headquarters. We have been annoyed a great deal of late by impostors, and I am in hopes something will be done to protect honest workers in the cause.

ROBERT SCHMUSS.

Rockford, Ill.

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The Salvation Army's Great Triumph.

Whatever may be thought of the methods of the Salvation Army, of its value as an uplifting agency, or of the motives of its founder, the recent international congress of the army held in London proves the wonderful vitality of the idea underlying it.

The army was founded less than thirty years ago; yet to-day it has 7,685 branch societies scattered all over the world, and to the congress—whether, as the Saturday Review sneers, "to gratify the egotism of its head," or out of a purpose to impress the world—these societies sent 6,000 delegates.

The congress, which lasted a fortnight, was held in a huge building specially erected in the Strand, was filled night and day with great gatherings swayed by wild enthusiasm, and the farewell meeting in Albert Hall, which seats 12,000 people, was so mighty a pageant it made a tremendous impression on London.

King Edward received Gen. Booth in private audience and gave him hearty good wishes for his work, and rank and fashion attended the meetings.

Altogether, it proved beyond cavil that the army is a power in the world. What a change from the state of affairs only a few years ago, when the army was universally ridiculed, its founder derided or denounced, and its public meetings dispersed with violence!

It is a glorious triumph for Gen. Booth and his supporters, and a deserved one, too, if everywhere the army does as much practical good work as we of Chicago know it does here.

The above from the Chicago Journal illustrates the unparalleled growth of the Salvation Army. Its views of the future life, of a heaven and hell, of the mission of Jesus, and the ultimate destiny of the human soul, are absurd—extremely so—yet their humanitarian work is angelic, God-like, and is what is needed at the present time. The question may be asked, who will stand the highest in the spirit realms, the honest Spiritualist, who rests content in his true belief in reference to the future existence, but who does no humanitarian work, or the Salvationist who is satisfied with his extremely absurd doctrinal belief (regarding it as actually true) but who is constantly engaged in relieving distress, feeding the hungry, encouraging those to reform who are in the depths of depravity, and who encourages each one to lead an honest, pure life. Will not some Spiritualist lecturer make up, above the subject of a discourse, and which one will stand nearest "the throne," or be the most exalted spiritually.

SPIRITUALISM IN ST. LOUIS.

Increasing Interest—Some Very Fine Manifestations.

The recent meeting of the N. S. A. in this city has been followed by an increased interest in the meetings of the Spiritual Society of Truth Seekers, conducted by Rev. Josie K. Folsom and C. W. Stewart. On last Sunday Mr. Stewart took for his afternoon subject the recent sermon of Dr. Lyman Abbott, delivered at the Congregational Conference at Des Moines, Iowa, in which the gentleman attempted to accept modern science as the foundation of religion. The lecture was well received and was followed by some excellent psychic work by Mrs. Folsom, although she arose from a sick bed to be at the meeting. In the evening another lecture was given by Mr. Stewart, and Mrs. Folsom gave a number of psychic readings. Mrs. Folsom then called upon Mrs. Etta Seaman Bledsoe of Kansas, wife of Rev. A. Scott Bledsoe, president of the Kansas State Association, and that lady proceeded to give some of the most brilliant test manifestations the writer has ever witnessed. Mrs. Bledsoe is an old-time worker in the cause of Spiritualism, and is an excellent lecturer as well as one of the finest test mediums before the public.

Mrs. Bledsoe then, in which she showed her wonderful independent spirit writings in full electric light, the manifestation which has no parallel in the world.

At the earnest request of the friends of Mrs. Folsom, a joint seance for Mrs. Bledsoe and herself was announced for Monday evening and some forty-five tickets were at once taken. The seance was held at Mrs. Folsom's parlors, at 407 Dickson street, and after the circle was seated, Mrs. Folsom proceeded to give messages, and although most of the circle were total strangers to her she gave name after name in full to those present, in the most convincing manner.

Then some 30 slates which had been brought to the seance were examined, together with a number of blank cards, by the skeptics present, and then, without other slates or cards ever being out of view for an instant, in full gas light, over forty messages were written on the cards and slates, addressed to members of the circle and signed by the names of the so-called dead, and every name was recognized by the persons addressed. Many of the slates had portraits upon them, and the cards had beautiful flowers upon them, and the messages were all of a high spiritual character, full of love and tenderness. The test conditions were absolute and the evidence of spirit return was indisputable.

After the writing was done the room was darkened and the circle concluded with some excellent trumpet manifestations. The force for trumpet manifestations is mostly furnished by members of the circle, who are all of the highest caliber, and have developed mediumship during the past year, and who are almost sufficiently well developed to hold seances of their own.

During the seance nearly one hundred distinct messages of all kinds were given and not one failed of being recognized save one, and that was a case where the mortal positively refused to come into the circle under an assumed name and did not like being caught in a falsehood.

Taken altogether, it was the most wonderful seance that your correspondent ever attended, and it was so successful that the entire circle was aroused to a high pitch of enthusiasm.

Too much cannot be said in praise of the noble work that Mrs. Folsom is doing in this city, as she is totally forgetful of self, and is willing day and night to advance the cause, regardless of health, pleasure or any other consideration.

St. Louis is a fine field for spiritual work, and all genuine mediums are appreciated. Of course there are many pretenders in the city, and some who have mediumship that is not sufficient to take before the public, but who are carried away with the idea of getting a dollar or two for their crude work, and there are some speakers who are short-sighted enough to put such work before their audiences, but in that as in all other things the matter can safely be left to the law of the Survival of the Fittest, as it does not pay to quarrel with human weakness.

A FRIEND OF THE CAUSE.

Marshalltown, Iowa.

I told her I thought that some spirit friend of her or mine had caused the picture—not to make a business matter, but to convince her of the truth of which I had been advocating to her and her husband before, but I could see she was not at all willing to accept that theory, so I felt moved to try once more. I asked her if she could produce the letter, she having expressed regret that she could not have seen the picture, so she brought me the letter and as I opened it she stood beside me and sure enough in accordance with my wish the picture developed with not so plain as at the first, but enough for anybody acquainted with her to recognize it. I thought she was going to faint at the sight.

Now, dear readers, understand the first demonstration was a surprise to me—not so the second, for mark, I had such a strong desire that my friend should see the truth that I was not surprised when the picture came again.

DAVID I. MARTIN.

Marshalltown, Iowa.

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A FRIEND OF THE CAUSE.

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why it should be suppressed; yet we space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine, and must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, for insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do larger more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary Correspondent writes so and so, without giving the full name and address of the writer. The items and those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no space to use them.

Oscar A. Edgerly writes: "During October I filled a very pleasant engagement with the society at Battle Creek, Mich., and I am led to think that my work is appreciated as I am to fill a return engagement in that city in March. During my stay in Battle Creek, I met the pleasure on numerous occasions of meeting that grand old veteran of our cause, Dr. J. M. Peebles. He seems to be enjoying his perennial youth. I think he is well qualified to enter the 'battleground' of his ideas in the 'battleground' of his ideas, which you announce to take place in November. His opponents need to look well to their defenses, for I know something of the 'shot and shell' that he has in store for them. It seems to me that any medium of any experience must have more or less knowledge of his opponent. I for one am ready to hear with interest what he has to say. I know that he is a great deal of truth in Dr. Peebles' book, 'The Demonism of the Ages.' With best wishes for 'The Progressive Thinker.'"

On October 13, at St. Louis, President Francis of the World's Fair, addressing the American Street Railway Association, gave an idea of the expense to business with which the "American Sabbath" is maintained. He said: "I do not know whether ideas are upon the subject of Sunday observance, but I do know that the prohibition by the Government of Sunday opening has cost this Exposition \$1,000,000. If we had been permitted to open this Exposition on Sunday it would not only have injured the morals of the people who patronized it, but it would have attracted them to pursuits less injurious than many of them now indulge in on Sunday as a consequence of the Exposition being closed."

OSCAR A. EDGERLY, WHO IS RECOGNIZED AS ONE OF THE BEST LECTURERS ON THE ROSTRUM, WRITES: "AS THE PROGRESSIVE THINKER COMES TO HAND FROM WEEK TO WEEK, I FIND THAT IT CONTINUES TO BE PRE-EMINENTLY INTERESTING. TO MY MIND IT IS EASILY THE PREMIER REPRESENTATIVE OF ALL OCCULT LITERATURE. LONG MAY IT EXIST AS AN EXCITING TO 'PROGRESSIVE THINKING.'"

E. F. Pearl writes: "North Amherst, Ohio, should have a place in the History of Spiritualism. It was here that Selden J. Finney was developed as a trance speaker and H. S. Olcott as a healer, both in the same circle, held 18 months at Smith Steele's. Some of the members of the circle still live here."

Alonzo Fletcher, Gallipolis, Ohio, recently dreamed that he had discovered gold on his neighbor's farm. Taking a mule, he went to the place and dug down a few feet, looking for a good-sized vein of strange-looking ore, which a Salt Lake assayer pronounced 43 percent gold and iron and very valuable. Great excitement prevails over the find. —Chicago Record-Herald.

Mrs. Virginia Bryan of Chicago, an ordained minister of the Spiritualist denomination has been giving a series of lectures at the opera house here this week. Mrs. Bryan advanced many progressive ideas, well calculated to set broad-minded people at work in investigating. Besides her lecture each evening she gave a number of individual tests which proved true in every instance and which were highly satisfactory to those receiving them and to her listeners in general.—Creston (Kansas) News.

Mrs. J. Stener Adams will hold her first weekly test and social meeting, November 10, at 8 p. m., at the home of Mrs. F. A. Knapp, 1151 West Monroe street. All are welcome.

Wm. Fitch Ruffe writes approvingly of the address given by Mrs. Laura G. Ficen before his society. Mrs. Ficen is original, magnetic and interesting as a speaker.

Dr. and Mrs. Freedman, the well-known psychics, will hold a reception on Wednesday, November 9, at his place of residence, 661 West Monroe street. A general good time will be had. Everyone invited.

C. C. Van Buren writes: "In towns and places where there are no Spiritualist societies, and where they are not financially strong enough to support a regular speaker, to such I wish to say that I will give two lectures on any Sunday during this fall and winter, or speak at funerals, free of any charge, except my expenses, such as travel fare, etc." Write to me at Waterloo, Iowa.

Dr. Juliet H. Severance writes: "I shall not be able to make long engagements to lecture the ensuing season, on account of the disabled condition of my son; but can fill one night dates, and will conduct funerals in this and adjoining states. Address all communications to my home, 553 East 60th street, Chicago."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Mrs. Cora L. V. Richmond informs us that circumstances are such that she will be unable to fill her engagement with the Church of the Spirit Communion on the first Sunday of December.

Lyman C. Howe writes from Fredonia, N. Y.: "I have been very ill. Commencing early in September, the crisis came the first week in October, and for two weeks I trembled upon the border between the two worlds, with probabilities two to one, that I might pass the divide any day or hour. For the past two weeks I have been slowly rising, and now sit up four or five hours per day, eat fairly well, and am gaining strength; and expect in a few weeks to be able to attack my work with vigor."

Five of the members of the Methodist church of Clayton, N. J., have handed over will hand in their resignations, and a host of others are on the verge of similar action, because their pastor, the Rev. Eli Gifford, who conducts dancing as 'hugging set to music,' has threatened to expel from the congregation any member engaging in this form of amusement. Denouncing it as the stepping stone to religious destruction, the pastor has attempted to break up a dancing class which was formed by the younger members of the church, but so far his efforts have not been very fruitful. He opened his door to two weeks ago after the dancing class had been organized with about seventy members. In defiance of him, forty-five young people attended the first dance the following Wednesday night, the men outnumbering the girls in the proportion of two to one. The promoters of the dances say they will be continued, even if the girls have to be invited from Glassboro.—Chicago American.

Gregory writes: "Rev. Harry J. Moore of Chicago, and Mrs. Eva McCoy, of Marshalltown, conducted a four days' meeting here in the hall at White Pigeon, Iowa, and their labors were fraught with much good to the community at large. Our people here were very anxious to hear Spiritualism presented in its proper light, and we could not have chosen two better workers, for they met all expectations. Spiritualists in Iowa should keep these two earnest workers in the state all the time. They draw good audiences at every meeting, and seemed close in touch with the hearts of the people. We will hire them as often as we can conveniently."

The prophecy of John B. Kirk concerning his own end, prompted by the news of his brother, Arthur S. Kirk's demise over a month ago at Battle Creek, Mich., publicly following the death of another brother in California, was fulfilled by the unexpected death of the noted soap manufacturer in New York, where he succumbed to an attack of pneumonia after a brief illness. Deeply impressed by the death of his brother he seemed to regard it as an ominous sign, and turning to his wife in their Evanston home, he said: "I will be the next one, and I do not think it will be a matter of more than a short time." The prophecy was borne to the mind of the grief-stricken widow vividly when she learned of his death.

Some friends of Frank T. Ripley gave him a pleasant surprise at the Union Depot, when he arrived at Indianapolis, Ind. They presented him with a solid gold Masonic charm, the order of which he is a member. Brother Ripley responded very pleasantly thanking them.

E. F. PEARL, NORTH AMHERST, OHIO, WRITES: "THE PROGRESSIVE THINKER IS TRULY GREAT FOR ABILITY, BREADTH AND SIZE. HAVE MADE FOR ITS CONTINUANCE ON THE SAME LINES IN CASE OF THE TRANSITION OF ITS PRESENT EDITOR? I HAVE THOUGHT OF THAT FOR SEVERAL YEARS. IT WOULD BE A GREAT LOSS TO THE CAUSE IF IT SHOULD GO DOWN OR CHANGE ITS PLAN."

That fanaticism has given way to liberalism in religious discussions there can be no denial. The effort to create a spirit of fear in the Christian mind against Japan because of its Buddhist religion has failed. Of course the Christian religion as exemplified by the Greek church of Russia has little semblance to the advanced Christian religion of our people, but for all this it is classed as Christianity. Yet the Christians of the United States are in sympathy with the Japanese, largely because they are believed to have a righteous cause, and partly through sympathy, and because we observe that the Japanese treatment of prisoners they more fully represent the Christian religion than the Russians. After all the test of a nation as well as of a man is in what he does rather than in his profession. The civilized world has grown more liberal. It recognizes worth and character wherever found. No longer does the church hold a club over the heads of the people to be obedient, as the leaders of the world are, every man, woman and child, and women because of its virtues and Christian instruction.—Medford (Okla.) Patriot.

A press dispatch says: Notwithstanding the recent police prosecution of palmists, clairvoyants and fortune tellers, there are just as many as ever doing a profitable business in the West End of London. Several actresses have entered the 'spook' business, and become trance mediums. One of the most successful of these is Miss Jennie McNulty, a one-time Gaiety favorite and an extremely pretty woman who was for some years touring in America in musical plays.

The Truth Seekers will hold a meeting (under the auspices of the Spiritual Truth Society) at Hopkins' Hall, 628 W. 63rd street, opposite Eggleston avenue, Sunday at 2:30 p. m., conducted by Mrs. Holton Upson, psychometrist and musical message medium. Every body made welcome. Mrs. Upson resides at 495 East 43d street, Flat 11, and holds a public circle there every Wednesday at 7:30.

A writ of habeas corpus has been asked for in the hope of releasing from the insane asylum, Baltimore, Md., Mrs. Mary Hagan, for twenty-five years an inmate of the institution. The woman was never tried and had no idea why she has been kept in the place. Sister Catherine, in charge of the asylum, says Mrs. Hagan has two married daughters, both living abroad, and that the authorities are willing to release the mother, but that the daughters will have nothing to do with her.—Chicago Record-Herald.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning. Items for the next issue intended for the current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

E. W. SPRAGUE, THE N. S. A. MISSIONARY, AND ONE OF THE BEST TESTIMONIES TO THE ROSTRUM, WRITES: "I AM PROUD OF THE PROGRESSIVE THINKER AND BELIEVE YOUR NEW ARRANGEMENT FOR A DISCUSSION BETWEEN PEEBLES AND LOVELAND. WILL DO MUCH GOOD."

Mrs. Georgia Gladys Cooley meets with an excellent reception wherever she goes as a lecturer and test medium. She has an engagement at Watertown, N. Y., and while there can be addressed at 214 Court Street.

A press dispatch from Austin, Tex., says: "The mystery of the 'miracle stone,' which for centuries has been regarded with awe by the inhabitants of a remote region in the state of Chihuahua, Mexico, has been solved. The Indians ascribed great healing powers to the stone, which is found in considerable quantities in the Sierra Madre Mountains. A mineralogist has proved that the stone has radio-active properties to a high degree."

Geo. Funk writes from Louisville, Ky.: "We have just finished the first month since we re-opened our Church of Spirit Communion. We feel very much encouraged; each meeting brings us larger congregations. We sometimes hear that in other cities Spiritualism is not so popular as it is here. That is not true. In this city we are wide awake and our membership is growing all the time. With the untiring efforts of our beloved pastor, Anna Thronsdon, and the co-operation of the good people, we are bound to succeed."

S. F. Moore writes: "Nearly every week I see where some preacher or professor has come out with some very advanced ideas about the Bible and the creeds. Why would it not be a good idea to codify or collect all the utterances of the past, and publish them in pamphlet form as a handy reference book, showing the trend of thought among intelligent Christians, giving what is said by each? The church members in our country and village churches, in this part at least, do not know about these advanced ideas. The preachers preach the same old way; at least are not up to date. You know, I can knock the Christians down, drag him around, and mop the floor with him, by every day facts, and he will go right on following his creed like a man following a will-o'-the-wisp in the dark. One thousand years are as one day when you try to beat advanced ideas into the average Christian's head."

Lily M. Theibaud, the noted medium and lecturer, writes from San Bernardino, Cal.: "After four years in San Diego, by the advice of our spirit guides, Mr. Theibaud and I came to this city, Oct. 1. We found the city a new and comfortable building, but we are told they have had no lectures since last March. I have delivered three lectures for them and given psychometric readings, which appear to have given general satisfaction. I have been invited by the officers to act as their pastor for the next three months and longer if I am willing to serve. I have announced a conference meeting for next Sunday at 10:30 a. m. I lecture at 7:30 p. m. On Monday afternoon, in accordance with an announcement on Sunday night, the ladies met at the hall and organized the auxiliary society to be known as the Sunflower League. We begin with twelve members, who appear much interested and I feel certain they will do much good. The object of the League will be to promote sociability; to visit sick and stranger, and to give work for the increased interest in Spiritualism in all possible ways. On next Wednesday evening, Nov. 2, the Sunflower League will give their first social. We have rented a cottage in good business location, and opened our separate room for private work, last Monday. I am happy in my work and feel stronger physically than for a long time. With loving greetings to all friends in the east as well as west."

Miss M. Patschke, secretary, writes: "The Students of the city, 1501 Milwaukee avenue, Chicago, held a public installation of their newly elected officers, Sunday evening, Oct. 30, with elaborate ceremony, by the pastor who appointed Fred Zander, master-at-arms; Wm. Schumacher, president; M. Merkel, vice-president; Miss Patschke, secretary; H. Smith, treasurer; B. Zanders, sergeant; J. Bachman, L. Smith and A. Stowell, trustees. The hall was filled to overflowing, and the evening was a great success. The society added a neat little sum to its fund of evening proceedings or collection of \$26.43. The pastor was presented with a beautiful bouquet."

Dr. B. P. McDonald writes from Goshen, Ind.: "The Spiritualists, Liberals and a few skeptics here have been made very happy and contented with matters terrestrial and celestial, by attending several of Mr. A. A. Finney's trumpet séances. Mr. Finney is supported by the grand mediums, and silver-voiced Starlight, and the other fine spirit forces that constitute Mr. Finney's spirit band. He has again opened the door, the larger door, to the spirit realms, and let in upon the minds and hearts of many here the proof of the contention, viz., 'If a man die, shall he live again?' Mr. Finney is now at his home in Goshen, 636 Sixty-third street. Mr. Finney should return to Goshen sometime, he certainly will be very welcome; his very kind and his always gentlemanly ways, won all hearts to him, and our best wishes follow him and his glorious band wherever he and they may go."

Wm. H. Breese writes: "The First Spiritual Society of Southern Oregon met on Sunday, October 23, at the residence of Mr. and Mrs. Breese, at Talent. In the forenoon a business meeting was held. Members from Central Point, Medford and Ashland, were present. President J. E. Smith reported progress on the new two-story brick building, the second story to be used as a hall for lectures, size 60x30, with dining-room and kitchen. The afternoon session consisted of singing, recitations and essays by Elizabeth Breese, Miss Viola Hinsley, and Mrs. M. J. Sherman. Capt. T. J. West gave a very interesting address on 'Bible Spiritualism,' pointing to the silver thread of hope in immortality which could be discerned through the old and new testaments, culminating into the present scientific demonstration of a continued existence into this our present age. This has caused a new interpretation of the bible. 'Theology has been compelled to change its creed. Material science has reconsidered its decision. In the light of the spiritual philosophy, heaven can only be gained by individual effort, right living and thinking. With a good inspirational speaker and medium for physical phenomena, we could increase our number tenfold. The harvest is ready and the workers are few in Southern Oregon.'"

THE GREATEST LIGHT BEARER. R. T. HENDRICKS WRITES FROM BURLINGTON, N. C.: "THE PROGRESSIVE THINKER IS UNDOUBTEDLY THE GREATEST LIGHT BEARER OF THE AGE. FULL OF GOOD WILL, LEADING MATTER, SOMETHING THAT PUTS THE MENTAL FACULTIES TO WORK, TO THINK AND REASON UPON THE DIFFERENT IDEAS GIVEN OUT BY THE VARIOUS WRITERS AND THINKERS, SUCH AS DR. PEEBLES, MOSES HULL, D. W. HULL, CLARA WATSON AND OTHERS; EVERY ONE IS A FEAST OF SPIRITUAL FOOD."

JOHN WALLACE WRITES: "I WOULD BE PLEASED IF THE PROGRESSIVE THINKER COULD REACH EVERY INQUIRING MIND. IT WOULD NOT ONLY OPEN THE WAY TO ITS READERS TO THE BRIGHTNESS OF TRUTH, BUT WOULD BRING THEM IN TOUCH WITH THE GIANT MINDS OF TO-DAY WHO ARE, THROUGH ITS COLUMNS, SOWING THE GOOD SEED BROAD-CAST OVER THE FAIR LAND FOR THE GOOD OF THE CAUSE AT LARGE, AND THE UPLIFTMENT OF HUMANITY IN GENERAL."

E. W. BALDWIN WRITES: "DR. PEEBLES' 'OBSESSION' RECEIVED. YOU HAVE DONE A GOOD THING FOR THE CAUSE IN BRINGING IT OUT. IT WILL INCREASE THE CONFIDENCE IN THE SPIRITUALIST COLLEGE. NOT ONLY THE ONE, BUT FINALLY MAKE ALL THE STATED MUST NO COMMENCE BUILDING FOR COMING GENERATIONS. 'OUR SPIRITUALISM SHOULD DEVELOP MORE SOUND KNOWLEDGE THAN THE ORIENTALS HAVE ABOUT THEIRS. I THANK PEEBLES FOR BRINGING OUT 'DEMONISM.'"

A. D. Jacoby writes from Elkhart, Ind.: "D. A. Herrick will lecture here during the month of December if he is well enough to do so. We are in hopes that he will awaken a great interest here."

O. F. Brand of Fairbault, Minn., sends us in forty new subscribers. Thanks, brother.

Miss Esther Mahr, medium. Meeting, Monday and Wednesday afternoons at 2 p. m., and Thursday and Sunday evening at 7:30, at 249 Clybourn avenue.

Dr. J. A. Bailey writes from Princeton, Ill.: "Closing my work in Galesburg, by request of some friends of the cause, I came to this city—5,000 population and 17 churches. Last winter I delivered a course of lectures here. I left a departure one of the local ministers was an ardent Spiritualist. I sent it to Hudson Tuttle, and he very forcibly replied through the same paper, the Bureau County Tribune, whose city editor is a Spiritualist. There are not many avowed Spiritualists in this vicinity, yet many are seeking the light that Spiritualism gives to weary souls in the body, and all true and honest workers respect to have some time to be open for engagements with society work, calls for funerals on reasonable terms. Address me at No. 706 N. Main street, Princeton, Ill."

Isabella M. Powderly writes: "The Spiritual Truth meetings at Hopkins' Hall, 528 West 63d street, are growing in interest. October 3, Mr. Fraser was with us. He is a very earnest speaker and fine test medium. He with Mr. Foss and others provided a very interesting and interesting evening. We hope to have some time to be open for engagements with society work, calls for funerals on reasonable terms. Address me at No. 706 N. Main street, Princeton, Ill."

Chas. H. Green writes: "Sunday afternoon, Oct. 30, Dr. J. H. Randall addressed the Rising Sun Spiritualist Mission, 378 S. Western avenue, his address being one of exceptional merit. Mrs. Randall of Philadelphia, who is in charge of the oldest lyceum work in the United States, spoke a few words on the subject of lyceums and the methods of conducting them, giving her hearers an insight to the methods employed by herself in her own lyceum in Philadelphia. Mrs. Thompson and Mrs. Gifford then favored us with some very convincing tests. That evening special ordination services were held. Mrs. C. Kirchner, Mrs. N. Trafton, Mrs. N. Favel and Mrs. A. Gifford, four of our mediums who have been associated with Spiritualism a good many years and who have lent their several efforts to every movement, were ordained as teachers of Spiritualism and its truths. The hall was beautifully decorated and fittingly arranged for the ceremony which was conducted by Rev. Mrs. Nora E. Hill, the pastor, who made the occasion an ideal one in every way. Sunday, Nov. 13, our speaker will be Mr. John M. Gifford, an afternoon, using as his subject, 'Good and Bad,' and that evening, Dr. T. A. Bland. Both meetings will be followed by spirit messages and tests through a number of our mediums. Saturday evening, Oct. 29, we held our Harvest Hop, which was attended by a very large crowd, jovial and care free, all most filling the hall and making the evening most successful. We were extended to all cordial invitation to attend our meetings."

Mrs. LeSueur writes: "We had the pleasure to welcome Mrs. Jennie Hagan Brown of El Campo, Tex., at our Band of Harmony, Thursday afternoon, Nov. 3. The progressive euchre party in the evening filled our hall, 512 Masonic Temple, to the limit. The prizes consisting of sofa pillows were very nice, and quite a number of out of town people were present, and everybody seemed to enjoy themselves. Altogether, every thing about it was very satisfactory."

Mrs. Isa A. Gross writes: "The Hyde Park Occult Society is pleased to report that the lecture by Harrison D. Barrett on Nov. 3, was one long to be remembered, and shows him to be what we know him to be, a good spiritual worker for the good of the cause and for the uplifting of humanity, and a tireless worker in the field. On Nov. 13, Mrs. Laura G. Ficen, vice-president of the Hyde Park Association, will occupy the rostrum. We know something unusually good is in store for us from Mrs. Ficen. Don't forget our social and dance on Nov. 9. Come to hear the music if nothing else. Come and dance, visit, or do anything you choose, and make up your mind to have a good laugh! Admission, gentlemen, 25 cents; ladies, 15 cents."

Mrs. S. Watterlin writes from Detroit, Mich., speaking favorably of the good work done there by the Church of the Soul, which holds services every Sunday evening at No. 46 Grand River avenue. She says: "Oct. 30 a large and appreciative audience was addressed by the guides of Mrs. Laura G. Crawford. We wish to thank publicly all the friends who took part in making this meeting a grand success. We sell The Progressive Thinker in our hall every Sunday evening. It is the best exponent of Spiritualism and modern thought published."

Henrietta E. Robinson writes from San Francisco, Cal.: "I am now returning from my country home to my city residence, but could not do without the paper for the three months have been away. I have been pleased with the Open Court idea, and am in fullest sympathy with all efforts to drive the frauds from our ranks, and for the three years I was a director in the California State Association, I bent all my energy to that end, but until the officers and directors of the spiritualist society will have the moral courage to stand together, and without fear or favor, refuse to claim or recognize in any manner persons whose moral character will not bear the searchlight of candid, honest investigation, there is little hope for our beloved cause."

Prof. P. O. Hudson, the balladist and composer of "We're Passing But Once This Way," can be engaged as musical director of Spiritualist camps, for the season of 1900, from four to six weeks cover preferred. Address No. 234 North Farragut street, Bay City, Mich.

The Psychic Research meetings, which are held every Sunday afternoon at 2:30 p. m., at Scott's Hall, corner Belmont and Racine avenues, have a large attendance, and are very interesting and instructive. Mr. P. M. Esser delivers the lectures. They are confined to philosophical questions that are educational. Good mediums always visit the meeting, to give messages to the hungry ones, and help push Spiritualism energetically to the front by giving a chance for others. The Progressive Thinker can always be purchased at the hall and subscribers taken; also at the residence of the teacher, No. 82 Willow street, second flat.

Miss Pearl Cumings writes from Tacoma, Wash.: "It is with great pleasure that I write to let the public know that we are alive in Tacoma, and our society is growing rapidly and doing a good work. The Occult Band of Harmony was organized June 8, 1904, by Rev. Dr. H. Hickory, who then engaged as our pastor, he having been before the public in another society in the city for a period of seven months. We felt we needed his presence and spiritual teachings to lead us onward. We have a lyceum under the direction of spirits, with Mrs. Dr. J. H. Dickey as director; Mrs. R. Thoe, Corbiere, president; Mr. Carl Ruhling, secretary; Miss Mildred Peterson, treasurer, and the pastor, teacher of the senior class. We have a nice attendance, and all growing in spiritual knowledge. The officers of the society are: President, Mr. Terrence Brady; vice-president, Mrs. Clara McComber; secretary, Miss Pearl Cumings; treasurer, Mr. Frank McComber. Our meetings are held every Sunday evening at 7:30, and the pastor under strange conditions gives some very fine messages, bringing to the many who are in doubt, as to the reality of spirit return. There is an ever increasing interest and growing audience; it is encouraging to see the good work go on. During the week the pastor holds classes for instructions which have proven the key to a higher life to many. We feel that a grand work is being done here, and fortunate indeed are we to have a teacher of such merit as the C. S. A. of this city. We are glad to distribute copies of The Progressive Thinker at the meetings and hope much good may come from it."

C. H. MATHEWS, A VETERAN SPIRITUALIST AND JOURNALIST OF NEW PHILADELPHIA, OHIO, WRITES: "CONGRATULATING THE PROGRESSIVE THINKER, YOU MAY INCIDENTALLY REMARK THAT THE OLDEST NEWSPAPER EDITOR EX-OFFICIO, IN OHIO, SIGNALIZED HIS 85TH BIRTHDAY BY ADDING 16 SUBSCRIBERS TO THE LIST OF ONE OF THE ABLEST SPIRITUALIST PAPERS IN THE UNITED STATES."

J. A. Wertz, president of the society at Anderson, Ind., writes: "Allow me to say that the 'Open Court' was the right thing at the right time. I have known for a long time that there are mediums who are genuine all the time; mediums who are genuine a part of the time, and again there are mediums who are not genuine at any time—fakes pure and simple. These mediums are very devoted to drive them out of business. Defend the genuine and punish the frauds—let that be our watchword."

The Ladies' Auxiliary of the Relief and Aid Society of the Rising Sun Spiritualist Mission, will hold their meetings every Wednesday evening at No. 54 N. Ashland avenue. On Thursday, a test circle at the same address. Admission, 15 cents. Good mediums always present.

The death of R. W. Posey in the southern part of Mitchell county closes one of the most remarkable careers in south Georgia. Dr. Posey was 76 years of age, and came to Mitchell from Marion county many years ago. He possessed a remarkable faculty, unknown to modern science, which can neither be classed as "mind-reading" nor "second sight." When an article or money was lost or stolen, Dr. Posey could tell its location without ever seeing the owner or the locality in which it was lost. Some of the most wonderful things read like fairy stories, and would not be believed were they not vouched for by most indisputable authority. One case in point is where a valuable watch and a lot of money was stolen from the residence of a farmer. After making every effort to locate the thief and stolen property, the farmer heard of Dr. Posey and sent a neighbor to consult him. Dr. Posey at once went to the residence of the farmer, and the thief, described the place where the money was hidden under the root of a tree, and also where the watch was hidden in a thicket of bushes. He also gave an accurate description of the man who had stolen the property and concealed it. In another case, two valuable mules had escaped from a logging camp, and all efforts to find them had failed. When Dr. Posey was consulted he said that they were concealed in a negro's lot, and described the exact location. This was about fifty miles from Dr. Posey's home, and in a locality which he had never visited. The searching party had gone twice to the negro's house inquiring for the mules, but he insisted that he had not seen them. They were found in his lot. Dr. Posey was originally from Canada, and died a few days since as a result of a fall. His remarkable gift could be given, and his death is doubtless a great loss to science as well as to the section in which he lived.

Dr. Wilkins writes: "The regular monthly meeting of the Chicago Spiritualists' League, in the Blue Room, Handel Hall, Tuesday evening, Nov. 1, was well attended, the room being filled to the seating capacity and almost to the standing limit. As the piano failed to show the highest part of the program had to be dispensed with in the main. Dr. Burgess, Mrs. Kirchner and Mrs. Trafton gave tests. 'Materialization' was the subject under discussion, and Dr. J. H. Randall led off with a lecture from manuscript, clearly defining his position thereon. He had the phase proven to him through the Eddy brothers, in early days, and as to materialization he did not believe it in the least, but he deplored the numerous imitations that were being presented to

day. The meeting was extended beyond the Doctor's lecture, but having stood until 9:30, your correspondent completed the matter, for a moment, and retired, the rest of the proceedings unrecorded."

THE LYCEUM WORK.

Stirring Words From the National Superintendent.

To the Readers of The Progressive Thinker:—The late annual convention of the National Spiritualists' Association has gone into history as the most successful convention ever held by that association. Held, as it was, in the city of St. Louis, in sight of the great World's Fair, it partook of the international character of the occasion. You have read in the Spiritualist and secular press of the work accomplished, and due mention has been made of the lyceum work, but I claim your attention for just a moment to speak of the prospects of the lyceum work for the coming year.

On my week's tour previous to the convention I visited several places and found an increased interest in the cause of the lyceum. Because of late trains I missed my date with the Sunshine Lyceum of Joplin, Mo., which I regret very much. I met Rev. Mrs. T. Sheridan has gathered about her at this place a number of lovely growing souls.

In Springfield, Mo., the cause is moving forward indeed; Mrs. M. T. and Mr. James Madison Allen continue their good work, and on the other side of town there is a lively society ministered to by Mrs. Harry G. Wright. They have purchased a lot and have a temple in the making.

In Chicago I was with the Rising Sun Mission and found a body of thoroughly alive people who are unfolding their own spiritual powers and making the world bright.

In Conneaut, Ohio, the dear faithful friends continue a good work in the society and lyceum.

Again in Chicago, on the North Side, Mrs. C. Schwan is doing a most excellent work in a general way and in the lyceum as well.

In Buffalo, N. Y., I was truly complimented with a fair-sized audience and one that proved in every way their appreciation of the inspiration which came through me.

In Waldron, Ind., I found the faithful few rejoicing in the ownership of their own place for meetings, and I was glad to know that the honor of dedication was left for me; here I spent Sunday October 16. In the morning we had a fair-sized crowd and at night the temple room was crowded for the dedication. This home for humanity, "Upward and Onward Temple of Spiritualism," is the result of the efforts of four people, Mr. and Mrs. Chas. Heck and their four young ones, Rev. Chester Clyde and Mr. W. Shoup; they moved by the spirit of devotion to the cause of Truth as presented through Spiritualism, purchased this building in the center of the little village and daintily fitted up the upper floor for a Spiritualist temple, where our workers and all lovers of Truth will find a home. I was proud to be the instrument through whom the words of dedication were given.

Monday morning found me in St. Louis, the center of civilization at present. The lyceum work came up the last day just at the dinner hour—peculiar it always finds a little corner—but the delegates were truly aroused to the facts that the needs of the lyceum is no longer a speculation and the question now is, how can we best make the work effective. From the appropriation from the C. S. A. of last year there remained \$35.87; from my lecture trip I placed \$35 and the N. S. A. appropriated \$50. Mrs. J. R. Francis of Chicago, so willingly donated \$5, as did C. D. Pruden, a goodly number came forward with smaller donations and with subscriptions—one dear old lady sent \$2 for the good work; so I feel that the lyceum work is looking up.

I wish that everyone to whose eyes these lines may come would come forward to support this effort of the National Spiritualists' Association to supply the needs of the Lyceum. This is not a matter of donation; there are hundreds of children on every side of you who need the lessons which The Progressive Lyceum furnishes, so send in your seventy-five cents or one dollar and the name of some child; you will be of last year there and the cause as well. Trusting that the coming year will furnish much growth for the cause of Truth.

JOHN W. RING, National Superintendent Lyceum Work, Spiritualist Temple, Galveston, Tex.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Irving, aged fifteen years, and the only son of Mr. and Mrs. Robert Lyness of San Diego, Cal., departed for the spiritual expression of life on the morning of October 26. The only services were held at the grave, where four young misses of his lyceum class rendered very sweetly. They are singing "Over the Sea" and reading of a poem by the writer, "He Is Not Dead." Irving was a boy of unusual promise and the fine floral offerings accompanied by letters of condolence, signed by the teachers and scholars of the public school of which he was a member, attested the universal esteem in which he was held. WILL C. HODGE, San Diego, Cal.

THE WORN-OUT WORLDS.

Out in space, past the farthest stars, They say there are planets cold Where the songs of life have all been sung And the stories have all been told. And they roll in their accustomed way, Cheerless and dark and bare; And there's never a laugh and there's never a sigh To shatter the stillness there.

They travel the hours and the days and years As they did in the long ago, Like one who is searching his cherished haunts For the friends that he used to know. And it's hard, hard luck for a planet To find that the songs have all been sung And the stories have all been told.

—Washington Star.

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T. M. S. Q. Faces, some of those I know, others I do not know, come at times before me. What is the explanation?

A. These visions or pictures are at times seen by many, and are common to childhood. Some people see them with such distinctness that they think them real, and are often punished for being frightened, and afraid to go into the dark or to stay alone. These impressions have been accounted for, by saying that they are "revived memories," which might apply were all such impressions of those persons and things previously seen, but it does not account for the appearance of faces who never met the eye, or of faces who have been long dead, scenes never visited by the recipient, or of events that happen in the future.

Here again some facts may be explained by that sensitive state known as clairvoyance, while other facts can only be solved by the admission that an independent, spiritual being interposes.

A. H. Hackmann: Q. What kind of spirits gather at card tables?

A. That depends on what this correspondent means by "card tables." Intrinsically there is no harm in a social game of cards, a pleasant recreation to while away a leisure hour; perhaps no game has been more resorted to. The harm comes from what may be made of the game. There is no excitement in betting, and the small wagers are liable to increase. The desire to get money for nothing, the most blighting in human conduct, is cultivated until it becomes the chief motive of action. It is because of this cultivation of the gambling spirit, opportunity afforded for the most despicable forms of cheating that makes cards disreputable.

Games with cards require little thought, and hence are popular with the thinking and the vulgar. They find supporters in saloons, dives, and among the lowest, while they attract the leisure of the refined. Supposed to be decided by chance or "luck," they furnish opportunity for cheating which is taken by the lowest blackguard, and if report be true, by the members of the most exclusive clubs. The good name of King Edward was tarnished by the exposure of practices in one of the most select clubs in England. Hence it will be correctly inferred that the kind of spirits attracted to the card-table depends on the character of the players. The victims of Monte Carlo haunt its sumptuous rooms, and by attempting to impress the deluded players, re-enact their earthly lives. The gambling dens, where thieves and the degraded congregate attract those who congregated therein during their earthly lives.

T. M. Street: Q. Is it possible for a "spell," or "hoodoo," to attach to objects, bringing disaster to their owners or those who approach them?

A. The "spell" is firmly believed by many to bring helpful success, and this belief is sustained in a measure by the confidence it imparts. If a person has a talisman which he thinks has power to remove obstacles and lead him to success, he will be the more courageous and strong, and thereby win the goal he seeks. On the other hand, if he believes in the "evil eye," his courage will fail when most needed, and he will fail.

Yet there is more than this, and facts to almost any volume might be gathered, showing the strong influences for good or bad exerted by certain localities or objects. It is said engineers grow superstitious, and believe that there are engines which are certain to meet with disaster, and they are sustained by the fact that while some engines never meet with wreck, others are wrecked, others meet with a continued series of disasters.

Some sailing crafts, and steamers, seem to be under a malignant spell, and having the unenviable reputation are shunned by sailors. This influence, wherever observed, is independent, and manifests intelligent individuality. Either as good or evil, its spiritual source must be admitted. The instance to which this correspondent refers in his question is in evidence.

One interested: Q. Is there any method of reducing surplus flesh, and are the advertised "anti-fat" remedies of value?

A. Some of the nostrums advertised are harmless, but no active properties, except to transfer the money from the buyer to the advertiser. Those that have medicinal qualities are one and all deleterious, and should be avoided by those who care for their health.

There is only one way to reduce the flesh and that is not to eat so much, and take exercise in the open air if possible. Nothing is more certain than that flesh cannot be formed without food. There is a certain amount of food used up in maintaining the heat of the body and its functional activity.

"How Shall I Become a Medium," Fully Answered

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ties. This is demanded, the waste must be supplied, and a balance maintained. If it is not, the stored energy in the flesh is drawn upon, and the person grows thin. With the young the surplus is used in growth, but after maturity, it is not required to more than maintain the balance between waste and supply. If the supply of food is greater after the waste has been met, the remainder is stored in the tissues as fat or flesh.

Among the poorly-fed classes, there is no complaint of superabundant flesh. They even do not reach the standard of size in growth, and a "bay window" on a laborer would be a curiosity attractive for a dime museum. Quite the contrary prevails among the well-fed, overfed, and indolent classes.

It is not as easy to go without all the appetite craves, as to take medicine, but it is the only right way. I know of nothing more absurd or ridiculous than to eat a gormandizing meal of six or a dozen courses, and finish with an "after dinner pill." Many eat three times more than they need, and fearing over-fatness habitually drink mineral waters!

If all excitives of the appetite, and foods prepared to tease the taste, were taken from the Menu, and only plain dishes, bread, plain vegetables, flesh, fish and cereals, and fruits placed on the table, in a short time the appetite would be a true guide. Then diminish the amount eaten until the weight decreases, showing that the surplus is being drawn on. When the weight becomes normal, or what you think it should be, you can increase the amount of food eaten, so as to maintain the weight at this standard.

It has been taught that the fat-forming foods, as starch, sugar, and the vegetables containing them, as potatoes, with bread, and all fats should be thrown out of the diet, and lean flesh and fish take their place. Disastrous results have usually followed this unscientific practice. For perfect nutrition, and hence health, there must be a diversity of foods, each containing substances peculiar to themselves. The healthy appetite by its cravings indicates where the best, and the quantity needed. A little, more or less of each, is demanded, and not the rejection of any.

There is a recent treatment recommended, and that is one that is said to give a famous German water-plate its notoriety. It is, not to drink for two hours before or after meals. If reliance can be placed on reports, this is a remedy, and it is not possible to be found in the fact, that it is not possible to eat as much without any drink, and assimilation will not be as complete. According to every known fact of physiology it is necessary for the perfect performance of the functions of digestion and assimilation that there be a large supply of water, and its being withheld cannot otherwise than be injurious.

TURN ON THE SEARCHLIGHT

Some Impressive Remarks in Regard to the Same.

On Friday night, October 14, 1904, when lying wide awake, there appeared a red disc of light, such as I had seen perhaps a thousand times under exactly similar circumstances, (before going to sleep for the night, and while yet no spirit world of light was present). It was like a flame of fire in color, yet round instead of tongue-shaped, and brightest at the center.

I knew full well it indicated a spirit presence—some faithful Indian guide most likely. I studied it closely as I always do such scenes.

By and by from that same center a light shot forth as from a point or focus, and assumed the appearance of a headlight from a locomotive at night. Its direction was not straight toward my eyes, but slightly to one side, as if to make the objective picture more complete.

Manifestly it was intended to represent a headlight of an engine of which it was so perfect an image, or else to indicate the light of an electric searchlight placed right before my eyes. The first danger signal, warning me to be on my guard, the second, an impressive appeal, urging me to greater zeal in endeavoring to enlighten humanity.

The interpretation of this vision or scene—for it was not clairvoyant (to me it was materialization)—is given in the heading of this message, "Turn on the Searchlight."

It seemed to come as a communication direct to me, but it applies to thousands of others with equal force and fitness.

The time has come, dear reader, for you and me to open our eyes and see. The third line in the Arabic proverb, perhaps applies to you, and possibly to me. "He that knows, and knows not that he knows, is asleep; wake him!"

A trumpet call is needed to arouse us from our lethargy; a blast loud and long to sound in our ears! It is indeed noble to respond when the call comes to us. Is it not nobler still, far nobler, to volunteer our service? That is, to be ever ready to speak the truth in season, a fitting word on any and every occasion, to be ever ready to speak the truth in season, a fitting word on any and every occasion, to be ever ready to speak the truth in season.

Let us reason with life's problem, glorious things can be hidden there, let us see it, we can find them, and their radiant beauty share.

Life awaits our best endeavor, and is willing to be known; while she waits for us to have won, she but gives what we have won.

C. C. BRYAN.

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Our Next-Door Neighbors.

BY CHARLES DAWBARN.

PART TWO.

Mr. Wilson's first seance was held September 19, 1893, when he and two friends—a Mr. Dallas, who proved to be the medium, and a Mr. Kramer—opened communications into "fog-land" by the customary raps. At frequent intervals these seances were held, and the record tells us how, one after another, old acquaintances came, and apparently offered most satisfactory identification. There was no attempt to startle or awe the visitors by the use of names known to history. The visitors were just the Toms, Dicks and Harrys of the old life, reintroducing themselves as "next-door-neighbors"; with a lady or two to awaken the old love.

This band of visitors included a man who died in an insane asylum; a hard marker; a restaurant keeper; a suicide; a man blown to pieces by dynamite; two or three judges and lawyers; a couple of physicians and a few other well-identified acquaintances on a similar mental level. Among the ladies were the mother of Mr. Wilson; the sister of Mr. Dallas; and the wife of Mr. Kramer, who ultimately turned traitor, apparently from the influence of the "fog-land," and knew nothing either of the history of "spirit return," or of its possibilities of development.

At this point we get just one glimpse of that next-door life, of which we would like so well to know every detail, were it possible. Dr. Shoemaker is described as keeping a school, and one or two visitors are described as his pupils. So they have schools, which, however, must be more like kindergarten than either teacher nor pupils, knew anything of "spirit return," or of communication between "next-door-neighbors."

Very early in these experiences a zither—placed four feet away—was used by a spirit, who varied Home, Sweet Home, with variations. This was, of course, interesting as a phenomenon, but even more so as a composition comes to give a glimpse of the neighbor's musical progress. So we have but a mere reflection of earth life, produced by a spirit, which is not what the present writer is seeking. So close are we to earth limitations that the sister of Mr. Dallas, though herself a spirit, still resides in her native town of Inverness of Scotland. She tells her brother that it took her just an hour and thirty-five minutes to make the journey when she came to visit him. This, of course, gives us a hint that these "neighbors" have their own special associations and locations which they call "home, like the rest of us. And apparently, they either have clocks and watches like the mortal, or borrow ours.

This particular group of "neighbors" to Mr. Wilson and his friends were apparently good average specimens of human nature, from the doctors and lawyers down to the billiard marker and suicide. We discern that, as a matter of course, the "next-door neighbors" of all of us will really consist of those to whom the change from one life to another has been merely a matter of a few vibrations.

There is no mental change we can discover. We are, therefore, not startled when this little gathering of mortals and spirit neighbors is annoyed by an eruption of Indians, full of the old animosity to the white race, and boasting the white scalps hanging to their belts. However these Indians are in some manner driven away, and the little circle holds its own.

There is hardly a trace of "other-worldiness" discernible in these spirit neighbors, but we notice a strange eagerness to once again enjoy the flesh-pots of their old life. They want wine, poured in glasses, so that each may have his own, and join in toasts. They enjoy the fume of cigars, and make special appointments for dinner parties at the hotel, with a decided preference for certain dishes. They gather in the rooms of Mr. Wilson, and then with a tramp, tramp, very audible to their mortal hosts, they march down to a special table at the hotel dining-room, testifying their presence and approval by raps, sometimes rather startling to the waiter. Of course, the wine desert is reserved for the return gathering in the seance room.

So far few old Spiritualists but have had some such experience. We "neighbors" from across the street. But we now come to phenomena so interesting they would gladden the hearts of enthusiasts eager to convert hard-headed men of science, the world over. These spirits and their mortal associates presently found themselves in most serious trouble. For the details we must refer the reader to the book itself. There was a determined effort to get a certain class of spirits to crush out this attempted blending of the two worlds. The first result was a personal attack on both Wilson and Dallas, resulting in the destruction, at least for the time, of the mediumship of both. When Dallas could no longer see or hear their spirit friends, communication was resumed by using the Morse alphabet in raps upon the table. Dallas had formerly had some practice in telegraphy, and Wilson set himself to learn to read the messages.

At this stage, and in this manner, they learned that a terrific battle was going on between their friends and foes. The weapons used are described as "psychological and electrical." These weapons do not kill, because the warriors on both sides were immortal, but they were told that their mortal bodies were wounded as shorn of their strength for a time, according to the force of the blow. It reminds one of the Norseman's dream of heaven where he fights all day. If slain he gets up fresh and strong next morning. These battle scenes are very foggy to us poor mortals, but perhaps the best we can get in the report of one battle we are told the enemy had 65,000 men, and that their own forces 33,000 were laid low. Whether learned surgeons are needed, and Red Cross nurses active as on earth, we are not told. But prisoners are captured; though, in some unknown manner, they seem to presently make their escape. We learn they can and do kill mortals who are sensitive to their weapons, but because they can hold the spirit corpse from coming to life is left untold. As a mortal he is extinguished, but their chains and fetters seem unequal to holding their spirit victims indefinitely.

In these earlier battles Dr. Shoemaker and his side prove victors, and exultantly proclaim what they are going to do through Wilson and Dallas to astonish and bless the world. The bridge built, or in process of building to build across the chasm, is a regular system of telegraphy. Under their instruction, Wilson provides a Morse telegraphic instrument, which is then connected with a battery. The key and the soider were six feet apart, and Mr. Dallas sat four feet away, with two gaslights burning brilliantly overhead. Apparently the telegraph vibrated, the sound responded, and communication was opened between mortals and spirits by means of an invisible wire direct to the spirit world.

We pass over the jubilant prophecy that never again would this means of communication be closed. And we have nothing to do, in this article, with the personal communications from numbers of spirit friends and acquaintances. It is obvious that such phenomena, in full working operation, would be quite as convincing to the skeptic as the wireless telegraph of today. But as ultimately the associates found too strong for them, and came to grief, involving a complete cessation of the phenomena, we are anxiously calling for witnesses to prove that neither Wilson nor Dallas were hallucinated. The narrative is so simple, lucid, and abundantly testified to the truthfulness of both Wilson and Dallas, but it still demands support from other witnesses. So far we have heard only of two and their friend Kramer as present. All this had occurred between September 19, 1893, and January 1, 1894, and at the New Year's gathering of spirits these mortals the spirit world is open, and the march of glory will be sung in choirs of the spirit world. And on the seventh of the same month he says, "To-day you are placed on the highest summit of the spirit world. . . . glory and victory have been completed, immortal happiness reigns in your life hereafter; victory at the beginning, everlasting life at the end, and all men shout amen."

For a time all went smoothly, but only for a time. It was claimed that invisible wires were laid, reaching to spirit headquarters, but either Plum Mitchell, or some operator, was usually at the key in the seance room. But at any time that these two mortals desired they made the call on the key, and the sounder promptly responded. This was real, swift, and convincing evidence of communication between two worlds. A certain doctor, an electrical expert, was invited to witness the marvel, and he became convinced, we are told, that the phenomena were just what they purported to be; and yet further, messages from his spirit friends converted him to a belief in spirit-return. But, unfortunately, for personal reasons, he withheld his name, so we cannot call him as a witness.

A Mr. James Galbraith, described as a highly esteemed citizen of Bradford for twenty years is also invited. He is not only convinced but becomes a warm friend of Wilson and Dallas in their subsequent experiences with the friends and foes who used this system of telegraphy. The present writer has endeavored to give details of the success up to date. These two gentlemen, and a sister of Mr. Wilson, are all the outsiders who witnessed the phenomena, for just at the point when the line was to be opened to the public the war commenced with greater fury than ever. The battles were many of their spirit friends were reported, over the wire as badly wounded, and even captured by the foe. The details of these battles, as told by the author, are most thrilling, but for details we must refer the reader to the book itself, for at last the foe becomes conquered. Wilson and Dallas are left stranded wrecks, and shorn of all abnormal powers. The experiment was an acknowledged failure, and the circle was broken up. (To be continued.)

SPIRIT POWER MANIFESTED.

Denial of the Fact is Absurd and Not Justifiable.

In your paper of September 17, I found and read the article by Emma M. Ward. It is very interesting, but to one who has been a Spiritualist 34 years and resided from two to three months in most of the eastern and western cities, independent spirit slate-writing, writing on the wall, pictures on window panes, etc., done without the aid of mortals, are not new; but the position taken that now, or in the past, no true spirit power is there, no connection with spirit is immortal, is, to me, absurd. Have all spirits and women been duped all this time?

That the time is near, when independent manifestations will be more common, I do not doubt. In this way church people will be reached; quarreling over creeds and opinions will cease, and Spiritualism will become the religion of the world; the brotherhood of man be recognized, and it is to be hoped, lived.

I am entirely independent, yet do Mr. and Mrs. W. go "beyond the mountains" or elsewhere, and may become general independent of mortals aid. In John Wesley's day furniture and dishes were carried through the rooms of their home. They saw them go, but could not see by what power.

Not long since, in some secular paper it was stated that erasures on tombstones had been made independently, and something was said of the spirit of the body, "but in its place," the particulars were given, and very convincing.

Sixty-three years ago at Mount Lebanon, N. Y., heard, but not seen, as many as 10 or more voices were heard singing and marching through the grounds of the Shakers. All were listening and delighted.

I have not done justice to the attack on mediums. Spirits do not have to return (they stay right there while near and dear friends remain) instead of "coming through space" through which they manifest being unmeasured.

There is no distance ill spirit, to those who have left the earth; they travel as quick as thought-light.

MRS. COTY BRIGGS.

San Francisco, Cal.

ODE TO DRUM.

I hate that drum's discordant sound, Parading round and round and round; To thoughtless youth that pleasure yields And lures from cities and from fields, To sell their liberty for charms Of twaddling tales and glittering arms; And when ambition's voice commands To march and fight, and fall in foreign lands.

I hate that drum's discordant sound, Parading round and round and round; To me it talks of love and love and love, And burning towers and ruined swains, And mangled limbs and dying groans, And widows' tears and orphan's moans, And all that misery's hand bestows To swell the catalogue of human woes.

—Thomas Hall.

"Love—Sex—Immortality." By Dr. W. E. Phelps. Price 25 cents.

A PECULIAR EXPERIENCE.

Evidence That Animals Possess Reasoning Powers.

Not long since a friend of the writer passed through the following experience, and requests that, any one who has thrown any light upon the mystery concealed therein should give The Progressive Thinker the benefit of it, and we especially ask the veteran Spiritualist, C. J. Johnson, of Pocatello, Idaho, to write his opinion of the same and send it to your valuable paper for publication, for which thanks are extended in advance.

On an evening this friend was playing a game of cards with his wife alone, when very unexpectedly the cards passed from his vision and instead was seen a stretch of narrow land unlike any in this country, with the waterways something like a Y. He heard the words "Wolfeenden, Somersetshire, England." Then followed the word, "monastery," and after that "Wolfeenden, Wolfeenden, ten—here we are, but won't come again," then followed, "Penwick, Penwick, Penwick Castle," and the scene passed away.

In soul unfoldment many unlooked-for and unexpected experiences are ours, as the brother will learn, but sometime these so-called mysteries will be mysteries no longer.

I am very much interested in the articles written from time to time regarding mediums, whether they have souls and spirits, use reasoning power, also whether they know anything more than just what is taught them.

From my own experience and observation, I say they have soul and spirit, use reasoning power and often show a knowledge beyond what is taught them. We have a pet fox-terrier, "Tag," by name, (although he died last July, he demonstrates himself as if say, "we have") that always knew where anyone of the family was going to leave the house, whether or not anything to that effect had been said in his hearing, and would jump and bark about the person until they would say, "Yes, Tag, can go," then he would hardly wait until they were ready; but, if they said, "Tag can't go, don't want dog," he would go away as disappointed as a child, but keep watch, waiting his opportunity just as if he was coaxing us to change our mind.

Did he want a drink of water, he would go to his bowl (which was always kept filled) and stand looking, first at his bowl, then at whoever was in the room, until the attention was attracted to him, and they would empty the bowl and fill it with fresh water directed from the faucet. If water was offered him from a pail, he would not touch it, but continue begging until he saw it drawn from the faucet and when you put the bowl down he would always first lick your face as you were stooping over, and then drink. This was not taught him.

For about two weeks before he died, he would sleep in the room of the writer; if he did not go up stairs ahead, or with me, he would follow and scratch on the door until I let him in. The night of the day he died, and many times since, there has been the well-known scratch and sniff at my door; I always open it and he comes in with the well-known little sound, like a "thank you," that he always gave when I let him in.

Others have also seen, heard and known his presence. Now, there is a pet cat in the house, called "Moose." One afternoon, in going into my room "Moose" was lying in the center of my bed, how he got there know one knew, as the door was closed and no one had opened it for him; it occurred the second time and I concluded he had crawled from under the bed, over the side of the house and under the lower floor through the window; but how, then, did he get in, as the blind was closed?

The next morning about five o'clock I was awakened by "Moose" calling as he came over the roof. I let him in. A few mornings later he came to the window again. I lay still and watched to see what he would do. When I did not let him in, he put one paw between the shutters and pulled but the blind was fastened and would not open. Three times he put his paw in as many places each time nearer the fastening, then the mystery was a mystery no longer; he had opened the blind before, as it was not fastened, and as the draft had blown it shut again, was why I had not thought of it the first time. I let him in.

Again he came to the window, this time the shutters were closed; he tried to get his paw in but could not. I waited to see what he do; three times he came, tried and went away; the next time I said to him, "Now, Mr. Moose, don't you ever do this again. I am not going to be disturbed nor get up to let you in any hour you want to come, if you want a heart and he has not been to the window since.

These pets, as have others, have proven to us they have souls and spirit, use reason and know more than was taught them, as no doubt many others who have observed their pets could also testify.

If spirit is life or vice versa, so far as mortality is concerned, why not in the animal kingdom? I am a lover, and student of nature in all forms of expression, and of many lessons have I become the gainer thereby. Even the much ridiculed "yaller" dog can teach mankind lessons in love and fidelity.

LOUISE E. ZIMMERMAN.

Strange New Shrub That Cures Kidney and Bladder Diseases, Rheumatism, Etc.

We have previously described the new botanical discovery, Alkavis, which proves a specific cure for diseases caused by Urlic acid in the blood, or disorder of the kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria.

Among the many testimonials received the Hon. R. C. Wood, of Lowell, Ind., writes that in four years Alkavis cured him of Rheumatism and Kidney and Bladder disease of ten years standing. Prof. Edward S. Ford, the noted Evangelist, of Covington, Ky., gives similar testimony. He states that he has witnessed wonderful curative powers in disorders peculiar to women.

The only importers of Alkavis so far are the Church Kidney Cure Company, of New York, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to "every" reader of The Progressive Thinker who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, Bladder, or too frequent passing water, or other afflictions of the urinary organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth Avenue, New York.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50.

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YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

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VOL. 31 CHICAGO, ILL., NOV. 19, 1904. NO. 782

THE BURNING BOOK, Will be Placed Before the Bar of "The Open Court" Next Week. "The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

HER DREAM CAME TRUE.

Would Die in Six Years—Funeral a Few Days Ago Recalls Tragic Events—Commodore Weatherly's End—Strange Incidents That Followed a Disaster—Young Troy Woman Sees a Vision and Her Death Was Foretold.

Troy, N. Y. A great tragedy that six years ago shook this community as it was never disturbed before or since has been brought again to the attention of the public by a series of startling disclosures that are now followed by the death of a young woman. People who have no faith in dreams and who smile at the mention of visions and all that sort of thing, may scoff at the incidents herein written down, but there are persons in position to know who have declared their belief in the story of the vision that came to the girl who has recently passed away. It was in the month of October, 1898, that this community was electrified by a disaster on the Hudson river, when four persons went down to death. It was the wreck of the Weatherly yacht and its thrilling details are now recalled in a manner so strange as to be weird.

The Weatherly yacht party of six years ago made up of Commodore Weatherly and Stephen Mallory and two young women. They went up the river to a point several miles beyond the Waterford bridge and there the party landed at a quiet spot along the shore that was popular in those days with boating parties. The Weatherly party remained at the landing place until darkness had set in. When they were ready to return home a great storm had arisen and the wind blew a large Commodore Weatherly was an experienced sailor and no fears were entertained because his boat was good and a safe one. But an unforeseen accident happened. The water in the river had risen very rapidly and in sailing down the river the Weatherly yacht struck a wire that was used for ferry purposes between the Rensselaer shore of the river and an island in the center of the stream. The wire tipped the yacht over and all four persons were drowned.

At the time of the accident Stephen Mallory, it is said, had been engaged to marry a very estimable young lady of this city. This young woman has just died. Soon after the death of Stephen Mallory, his affianced bride had a dream or a vision, call it what you may. In her vision called Stephen Mallory. She saw him as plainly as she ever saw any one in all her life. He spoke and said that within six years from that day she would join him in the great beyond where there is no parting.

Saw Him in a Dream. Six years from the time set the remains of the young woman were interred in the family plot at Oakwood. The death of the young woman of course brought the matter of the drowning of Mallory and of the Weatherly accident prominently before the attention of the public. Doubtless the death of Mallory was a shock to the young woman and, no doubt, she grieved over the matter for some time. But time effaced the tragedy from her mind, and she forgot the dream and its awful prediction; all such thoughts were out of her mind. Two years ago she was married to a well known business man of Waterford. They were very happy together. Since her marriage she gave no thought of the prediction that had been made to her in a dream or vision. Yet the vision came true. Several weeks ago she came to Troy on a visit to her mother, who resides in this city. She was taken ill at her mother's home and it was decided best to have her remain here. Suddenly the sickness which had never seemed serious, took a serious turn, and in less than two weeks she succumbed to the death. The death occurred within the time set by the dream of six years ago. So true was the vision and so willing are her friends to accept the same as truth that mention was made of it at the funeral. The clergyman who attended the obsequies in his address at the funeral, told the story of the dream and its significance and from the minister's words have grown the story.

ANIMALS AFTER DEATH.

They Are Seen and Described by a Clairvoyant.

In several recent number of The Progressive Thinker I have noticed communications from the condition of animals after having passed through the change called death.

About thirty years ago I listened to a lecture given by one who was then—and is now—a celebrated speaker from the spiritual platform and author of many highly interesting works on the spiritual philosophy and kindred subjects. In which lecture he declared his belief that animals do not exist in the spirit world. I had not previous to that time given that subject any thought, taking for granted that all of God's creatures were so constituted that progression was a natural attribute of their being.

What is man but an animal? We claim to be the highest order or type of all created beings, and so far as we have knowledge there is nothing in mortal form of so high a type. From man there is a gradual descent until we reach the tiny insect. Does it stop there? Some spirits say no, the descent goes on down through the vegetable and mineral. What then? Who can tell?

About twenty-five years ago I had retired for the night but was very wakeful, after a short time my room became light as day, the walls disappeared, I seemed to be in the open air, in the suburbs of a town. I saw a large mansion with a wide piazza in front, with large columns extending to the roof. The floor of the piazza was, I should judge, four to five feet from the ground. In front of the house was a beautiful lawn on which was much ornamental shrubbery. In that shrubbery was a beautiful young lady standing a few feet from the piazza, apparently work-

IDOLATRY.

Cunning Scheme to Gain Recognition.

I remember an incident that occurred many years ago when I sojourned in El Paso, Texas, that made a lasting impression on my mind. I had frequently heard the pleasing sound of a distant bell, and made inquiry about it, and was informed that it was the bell of the great cathedral over the river, two miles away in Juarez, Mexico. I concluded to visit that city, and went over on Sunday morning, and had an interesting time, taking observations, and soon realized that I was in another nation, in a city unlike American cities. In the Catholic cathedral the audience chamber is about 60x100 feet, with cement floor, but no seats. Each Sunday it is filled with devotees who kneel or stand during tiresome service of one hour or more; and all glad when it is ended. The Mexicans call it "worship," but to the casual observer it seems that "worship" would express it better.

In the afternoon I went into the cathedral when it was empty, and with several other visitors went into the Chamber of the Holy Saints, one of the rooms of the cathedral. These holy saints (about a score) are images put up in plaster paris—good imitations of humans—look natural—some of them beautiful—all have names—some with the names of saints—placed on low pedestals to be convenient for devotees to kneel down and kiss their feet. This is simple idolatry.

The largest image in the whole group was "The Holy Virgin Mary, Mother of God," and if a true image, she must have been an extraordinary large virgin woman. She did not even show her feet, and the presumption is she had none, but was all solid plaster par, including "wings" and feet.

The fact is Catholics do not kiss the feet of females—it is only the feet of male saints that are kissed. A "virgin mother" is a contradiction of words—it is ridiculous, stupid folly, mocking the intelligence of civilization; and the assumption of sacredness is imposition.

When I first entered this Chamber of the Holy Saints the "boss" of the chamber ordered me to take off my hat. The order came suddenly, and I complied, without any time to think, and I did not know what it meant. I subsequently perceived the trick and learned that it meant something of importance to the Roman hierarchy. It meant humiliation for the victim. The act of baring my head was easily done, and of itself a thing of little significance; but instead of that, I had been ordered to take off my hat, or bow to the dummies (an older custom) it would have been of the same purport and effect. It meant that a Catholic had required of a non-Catholic an act showing respect and recognition for church authority. It meant that a non-Catholic visitor, by baring his head, was made to show reverential respect for Catholic superstition.

I was exactly comfortable, walking through the Chamber of Holy Saints, with hat in hand as a token, reminding that I was apparently showing reverence for dumb idols, of no more importance than painted dolls. No Catholic can ever play that game on me again.

An individual instance of this kind is a matter of little importance; but when such cases can be counted by the thousands, per annum, it becomes a matter worthy of serious consideration. Catholics have many cunning ways of requiring recognition and respect and reverence for their religion.

In some localities Catholics "hold the balance of power" and have great control and influence over many people who submit to their requirements; and they often get what they want by the asking.

The controlling influence of Romanism in politics is a fact, and our Congress has often bent to this inviolable and invincible force. Our politicians generally are cowards, afraid to say or do anything that may offend Catholics.

The secular press dare not publish the sins and wrongs of that church, because it fears the power of the hierarchy. No authority should be considered too sacred to question.

A. H. NICHOLAS.

Do Animals Think?

Many seem to solve the problem to their own satisfaction by saying that animals act by instinct and man by reason. I wish he did! But, in fact, the subject is much more complex. Others believe, or think they believe, that their pets, especially dogs, are as intelligent as man.

Many, again, seem to entertain two entirely opposite and contradictory opinions. I often hear people say their dog, for instance, can do everything but speak. But I ask whether it can realize that two and two make four, which is, after all, a very simple arithmetical calculation, much doubt is generally expressed. That the dog is a loyal, true, and affectionate friend all will gratefully admit; when we come to consider the physical nature of the animal the limits of our knowledge are almost immediately reached.

The difficulty of determining the intelligence of dogs is increased because they are so quick in seizing any indication given them, even unintentionally. This is well illustrated by an account Sir William Huggins gave me of a very intelligent dog, appropriately named "Kepler," belonging to him. A number of cards were placed on the ground, numbered respectively 1, 2, 3, and so on up to 10. A question was then asked—the square root of 9 or 16, or such a sum as 6 plus 55, minus 3.

Sir William pointed consecutively to the cards, and the dog always barked when he came to the right one. Now, he did not consecutively give the dog any sign, yet so quick was it in seizing the slightest indication that it was able to give the correct answer.

This observation is most interesting in connection with the so-called "thought-reading." No one, I suppose, will imagine that there was in this case any "thought-reading" in the sense in which this word is generally used. Evidently "Kepler" seized upon some slight indication unintentionally given by Sir William Huggins. The observation, however, shows the great difficulty of the subject, while it certainly seems to demonstrate a certain amount of psychic power.

I confess, indeed, that I cannot understand how anyone who loves animals, or ever has devoted any study to them, can doubt that they possess some power of reason. Many of their actions are unconscious and instinctive; so are some of ours, as we may see by watching a child; but practice enables us to walk or run almost automatically.

The social habits of ants afford other arguments which seem conclusive. Take, first, their relations with other insects. Those between ants and aphides, which have been called ant cows, are indeed most remarkable. It is not merely that the ants milk them, tend them, defend them from attack, sometimes protect them by earthen enclosures from too great summer heat, but over and above all this, they collect the eggs in autumn, keep them through the winter, and plant them out on their proper plant in the spring. Some of the root aphides may always be found in ants' nests, but I was much puzzled years ago by finding in ants' nests some black eggs, which obviously were not those of ants. Eventually I ascertained that they belonged to a species of aphid which lives on the leaves and stalks of plants.

These eggs are laid early in October on the food-plant of the insect. They are of no direct use to the ants, yet they are not left when they are laid, exposed to the severity of the weather and to innumerable dangers, but are brought into the nests by the ants, and tended by them with the utmost care through the long winter months until the following March, when the young ones are brought out and again, placed on the young shoots of the daisy. This seems to me a most remarkable case of prudence. Our ants may not perhaps, lay up food for the winter, but they do more, for they keep during six months the eggs which will enable them to procure food during the following

summer, a case of prudence unexampled in the animal kingdom.

Mr. Grote, the historian, in his "Fragments on Ethical Subjects," regards it as evident necessity that no society can exist without the sentiment of morality.

Everyone (he says) who has either spoken or written on the subject has agreed in considering this sentiment as absolutely indispensable to the very existence of society. Without the diffusion of a certain measure of this feeling throughout all the members of the social union, the caprices, the desires, and the passions of each separate individual would render the maintenance of any established communion impossible. Positive morality, under some form or other, has existed in every society of which the world has ever had experience.

If this be so, the question naturally arises whether ants also are moral and accountable beings. They have their desires, their passions, even their caprices. The young are absolutely helpless. Their communities are sometimes so numerous that, perhaps, London and Peking are almost the only human cities which can compare with them. Moreover, their nests are no mere collections of independent individuals, nor even temporary associations, like the flocks of migratory birds, but organized communities, laboring with the utmost harmony for the common good. The remarkable analogies which, in so many ways, they present to our human societies render them peculiarly interesting to us, and one cannot but long to know more of their character, how the world appears to them, and to what extent they are conscious and reasonable beings.

I have not, at any rate, nor, indeed, has anyone else, ever seen a quarrel between any two ants of the same nest. All is harmony. If, indeed, they are compulsorily made drunk, then, no doubt, they begin to quarrel. But no ant would voluntarily so degrade itself. Among the so-called higher animals which live in association, if one is old or ailing, it is often attacked. This is never the case among ants. Instances of active assistance are, indeed, common. I have often witnessed cases of care and tenderness on their part.

In one of my nests there was an ant which had come into the world without antennae. Never having previously met with such a case, I watched her with great interest, but she never appeared to leave the nest. At length, one day, I found her wandering about in an aimless sort of manner, apparently not knowing her way at all. After a while she fell in with some ants of other species, who directly attacked her. I at once set to separate them, but, whether owing to the wounds she had received from her enemies; or to my rough though well-meant handling, or to both, she was evidently much wounded, and lay helplessly on the ground. After some time another ant from the same nest came by. She examined the poor sufferer carefully, then picked her up and carried her away into the nest. It would have been difficult for anyone who had witnessed the scene to have denied to this ant the possession of humane feelings. In face of such facts as these, it is impossible to regard ants as mere exquisite automatons. When we see an ant-hill, tenanted by thousands of industrious inhabitants, excavating chambers, forming tunnels, making roads, guarding their home, gathering food, feeding the young, tending their domestic animals—each one fulfilling its duties industriously and without confusion—it is difficult altogether to deny them the gift of reason; and the preceding observations tend to confirm the opinion that their mental powers differ from those of men not so much in kind as in degree.

The above by Sir John Lubbock, contains much valuable information with which Spiritualists should be familiar. But are animals of any kind, immortal? That is an unsettled question, in view of the fact that our Spiritualistic savans differ widely in regard to it.

STUDENT.

THE GOLDEN RULE

And the Ethics of Spiritualism.

To the Editor:—Many, doubtless, will be surprised and deeply grieved, and none more than I, to note The Progressive Thinker's endorsement of the Chicago Tribune's wholly selfish, narrow and purely worldly-wise conclusions as to the origin, intent and possible practical application to human affairs and everyday life of the Golden Rule.

To commend the work of Baer—"God's right hand man," in connection with the coal famine, by which diabolical work, solely in the interest of greed, thousands of innocent children and others suffered and many perished, is a piece of brazen effrontery, to shame the orthodox devil. It is said of the rule under consideration that it is not practicable, has never and can never be lived up to, except in connection with omniscience, and all because its sanctions forbid the devouring of the weak by the brutal stronger. This natural law is as old as human consciousness, and its vital importance as a guide and governor in human affairs has been insisted upon by each and every world-famed epoch maker since the dawn of history. To say that the rule is not considering, has not and cannot be obeyed is a manifest libel on the life work of every true mother in all past and present time.

The law of love is the compelling force that makes easy a true compliance with this divine law.

The Tribune's closing suggestion that the world is "tired of being told to be good if it would be truly happy," is a clincher. Yes, the "world" is very "tired" of being told to treat every man as a brother because the interests of the things he sows, though the harvesting sometimes seems to be late.

True, the drift of mortal affairs seems to proclaim this regulate of human conduct a long-lost device. But what do spiritual Spiritualists know on this subject?

All who wish to know and have audience with the unseen do know that only a thin veil separates us from the life and land where this simple, immutable law separates the sheep from the goats, and the goats will go to their quarters asking no questions. Built on too low a scale in mortal life to be willing to do right because it is right, they will have ample time in the alms of the spirit world to figure out the profits of their earthly career. Filled with disappointment and vindictiveness, they can and do go out to vex and oppress poor mortals on the earth plane.

Doubtless a majority of the inmates of the insane asylums are the victims of those who in mortal life could not abide the golden rule. In connection with this thought let every mortal take the lesson to his soul that his only safety from the evil influences coming up from those lower realms of spirit life is in living the pure unselfish life the golden law lays down for our guidance.

Spiritualism is in the world for a definite purpose. It behooves us to find out what that purpose is. Is its purpose merely to prove that death does not end all? Hardly. Is its purpose fulfilled in setting before the intellectual giants of gathering like monkeys over the origin of life, or evil, or a lot of other things past finding out in this life? Again, hardly.

Let us take to our souls and hold it there the thought that our purification and uplifting morally as well as intellectually is the prime object of this mighty spirit influx. A thousand voices from the upper spheres of the veiled land declare and urge this important fact to the morally clean who have ears to hear.

The Wanderer in Spirit Lands is a book of facts. The Psychological Crime book is a book of facts. The Ages is no false alarm, and the wise will take heed. The thought so often advanced that death lands the subject on a higher plane regardless of moral fitness is a dark and damnable heresy.

Let no one surmise that this scribe is hankering for the stale fustian of orthodoxy. Paine or Ingersoll was never further away from such longings; but those whose eyes and ears are alert for the whole truth are made painfully aware that the whole truth of human responsibility and unanswerability is heartily hated by a large body of would-be leaders in spiritual thought and work.

Just a word to those who kick so vigorously at the oft-repeated statement that like attracts like in spiritual natures.

Every one has his weak point or points, hard to discern by the victim of the points. The weakness may be a lust for power or place. Such a nature attracts spirits to himself of the same order who promise him the earth, and their malicious sport with the victim has begun. The door once entered, those leeches can only be dislodged by a general moral housecleaning on the part of the victim. And so on, through the whole catalogue of base desires and moral frailties.

Whether you are a hanger-on to Spiritualism as an orthodox or an atheist, a suggestion that you do to others as you would not have others do to you is an invitation to do yourself a wrong, and thus evil grows to a monster of hideous men, and no outside power in the universe can relieve the victim. As already stated, only a thorough overhauling of the moral spiritual nature, always aided by pure spirits attracted by the conflicting nature between right and wrong, between light and darkness. Be not dismayed at this picture, though it is true to life, as this writer knows by experience. They that are for us are more than they that are against us, provided we stand for the best that is in our own natures.

Those who thus stand can never fall, and no obsessing spirit can prevail against them.

If our Spiritualism does not work for us honesty, purity and general uprightness of soul, then it is no more to us than sounding brass or a tinkling cymbal. Great is our opportunity; shall we see and seize the same, or shall others

TREND OF SCIENTIFIC THOUGHT.

From the Material to the Vital and Spiritual.

I have been looking, for a decade, and watching its coming for several years, for the change in the trend of scientific thought, philosophic more correctly, perhaps, from the material to the vital and spiritual. It has surely begun and is progressing with speed that is simply marvelous.

The two last utterances, the ink is scarcely dry, which records them, from sources the highest, both evidence and will influence the change in this direction of scientific thought. I refer to the notable article of Sir Oliver Lodge on Electricity, in Harper's Monthly, August, and the address of the president of the British Association for the Advancement of Science, published in Science, August 26, both of 1904.

I had the opportunity to deliver an address a few months ago on the subject, "Science and Religion." Not merely the Handmaid of Religion, and these two articles been published I could have pointed to them as corroborating, my position and statements. Truly the world is moving so fast that it keeps a man sixty years old "on the go" not to be left behind, a little.

Sir Oliver Lodge says near the close of his magnificent discussion, and being led to this conclusion by the facts he has considered "I look to the time when laboratory workers will exhibit matter surely formed from stuff which is not matter, and not as now only recognizing the transportation of pre-existing complex atoms into simpler forms." Two other equally great men are referred to as taking the same position. Further he says, "The physical basis of life eludes us still, and will until we are willing to look outside our material environment into another order of things, etc."

The address of the president of the British Association—I can hardly find terms sufficiently superlative in quality to use in its designation—leads to the same conclusions, though in more guarded terms. His scholarly and acute interpretation of the facts of science especially those of more recent discovery, lead to where we ought to go, beyond which physical science has no jurisdiction.

The society he addressed was scientific, his audience were scientists, and he reminded them that the point now at issue was the end of the material frontier beyond which physical science has no jurisdiction.

The ideal was dropped, left behind, the ideal, and of necessity the spiritual is entered.

What a change, in and disclosed from such sources! Were such addresses possible ten years ago? or even five?

In a nutshell this is the position of the science of the hour: Physics is the true scientific scientiarum, the basis of sciences, and philosophy too. From physics to philosophy. Starting with the grosser the sciences we go on to the spiritual, nor is there any support to it we reach the latter, the last, the ultimate, the sufficient for all that has gone before it, the spiritual. In believing in the spiritual one is lifted up from the most solid of all rocks, by a faith the basis of whose wings rests upon the facts of science, into the atmosphere and presence of the divine and spiritual. The evidenced facts of science lead, in their analysis, from matter with bulk, and the grosser properties, to stuff which is not matter, from which matter was formed. The natural and inevitable step is from stuff which is not matter to mind stuff, and from mind stuff to the soul, the spirit, which has identity and personality, having a physical basis, (science revealing its gradations, as we have seen), through which in this life it was made manifest, the ego of the man, being superior, dominant in and over the material or physical basis necessary to its manifestation in earth life and to its earth fellows. At the end of earth life it ceases this gross, material manifestation of itself, but in which it had been regal and dominant. Is it thinkable that in the higher order of things, having put off the corruptible, being spiritual and incorruptible, it will fall of means and medium of communication with like incorruptible and spiritual regal entities with itself? To the ancient question, "If a man die shall he live again?" this answer never before was so clear, so full, so satisfying as at this hour, and the answer having a physical basis in science, is: The man who dies does not cease to live; he lives on.

Over a grave in another land, is a stone with this simple inscription:

JOSEPH CLEMENTS, M. D.

Nutley, N. J.

more wise than we answer, the spirit's call.

Salem, Oregon.

It seems to us, our friend misses the meaning of the article in question.

To explain, here are A and B, both in favor of the "golden rule," and sincerely desirous to conform their lives and conduct therewith. A business question arises between them, in which each sincerely thinks he is right and the other wrong. Each wants to act in accordance with the golden rule—and thinks he is doing so; but their judgments are at variance, hence each thinks the other does not conform to the rule.

Evidently something is lacking, and they are equally sincere in the desire to do right, unselfishly. The one thing lacking is, as the Tribune indicates, intelligence, the intelligence necessary to arrive at a just and impartial decision.

In all manhood there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Bulwer.

They who have light in themselves will not revolve as satellites.—Anon.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

Light and Dark Seances. By Geo. B. Ferris.

Criticism, though generally disagreeable, is often highly beneficial and sometimes may be absolutely necessary.

Considering this as an excuse as well as an introduction for the sentiments to be expressed in this article, I intend to offer a few remarks, suggestions and criticisms of the methods used by many Spiritualists in the management of their seances. In conducting their home circles, and their public seances as well, it appears to me, although I am not qualified to speak authoritatively upon the subject, that very many follow certain methods without any definite idea of their value or their purpose.

It cannot be denied that many rules, regulations and formulas are enforced that often do more harm than good, or are, at least, practically valueless. Often they are only thoughtless adaptations from some phenomenal mediums of doubtful veracity who found them necessary for the successful performance of their clever tricks.

Again, many Spiritualists, imbued with orthodox ideas, or with a yearning for the mystical, believe it necessary to have what to others, myself included, seem needless and it might also be said superstitious ceremonies in conducting their circles.

Partially developed sensitivities, failing to distinguish their own prejudices from spirit impressions, are another cause for the introduction of worthless or harmful ideas which often do much toward making so many seances either partial or entire failures.

Among the many misconceptions extant at the present time, I desire to call particular attention to one that I believe to be the cause of more harm and to be more extensive in its influence than any other that might be mentioned. I refer to the pernicious and, to my mind, utterly useless practice of holding seances in total darkness. This, as I well realize, is a somewhat delicate subject for consideration in view of the tenacity with which so many cling to the idea of its desirability if not necessary; one that there is small chance of handling in a manner acceptable alike to all, and one that has already been the cause of much discussion, with the prospect of causing a great deal more before it is satisfactorily and permanently settled, if this happy consummation is ever reached.

But it is useless to devote any time to combatting what has been termed "the curse of darkness" unless it can be distinctly proved that darkness is not essential for the production of strong and convincing mediumistic phenomena, and therefore without further delay we will enter upon the consideration of that part of the topic relating to the necessity for darkness.

It is a noteworthy fact that many of the most celebrated mediums and instructors of the past and present have been opposed to dark seances and have given their evidence to demonstrate that a subdued light is not detrimental, that it in no way vitiates the conditions necessary for the production of forceful and satisfactory manifestations. First and foremost among the many illustrious workers who have found that darkness is unnecessary and who have raised their voices against the dangers and the evils of the dark seance, I might mention the Fox sisters, through whose mediumship our first intelligible glimpse of the higher world was obtained. These pioneer mediums, though sitting occasionally in private without light, were never known to give public seances in darkness. Leah, in her valuable and interesting work, "The Missing Link in Modern Spiritualism," has this to say concerning dark seances, and, considering her experience and position in the work, her words should carry weight:

"We never gave public seances in darkened rooms. I do not approve of the practice. Many forms of manifestations thus obtained are calculated to prejudice the investigator and excite suspicion of the medium."

If the citation of one instance be insufficient, let us consider the case of D. D. Home. As to the character of the manifestations that occurred through his mediumship little need be said; the conditions, however, under which he sat should be of interest to us here. "Home always refused to sit in the dark," according to Sir William Crookes. "He said that, with firmness and perseverance, the phenomena could be got just as well in the light, and even if some of the things were not so strong, the evidence of one's eyesight was worth making some sacrifice for." Through Home's mediumship was produced about every kind of phenomena that we are accustomed to witness in totally dark seances—such as the levitation of different persons, the movement of furniture without contact with any person, the appearance of hands and materialized forms, etc., while an accordion, fan and other articles were made to circle about

the room in the light, just as the trumpet and musical instrument are in the habit of doing in our ordinary dark circle—and if Home could produce these phenomena in the light, can it not be done through the mediumship of others as well? The manifestations of Home were marvelous only because they took place under unusual conditions. There are many mediums now before the public producing manifestations just as wonderful, only they are not taking place in the light, under satisfactory conditions, and consequently are of little value as scientific proof. One faint whisper through a trumpet in a lighted room, or a materialized hand without the aid of darkness or a cabinet, would be of vastly more importance than a whole evening's entertainment in the dark, no matter how genuine the manifestations may be. Better the few grains of gold separated from the dross than the entire load of ore.

The necessity for darkness has been preached so long that nearly all Spiritualists and mediums have come to take it for granted that physical phenomena cannot be produced in the light, and some have even gone so far as to demand darkness for the development of clairvoyance. Misconceptions spread very easily sometimes. Because a practice is very extensive is no reason that it is desirable. Because darkness is declared necessary by the great majority of mediums, we should not hastily conclude that it is necessary. It is sometimes difficult to get out of a rut, though it is seldom best to remain in it. The custom of sitting in darkness is only a habit—a useless, detrimental and oftentimes abominable habit. And many there are who cling to it merely because when once in a rut they never attempt to get out. If Spiritualists would more often question the reasonableness and the value of the methods they employ, I cannot help thinking that it would be a great deal better for themselves and for the cause.

The dark seance is detrimental alike to the investigator, the confirmed Spiritualist and the medium. In the manner most dark seances are held, the phenomena have little value in bringing the skeptic into the fold. The sense of sight is indispensable if we are to gain a correct conception of any kind of physical phenomena. The other senses are only reliable in so far as they are used in connection with sight.

We have nearly all heard the story of the blind men who examined the elephant and attempted to describe it; how they arrived at widely different opinions, all of them ridiculous in the extreme, not one being able to determine its true nature. And an investigator can no more correctly estimate the character of Spiritualistic phenomena taking place in the dark than a blind man can comprehend the size and form of an elephant. Consequently the investigator who attends a dark circle is seldom satisfied; there is always a lingering doubt or suspicion in his mind that perhaps all is not as represented, and this is true no matter how strong the manifestations may be nor how genuine. This inevitable and continual thought of suspicion is necessarily bad for the manifestations, harmful to the medium, and exerts a most pernicious influence over the whole circle. It cannot be otherwise, and as long as dark circles are in vogue it will be a condition that must be endured.

The only possible remedy that is practical is "light, more light," so that all doubt as to the medium's influence upon the manifestations may be at once dispelled. Light would remove every suspicion from the medium; thus creating better and more harmonious conditions, with the result that the manifestations would improve in force and value. Any tendency that the light might have to weaken the manifestations would be more than balanced by the more harmonious conditions that would prevail.

Though the fact may be disagreeable, we are compelled to acknowledge that there are many unscrupulous frauds who prey upon the credulity, the faith and trust of Spiritualists and investigators. These frauds who seek to reproduce the physical phenomena are only able to do so because the genuine does not take place under fraud-proof conditions; and chief among the conditions that allow of fraud is darkness. Without the degree of darkness that is common to most seances for physical phenomena these charlatans could not practice their nefarious work, and if darkness can be proved unnecessary—as the experience of Home, the Fox sisters, and scores of other mediums less widely known but whose views are just as worthy of attention does prove and prove conclusively—then need more be said as to the desirability of discarding it and placing more reliance in the light circle?

Phenomena so easily imitated as dark circle manifestations cannot be considered very convincing. It is safe to say that the dark seance furnishes the

strongest foothold for fraud of any of the many phases that are imitated. And so long as dark seances furnish the necessary conditions fraud will continue to flourish in spite of all the arguments, in spite of all the striving for greater nobility and honesty; and, as a necessary result, honest, upright mediums, innocent of any wrong or deception, will be obliged to suffer martyrdom in the effort to give the tricksters their just deserts; they will continue to be maligned and treated disrespectfully so long as they cling to the way of the frauds. And in view of all this, is the dark seance worth the price of fraud, doubt and despair that we pay for it? The fancied benefits derived from it can never offset the real evils that can be accredited to it.

Let me not be understood as trying to prove all dark circles pernicious, nor all mediums who sit in darkness frauds and knaves, for nothing can be further from my intention. I positively know that there are many noble, true-souled mediums, honest and conscientious, who are holding seances in darkness and who are enjoying converse with the angel world, receiving the benefits therefrom and having strong and wonderful manifestations, but these are the ones who suffer most from the curse of darkness. They employ darkness because they deem it necessary, not because they really like to. The constant reiteration by the frauds of the statement that darkness is necessary—absolutely necessary—has caused a widespread misunderstanding of the fundamental conditions for mediumistic phenomena. The suggestion has been given so forcefully and persistently that it has taken so firm possession of most genuine mediums that even their spirit guides cannot dispel the illusion and make them realize that it is for their best good to discard darkness.

Too many Spiritualists there are who proceed to make and execute their plans heedless alike of the desires and proffered advice and guidance of their arisen friends, and in nothing is this more true than in the management of their seances, although it also applies to Spiritualistic work of every description. If Spiritualists would but have a greater regard for the wishes of their invisible friends, who are the rightful managers of the circle and best fitted for the task, and be less obstinate and desirous of having their own way, there would be fewer deplorable and erroneous methods in use, with their harvest of fraud and failure; and circles would be more prosperous and a greater benefit to the world than it is at present. In conducting your meetings always consider the wishes of your invisible co-workers, and consult them whenever opportunity offers.

Turning now to the consideration of the proper color of light to be used, we need encounter but little difficulty. "I have had many opportunities," Sir William Crookes says in his "Researches Into the Phenomena of Modern Spiritualism," "of testing the action of light of different sources and colors, such as sunlight, diffused daylight, moonlight, gas lamp, and candle light, electric light from a vacuum tube, homogeneous yellow light, etc. The interfering rays appear to be those at the extreme end of the spectrum." J. W. and M. H. Wallis, in their "Guide to Mediumship," recommend that a red-shaded light be used. Personally, I am inclined to favor a blue shade. We know that blue and green are very comforting and restful to the eyes, and seemingly these colors would best produce the negative condition necessary for the proper unfolding of mediumship. The red shade has been used with good success and so has the blue. These are perhaps the two best colors, and although I give preference to the blue, it would be well, if you are in doubt, to experiment with both.

The proper degree of light is one of the hardest problems before us for solution, and particular care should be exercised that no mistake occur here, for upon this depends the success or failure of the seance. The widespread prejudice in favor of darkness is largely due to the fact that many who have tried the light seance have used a light that was too brilliant or a shade of the wrong color. When changing from darkness many are apt to go to the other extreme and use a light that is far too bright and a positive detriment.

"There is," to quote from "A Guide to Mediumship," "no need to sit in the full glare of day or the blaze of strong light—the 'dim religious light' will be sufficient, and it is conducive to restfulness and receptivity."

As to the proper brightness of the light, no inflexible rule can be laid down. The sitters must use their own judgment in the matter. Too bright a light may antagonize the manifestations, whereas too dim a light, so that all movements of the medium and sitters

are not plainly visible, destroys the effect we desire and is little better than total darkness. Then, too, the character of the manifestations should also determine how bright the light ought to be. For clairvoyance and slight physical phenomena such as raps, etc., a more brilliant light may be used than for the stronger physical phenomena such as trumpet work and like manifestations. A good and safe rule is to have the light just bright enough so that the forms of the sitters can be discernable across the circle, yet not bright enough so that the details of dress or the color of eyes or hair can be determined at that distance.

With a light of this dimness a cabinet should be unnecessary, even for materialization. As Hudson Tuttle says in "Mediumship and Its Laws," "At most a simple curtain drawn across, to darken a space where in the light may not disturb, is all that is necessary, even in the incipency of the manifestations, and this ought to be dispensed with after they have become established. A bright light may antagonize the spiritual forces, but it is not essential to have the absolute darkness which is demanded in materializing and other circles, and investigators should hold this in mind, and demand sufficient light to make objects clearly visible. No law or condition of the phenomena is violated by such demand, and had it been rigidly enforced, there would have been no opportunity for the exposures which have brought contempt upon the cause."

Clairvoyance and the so-called mental phases are less susceptible to unfavorable conditions than the physical phases and can stand a more brilliant light. Mediums can give descriptions in brightly lighted halls, and clairvoyance is possible under conditions that would hinder the exercise of the other phases. Consequently there is little or no excuse for holding dark circles for the development of clairvoyance, and this practice should be discouraged. It is far better to develop so that you will be able to see regardless of whether you are in the light or dark, and if you try to accustom yourself to see clairvoyantly in the light you will soon find that darkness is entirely unnecessary, and that it only requires a little effort upon your part to gain this superior development. If at first material distractions distract your attention merely close your eyes and you will be able to give your undivided attention to the spiritual. The closing of your eyes will in no way interfere with your clairvoyant vision, for the spirit sight is independent of and superior to the body, but it will enable you to give your undivided attention to the spiritual perceptions, which is the only benefit that can be claimed for darkness.

It is also well to remember, in changing from darkness to light, that when seances have been held for a longer or shorter period of time with certain rules and regulations in force, a slight change in the conditions, though eventually proving a benefit, will often result in temporarily hindering or preventing the successful production of the manifestations. It takes the unseen helpers some time to get accustomed to manifesting under strange conditions, and for the sitters to become reconciled to the change. In changing your rules do not expect an immediate improvement in the manifestations, but hold several meetings under the new conditions before passing judgment upon their success or failure. And if you would have success you must start with the firm determination that you will succeed, for the results obtained depend to a large extent upon the mental attitude of the sitters. As Home advises, have "firmness and perseverance," together with hope and faith in the ability of those from the beyond to do their share, and you will be upheld and rewarded. Those from beyond the grave are ever ready to aid us in any endeavor that we may make to improve, and this applies as well to mediumship as to any other avocation. As well as they have helped and are helping others to gain the physical phenomena in the light, they will do the same for you, if you but do your part.

Darkness is only a fad, and as such must sooner or later give place to the better method of light. Those customs which are of the greatest and most permanent value must eventually supplant the less worthy; and totally dark seances, with their many faults, as used by those who do not understand the true value of light, must give way to the semi-dark seance, the more perfect way, as advocated by our best psychics. It is for the best interests of all concerned that the dark seance be forever discarded, and as sure as Spiritualism is to prosper this must be done. And never until the dark seance is abolished will Spiritualism assume its proper place as the world's leading religion and the will of the spirit world be done "on earth as it is in heaven." GEORGE B. FERRIS.

Grand Rapids, Mich.

societies cannot or will not provide work for them they must seek it else where.

When a committee is appointed to investigate the work or the character of a medium, that committee should not consist of only a few chosen by the officers of the State Association, but it should be a committee—one-third of whom should be chosen by the association, one-third by the parties to be investigated, and one-third by the committee thus selected.

All Mediums Should Be Tested.

Every medium running this gauntlet—and, by the way, all should pass through this test—should feel that he, or she, as the case may be, has true and tried friends on this committee, and that there are at least some on the committee who will see that under any circumstances there is fair play. Every medium, like every prisoner, should have the benefit of all the laws that are proved guilty. Above all, in such cases let us avoid judging until we get the evidence upon which to base judgment. Under the Roman law no person could be condemned unheard; and the accused always had an opportunity to meet the accuser face to face, and there answer every charge made against him. The Romans never condemned a person unheard.

Above all things let us each and every one stand for a pure and a clean spiritualism. MOSES HULL.

A LETTER OF EXPLANATION.

From Dr. G. B. Warne, President of the Illinois State Spiritualist Association.

Chicago Spiritualists will remember that at the time of the annual mass meeting, last April, no small flurry of criticism was directed against the president of the state association because he announced from the platform of that gathering that Mrs. Mattie B. Hull would speak for H. F. Coates at his Kenwood Hall meeting, on the following Sunday.

Mrs. Hull herself asked the favor of thus reaching her personal friends in the audience, her standing was such as to entitle her to the courtesy granted.

At that very moment the official board of the Ill. S. S. A. had before it a petition for ordination at its hands, signed by the aforesaid Coates, which a little later was refused without a dissenting vote.

Inasmuch as Mr. Hull, with his subtle self-confidence and inherent obstinacy, has chosen to antagonize the action of that board, and has based upon a mass of evidence impossible for him to have, we would like to get all facts known at, and since the time of such action, before the Spiritualists of Illinois. If Mr. Coates for himself, or through his modern Boanerges, Mr. Hull, will call for its publication, such matter will be at once furnished to The Progressive Thinker and its growing army of readers.

It is customary in Illinois to constitute the official board of its state association that it is not necessary to draw upon fakirs and their dupes for two thirds of the common sense necessary for the discharge of its delegated duties. It is impossible to compel any one to submit a defense if they decline so to do after being advised in detail of the need for one.

GEORGE B. WARNE, President Ill. S. S. A.

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On Approval, Write Us Today. If you have piles or the itching, burning or heavy feeling which shows that the dreaded disease is coming, send me your name to-day. I want to send every sufferer from piles, ulcers, fissures, prolapse, tumors, constipation or other rectal weakness, my New Three-Fold Absorbent Plasm, the great new treatment which is curing even cases of 30 and 40 years' standing—after all else had failed. If you are satisfied with the benefit received, send me one dollar. If not, keep your money. You decide.

Here's what you get free on approval: 1. One tube of my Absorbent Plasm, which quickly heals all itching and soreness, even in very bad cases. 2. One package of my Plasm-Poison Food, which cures constipation, and restores the normal action of the bowels. 3. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 4. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 5. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 6. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 7. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 8. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 9. One package of my Plasm-Poison Food, which cures the itching, burning, and soreness of the rectum. 10. 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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Locum Street.

J. R. FRANCIS, Editor and Proprietor

Second of the Chicago Publishers as Second-Class Matter

TERMS OF SUBSCRIPTION:
The PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:
One Year, \$1.00
Six Months, .50
Three Months, .25
Single Copies, 10c

REMITTANCES:
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TO FOREIGN COUNTRIES.
The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, NOVEMBER 19, 1904.

WORDS OF CAUTION.
You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Philosophical Correspondence.

Replying to a scholarly friend the other day who had written:

"To me the La Place doctrine of 'fire mist' as the material of which worlds were made, is as absurd as is the six days' creation theory. The prodigious pressure of gravity is the cause of a planet's internal heat. All planets are slowly growing by meteoric accretion. The heat at the surface of our earth, caused by radiation from its hot core, is not one-sixteenth of a degree. It is a thousand or more times less than the heat imparted by the sun. The sun's heat-rays do not radiate through interstellar space. This scientific fact alone explodes the theory of cooling worlds."

In the course of our response to the views of our philosophical friend, W. H. Burr, Esq., of Washington, we wrote: "It is astonishing the ignorance of the world only 150 years ago. Scientists estimate the accretion to the earth from without from meteoric showers and cosmic dust at twenty miles. It probably is many times greater; for the process has been going on through countless millions of years."

As illustrative of the want of knowledge a few generations ago, we have a copy of "Cheselden's Anatomy of the Human Body," originally written in 1740, reprinted in 1811, and used for many years thereafter as a reliable text book in medical colleges. The author devotes many pages in a futile effort to ascertain the uses of the lungs in the animal economy. He says, p. 173:

"The known uses of the air entering the lungs, are to be instrumental in speech, and to convey effluvia into the nose; but the great use of it, by which life is preserved, I think we do not understand."

Our author then struggled through several pages in a vain attempt to determine the real uses of the lungs, though he found they were indispensable to sustain life. "Animals soon die in air that has been burnt," he says.

It was twenty-four years later, to wit: in 1764, that Dr. Priestley, and a year later, the Swedish Dr. Scheel, divided the atmosphere into its primary elements, and discovered that it was the oxygen in which the lungs secrete and pass on into the blood, giving it a red color, which is indispensable to life.

It was Sir Humphrey Davy, many years later, who really applied the knowledge gained by Priestley to practical use. La Place, like Cheselden, philosophized on subjects of which he had no real knowledge. Everybody was groping in the dark desiring to know the whereabouts of nearly all things pertaining to science. It is to be regretted that he himself was nearly as ignorant as were his contemporaries of even the fundamental principles of science, taking his "holy bible" for authority, until modern knowledge gained supremacy over the ignorance and mythology of the ancients.

In the words of the closing stanza of a poem, sung at the celebration in Philadelphia, at the completion and opening of the railroad connecting that city with New York, probably about 1834:

"Yet boast we not, the powers of mind Must onward, onward go,
Our sons in turn will chance to find
How little is all we know."

A License Is Demanded of Genuine Mediums in Los Angeles, Cal.

George B. and Maud Chesbro, Spiritualist mediums, charged with practicing their profession without a city license, were convicted by a jury in Justice Austin's court late yesterday afternoon after ten minutes' deliberation. Sentence will be passed to-morrow morning. It is certain an appeal will be taken to the superior court, as Chesbro once before was convicted in the same court of a similar offense and escaped on appeal. Judge Smith holding that as he was a regularly ordained minister of the Spiritualist faith, it was not necessary for him to take out a license for him to practice his religion.—Los Angeles Express.

Mr. and Mrs. Chesbro are among the foremost workers in the ranks of Spiritualism, and they naturally would refuse to pay a license to allow them to exercise their gifts of mediumship, hence their arrest and conviction. The State Association of California should step to the front at once, and assist them to carry the case to a final decision in the higher courts. Possibly the N. S. A. can render some assistance. It should, if possible, do so.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

Creeds the Product of Ignorance.

The creeds of churches were built on the ignorance of the ages in which they had birth. There is not a single exception. The older the church the greater is their display of the lack of knowledge. Even those the most modern, were written by clergymen who were educated in church lore, with but little knowledge of science.

Such were our reflections the other morning as we looked on the destructive work of the warring elements of the night before. With branches of trees, fallen chimneys, signs hurled from their fastenings, telegraph wires broken down or tangled in confusion, and telephones burnt out, we recalled the words of Rev. Hervey, in his "Meditations," written 150 years ago, where he expressed the popular idea, holding God directly responsible for every movement in the material universe. Discouraging on the raging winds he said:

"How mighty, how majestic, and how mysterious are thy works, thou God of heaven! When the air is calm where sleep the stormy winds, and in what chambers do they repose, or in what dungeons are they confined, till thou art pleased to awaken their rage, and throw forth their prison doors? Then, with irresistible impetuosity they rush forth, scattering dread and menacing destruction."

The author continues at length eloquently describing the action of the furious elements in their wildest rage. Throughout his production he makes "him who holds the winds in his fists," immediately responsible for their ravages, and representing them as divine messengers sent forth for punishing man for his disobedience. The author knows the source of the winds, could he have been so false to truth? They are nothing but air in motion to establish an equilibrium, the dense air of one locality rushing in to fill a partial vacuum in another locality, caused by heat and expansion, hence lighter than the surrounding atmosphere. Thus learned he would have seen the winds obey a natural law, as does water in seeking its level, and man's good or bad conduct, his prayers on the one hand or curses on the other had nothing to do with the subject. The law existed before man had a being, and it will remain in active force though all life be swept from the earth. And yet, when the seemingly angered elements are doing their worst, the Christian, still trusting in his mistaken creed, will fall on his knees in prayer, importuning God to stay his vengeance, the resultant of Omnipotence," as Hervey puts it!

We apprehend all the processes of nature, from the grandest to the most minute are carried on in obedience to fixed and changeless law; that law is inherent in matter, and "cannot act other than it must and ought to act."

Defends Right of Man to Think for Himself.

Mott R. Sawyers, who has occupied the pulpit of the Second Presbyterian church in Davenport, Iowa, for several years, is reported to have delivered a rather unusual sermon lately at his church, holding to the tenet that it is the right and duty of each man to decide for himself in matters of religion, whether he shall accept certain doctrines or not, rather than trust to religious organizations to define his belief. He said in part that the Apostles' creed is a good statement of accepted Christian belief, but it has no binding authority. There is no satisfactory evidence that the Apostles had anything to do with the compilation of it. It can not be justly required of anyone that they hold explicitly to the statements therein made. We must use independent judgment in such matters. The first requisite in religion—the very first—is that a man should be honest. If there is anything that you do not believe, do not pretend to believe it. No matter if it is declared to be faith of the church universal.

The church universal has been mistaken more times than one. "Infallible" authorities have shown themselves to be unreliable guides. They have made too many errors to have any right to ask us to trust them without question. Take what you honestly believe and let the rest go. An honest man in the twentieth century is much more likely to be right than one in the superstitious sixteenth, or the fanciful second, or the dark ones between. The most insane stupidities have been and are taught in the name of religion.

Let us not forget Copernicus, Bruno, Galileo, Vesalius and scores of others. They were condemned by the religious opinion of all denominations of their own times. But they were right and the religious authorities were wrong. Christ does not say, "I am custom," "I am tradition," "I am ecclesiastical decree." He says, "I am the truth," and those who would seek him must seek for the truth. He cares what men in the past have believed? We want to know what is true. The vital question about any doctrine is not, "does the church teach this?" but "is this true?" We must not care whether our faith is historic, but whether it is right.

The idea of having prepared by alleged superior bodies, detailed statements of doctrine, to which all must subscribe, whether they understand them or not, in order to be damned without the aid of a priest, is a theory and is bad in practice. It has caused more dissensions than it has healed, and has resulted in the perpetration of many harmful errors. It is based on the idea that the people can be trusted. But the people are the church. That a dog recognition of the divine right of every man to have his soul unshackled, is safe, to show by the Church of the Disciples which is as unified, as loyal and as scriptural as any church during the last fifty years has shown the greatest increase of all.

There is a place for independent thought in religious matters, but there is no place for flippant unconcern.

Honor Well Bestowed.

We don't not, all Spiritualists will join us in extending hearty congratulations to our friend and the staunch friend of Spiritualism, Dr. H. V. Swearingen, of Fort Wayne, Ind., who has been elected joint state senator for the counties of Allen and Adams.

It speaks well for Dr. Swearingen's high personal standing and character where he is best known that in his election he has overcome an adverse usual majority in the two counties of nearly five thousand votes.

Whatever their party affiliations may be, we are glad to see good Spiritualists elected to state legislatures or other responsible positions. Such men have opportunities for good in op-

posing and thwarting the machinations of various enemies to our cause. There is need of such men in state legislatures, and that Dr. Swearingen will be found the right man in the right place, when occasion requires, cannot be doubted by anyone who is cognizant of his abilities and his devotion to right and truth.

In the election of Dr. Swearingen it is a case of honor well bestowed.

Japan's Religion and People.

Everything pertaining to Japan and its people is of especial interest at this time, while the war is on between that country and Russia. Among those who have endeavored to place before the world a clear and correct interpretation of Japan and the Japanese character, and the real life of its people, probably no one has succeeded so well as Lafcadio Hearn in his latest book, published just before his death.

Mr. Hearn is convinced that no real understanding of the Japanese country and people is possible unless the past and present religious conditions are well apprehended and appreciated—and this is doubtless true.

Much effort has been made to Christianize Japan, by zealous missionaries, and because of the tolerance shown to the work of missionaries, great hopes have been formed that Japan would speedily accept Christianity. But Mr. Hearn's close observation convinces him that Japan is by no means ready to accept the Christian faith.

More than that, he does not think it in the least desirable that she should adopt the new form of religion. Succinctly stated, his opinion is that Japan has been able to accomplish what she has because of her old religion and social training, and that she is able to maintain her strength because, under the present conditions of social activity, she continues to maintain a great degree of the ancient discipline.

He reasons that, "No religion, least of all the religion of the dead, can suddenly lose its hold on the people who evolved it. When that sentiment utterly fails, the heart of a nation will have ceased to beat."

In Mr. Hearn's opinion, although the new generation is taught in thousands of primary schools the rudiments of science and the modern conception of the universe, the fact and sentiment of ancestor worship has not been affected to an appreciable extent, and never will be.

"Never," says Mr. Hearn, "will the East turn Christian while dogmatism requires the convert to deny his ancient obligation to the family, the community and the government."

The Invisible Brought into View.

This is truly said to be an age of invention, and it is an interesting problem: How far the psychic vibrations that are a prominent feature of modern times are the underlying and inciting cause of the wonderful inventions that stir and thrill with amazement the modern progressive mind.

Among the later inventions is one that will appear with unusual interest to the minds of Spiritualists and those familiar with spiritual phenomena. As stated in a daily paper, not long ago a new type of high-power microscope was invented by which the emergent beam of light which enters the eye of the observer is expanded as to fill the pupil of the eye. Before that invention the beam of light from a microscope of remarkably high power was insufficient to fill the pupil and the vision was blurred. With the new device a diatom is magnified to 10,000 diameters and its structure is made perfectly clear.

Two European savants have lately worked out a microscope attachment by which the range of vision is increased to a new and marvelous degree. Particles and forms not dreamed of before or known only theoretically flash into view, chemical changes hitherto invisible become apparent and the actions of bacteria are easily noted.

So great is the power of the improved instrument that the word "microscope" is not sufficient to express its character. The term "ultramicroscope" has been coined to meet the need. The use of the ultramicroscope in chemistry, in the study of diseases in horticulture, in fact in almost every department of scientific investigation, promises new and continuous discoveries that will help humanity in a hundred ways and make life more significant and more desirable.

Now that we can photograph stars that are invisible through the most powerful telescopes, and that we can utilize rays of light beyond the visible spectrum and can almost see the theoretical molecule, we have gone much farther than heading Emerson's injunction to hitch our wagon to a star. We are beginning to compel every hidden force of nature, near and far, to do our bidding, minister to our wants and contribute to our happiness.

Hypnotic Suggestion.

Anything for or on the subject of hypnotic suggestion, its uses and its liability to abuse, is of interest, especially when it emanates from practical and observant minds that have closely studied and taken notes of experimental facts. Opinions widely differ concerning the matter.

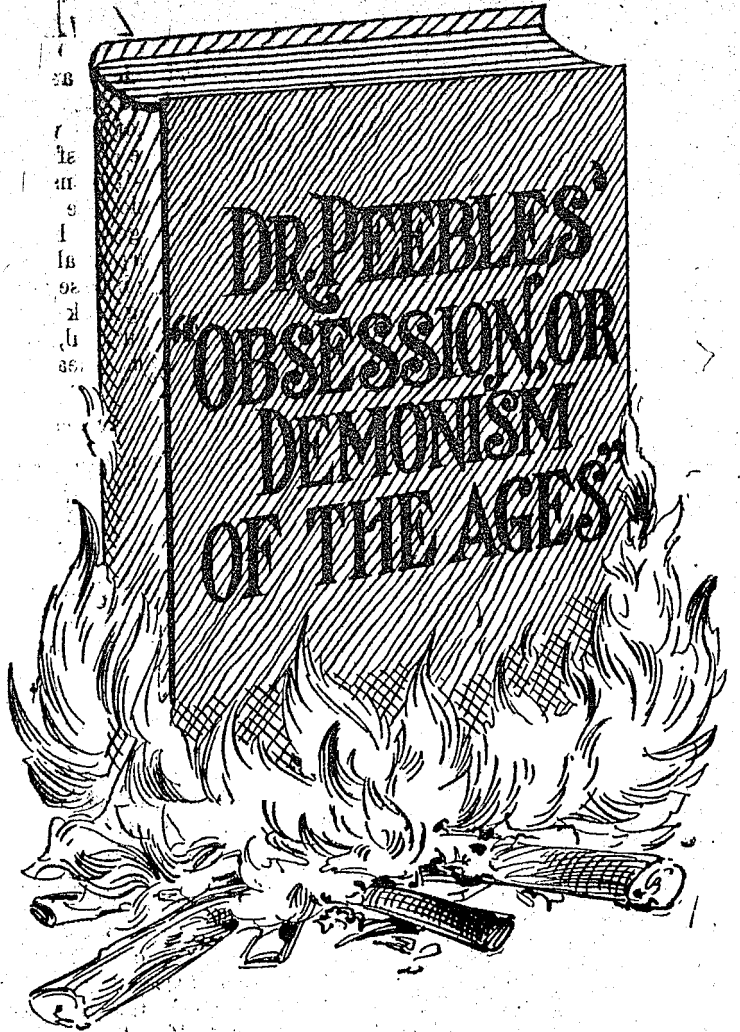
Among the latest to express his views on the subject may be mentioned Dr. Pierre Janet, who has been lecturing in Boston, and who holds that the subject of hypnotism is not liable to criminality unless he is first predisposed to crime of his own accord, and that he cannot be hypnotized into evil-doing if his moral make-up is contrary thereto.

Dr. Janet quoted many instances of alleged crime committed under the influence of hypnotic suggestion and then remarked that of all the cases where hypnotism has been given as the cause of the crime he knows but three where the fact has been clearly shown. The gravest case was an infanticide, but here the subject was a dipsomaniac, a woman whose normal state was that of intoxication. He granted that the act was committed under hypnotic suggestion, but he claims the suggestion was not necessary; that alcoholism alone would have been sufficient to produce the crime.

After all the argument and discussions, it must be conceded that the final solution and decision must be the result of experimental evidence, the testimony of observed facts, rather than the substantiated opinions and theories. Evidently there is room for close, analytical and scientific investigation in order to arrive at an impartial judicial decision.

The value of hypnotic suggestion in many mental and physical cases has been strongly asserted by those who have devoted careful attention to the subject. At the same time, great apprehension has been expressed lest, in the hands of evil-minded practitioners, the evil effects should be produced, that would more than offset the good that may be effected.

Burning Doctor Peebles' Book



The Open Court.

Next week we shall commence a session of The Open Court, to take into calm and deliberate consideration the remarkable sensational book by Dr. J. M. Peebles, entitled "Obsession, the Demonism of the Ages." Some would like to burn it, thus rekindling the fires of ignorance, superstition and bigotry. They think it will drive investigators away, and prove of lasting injury to our cause. Others, on the contrary, regard the book as possessing great merit, presenting facts of great value, which should be known not only by Spiritualists, but by all who are interested in Occult subjects, or who intend to investigate the claims of Spiritualism. Under the pretense, "You will injure the cause of Spiritualism," many Spiritualists have become narrow, bigoted and hide-bound, and have actually driven many of our leading minds into the liberal churches. The Progressive Thinker is cosmopolitan, and aims to present all sides of a question, and in so doing it has as its patrons the most intelligent readers, the most critical minds, the broadest and best class of people in our ranks. Those who read it weekly stand on a higher plane by far, intellectually and spiritually, than those who are in "constant fear" that if the whole truth be told or discussed, our "cause will be injured." You can become self-poised, self-reliant, and a comprehensive thinker by reading The Progressive Thinker each week. It stands at the head in circulation and influence.

FROM THE N. S. A. HOME OFFICE.

To the Editor:—It gives me pleasure to submit to you a journal the following contents of which are of interest to Spiritualists at large—perhaps some of these matters are already known to the public, but no official notice from headquarters has been made through the press till this time.

It is now a matter of history that the twelfth annual convention of the N. S. A., held in St. Louis, passed off with the best of harmony and success, the very session was attended by a large number of both interested in the National Association and its objects, and in the cause of Spiritualism in general.

At that convention, and later in board meeting of the trustees, that able writer and thinker, Mr. Hudson Tuttle, of Berlin Heights, Ohio, was commended for his good work as Editor-at-Large, and he is retained to fill that position for another year. The friends of Spiritualism are invited to send to Mr. Tuttle any printed matter they may see in the secular or religious publications that pertains to his work of reviewer or critic.

Mr. John W. Ring of Galveston, Tex., is retained as General Superintendent of the N. S. A. and his little lesson paper for the use of the N. S. A. is commended by the N. S. A. Officers and all friends of the N. S. A. are requested to give Mr. Ring their encouragement and aid in Ring their little paper, and to correspond with him concerning his work and the paper which he prints. This little paper is a noble one and should be well sustained.

The N. S. A. special missionaries at present, are Mr. and Mrs. E. W. Sprague, whose good work as itinerant needs no mention from us. Our missionaries are invited for the current year are Mr. M. O. Gutzke, Rev. Geo. H. Brooks, Mrs. C. E. S. T. T. and Mrs. L. E. Prior.

The sincere thanks of the N. S. A. and its constituents are extended to all the spiritual papers for their unflinching help and courtesy towards this organization at all times. The earnest thanks of the N. S. A. and its members are also extended to all speakers and mediums who assisted in making the late convention a successful and important gathering for the dissemination of the truths of Spiritualism.

The Mediums Relief Fund is being largely and steadily drained by its monthly output. Since our last report another veteran has been added to the list, in the person of Dr. B. Franklin Clark, of Belvidere school farm. Dr. Clark is nearly helpless and blind, and

over eighty years of age, a worthy veteran in a noble cause. This rounds out the number of ten who receive a monthly pension from the N. S. A., in addition to the support of Dr. Slade. We trust our friends will not forget the Mediums Relief Fund, but will contribute to it whenever they possible can.

Notice has been sent to our chartered societies that hereafter all annual reports from local societies must be in this office by June 1, instead of Oct. 1, as heretofore. This does not apply to camps or to state associations. Notice is also given that all annual dues to the N. S. A. must be paid to this office on or before the first of September, instead of October, as Sept. 1, will henceforth close the fiscal year of the N. S. A.

Notice is made to all chartered societies that any society in arrears for two or more years, for dues to the N. S. A., shall have its charter revoked, unless good cause for the delinquency is shown.

Our thanks go out to each friend and helper to the N. S. A.—our greetings of harmony and good will to all the world. The N. S. A. officers, including the secretary, are grateful to the editors of the spiritual papers, and all other good workers, for their congratulations and kindly words.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania avenue S. E., Washington, D. C.

BOOK REVIEW.

The Lost Faith. By William T. Browne. Peter Eckler, Publisher, New York. Paper quarto, 124 pages. \$1. This work embodies a thoughtful layman's ideas on certain scripture questions, and is ably and attractively written. It aims to present a ground work for the union of Christians of every name on the basis of a faith so comprehensive as to include every shade of belief.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1. Cloth, \$1.50.

"Just How to Wake the Soluble Soul." By Elizabeth Towne. Price 25 cents.
"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich thought, logical form or phrase. Price 25 cents.

SPIRITUALISM AND SCIENTISTS.

Dr. James H. Hyslop's Conclusions Considered.

A remarkable change is shown in the public mind as responded to by the press, when the hitherto tabooed or insupportably mentioned subjects of Spiritualism and telepathy are not only treated fairly but introduced with startling headlines.

When it was announced that a telepathic message had been correctly sent from Minneapolis to New York, Dr. James H. Hyslop came out with the statement that the Society for Psychical Research had succeeded in sending such a message across the Atlantic. It was sent in English and delivered in Latin. Therefore Dr. Hyslop quickly concludes that: "Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by spirits. Materialistic qualities are necessary, but possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires." It is true that in the instance cited by Dr. Hyslop, a spirit messenger is the most plausible explanation. The delivery of the message in Latin would seem to require the interposition of an intelligent being, able to translate English into that language. But are all the facts thus explainable? Dr. Hyslop takes a quite contrary view. He believes in thought-waves, and as far as at present possible, the scientific investigation of this subject sustains his position. I cannot here give an accumulation of facts to prove this theory, and content myself with one which came into my own experience.

Some years ago when Dr. W. H. Terry, editor of the Harbinger, of Light, Australia, visited me during a walk we rested on a stone wall. Recently passing that way I seated myself in the same place, and a tide of memories of our conversation came to me. I thought intently of my dear friend, and seemed to come in touch with him. Yesterday I received a letter from him, saying that he had written because he felt that I was thinking of him, and at that moment was seated on the rock where we had sat together. The matter had made such a vivid impression, that I remembered the exact date, and allowing for difference of time, the impression received by Dr. Terry was strictly correct. Of course a spirit might have been an independent carrier, but it is not far more "scientific" to conclude that thought waves carried the intelligence and found in his mind a receiving instrument.

The scientific method has for its fundamental rule, to explain everything by natural causes and not take spiritual causes until compelled to do so by the failure of the first.

Mediumship is sensitiveness to thought-waves, whether from a spirit or person in the flesh. The intercommunication of spirit is by this means, and to deny the existence of thought waves, is almost equivalent to denying the possibility of spirit communication, for it is denying the means by which it is performed.

When a message is sent from St. Louis to Cleveland by wireless telegraphy, it is explained on the theory of electric waves. It might be said that the message was carried by a swift-footed messenger, as a spirit is supposed to act, but would it not be more scientific to accept the latter if the facts all pointed to direct communication? By thus placing spirits as the active agency, Dr. Hyslop abandons the "scientific" position he makes so conspicuous. He says:

"None but scientists should tamper with the weird phenomena of nature represented by telepathy. Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a scientific problem."

Spiritual phenomena have been investigated during the past fifty years by all classes and cults, from the uncultured to those in the first ranks in science and philosophy; millions have been converted to a belief in Spiritualism; a library of more than a thousand volumes has accumulated; a National Association has been these eleven years established, with missionaries in the field, and the work of teaching and consolidating is well under way.

Now comes Dr. Hyslop in the name of the American and English Psychological Society and calls a halt. We have no business with our own! We must wait, all the millions of us, for scientists to decide on our "weird phenomena." Have not our scientists decided for us? Have not Wallace, Crookes, Varley, Hare, Myers and a host of others almost equally eminent, decided for us to be believed that we are capable and must hold the knowledge we have acquired in abeyance against the decision of the Psychic Research Society?

Not a Spiritualist in the world but will be glad of any and every success of the Research societies. There are wide fields—unknown regions for exploration. But the members should not flatter themselves that they hold the Spiritual movement in abeyance. Spiritualists feel that the greatest of all prophecies, the one lying at the foundation of the grave, that spirits return and communicate, has been demonstrated by them, and to them, countless times. They do not care for themselves to have further demonstration even by the most rigid methods of science. Justly they feel that their veracity and ability is challenged by the devotees of science.

It is a scheme of Dr. Hyslop to endow an institute to prosecute this "investigation with all the methods of the most rigid science, so that people who have experiences will not have to bear the brunt of the accusations that are so generally made against them."

Such an institute as an adjunct to the Psychological Society would be useful, and there is a clear field for its research. But instead of leading the spiritual movement, it would be only an auxiliary. Spiritualists will not object to your scientific method. They will say go over the ground in your own way, as you please. We have already explored its main features and preempted the country.

If there is collected an endowment fund, it will come from the "scientists," and not from the Spiritualists. Henry Seybert's gift to the University of Pennsylvania, illustrates how much Spiritualism will gain by subsidizing the "scientists."

A great deal of valuable information has been gathered by the Psychological societies, and they have scarcely begun, and whatever they may achieve, Spiritualism will welcome them. These new investigators must not, however, forget that equally capable men have gone before them as explorers and demonstrators, and after half a century of constant growth it comes with poor grace to them to be told that all their work is as nothing and that they have been busy with an opinion until the scientific method has been applied by experts.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

REDEEMED AT LAST.

Two ancient maiden sisters woke One morn in spirit-land,
And gazed in wonderment about,
Then wandered, hand in hand,

Until they met a spirit bright,
Who drew them by his smile,
Then led them to a shady nook,
And bade them rest awhile.

"How sweet to rest!" the younger said;
"For many a weary year
I've longed for rest—just sweet, sweet rest,
And now I've found it here."

"But, my dear sister," the elder said,
"We must not tarry here;
'Tis dark, and damp, and we belong
To some far brighter sphere;

"That is, I do, for while on earth
I never missed a chance
Of attending every 'circle'
And every dark 'seance.'"

"And every summer when the birds
Came from the sunny land,
I packed my trunk, and hurried off
To join some camping band."

"And there I questioned faithfully,
The mediums galore,
About my dear departed friends
Who'd reached the mystic shore;

"And in the parlor, on the farm,
The states were piled up high,
All written full of messages
From friends above the sky."

"And on the walls, so dim and chaste,
Are spirit photographs,
She stands amazed! Can it be true?
The radiant spirit laughs,

And then he turns his lustrous eyes
Upon the weary one,
"What hast thou done," he kindly asks,
"To gain a spirit home?"

With downcast eyes, and faltering voice,
Reluctantly she said:
"Kind sir, I can not, dare not claim
That I a life have led,

"To help my spirit to unfold,
Or gain a higher sphere.
Year after year was filled with toll,
Till now you see me here."

"With empty hands, and weary brain,
And eyes grown dim with tears,
An aged mother claimed my care
Through all my early years;

"Then came an angel sister's child
To share my heart and home;
And neighbors poor I always had,
Who oft for help would come."

"So, though I longed and yearned to know
More of the spirit land—
A loving whisper to my soul,
Or touch of spirit hand,

"Was all my mortal mind could sense.
But oh, the dawn I see!
It breaks in floods of golden light,
Softly, o'er hill and tree;

"And, oh, the rare perfume of flowers—
And music, and sun! Surely such notes as those could come
From naught but spirit hands!"

"Sister, you surely do not mean
One-half of what you say.
I see no flowers, I hear no song,
The sky is dark and gray!"

The elder, having spoke these words,
Turned to address the guide,
But saw him gliding swift away,
Her sister by his side.

She tried to follow, but their forms
Were lost in dazzling light,
And so she wandered, aimless, back
Into the dim twilight.

And there she sat and pondered long,
Still at a loss to know
Why she should be an outcast here,
When always, down below,

She'd been a bright and shining light.
Then came a being, grand,
With love and pity in his eyes,
Who took her by the hand,

And led her forth to where she saw,
With eager eyes aglow,
Both men and women laboring,
And hurrying to and fro,

On deeds of love and mercy bent,
Then said the guide: "Behold!
These are the ones who, when on earth,
Worshipped the mighty God;

"Or followed Fashion's senseless wake;
Or yet, in divers ways,
Lived but for self, and squandered thus
Their precious golden days."

"And some, like you, mistook the husk
For spiritual grain;
And now must labor, love and wait,
Their spirit homes to gain."

"Be of good cheer; be brave and true;
Go join this busy throng;
And you shall one day stand redeemed,
The sons of light among."

She turned to kiss his shining hand;
But lo! she stood alone,
Then eagerly she hurried forth,
The busy throng to join.

Singing and working, day by day,
She lost herself in Love;
White stone by stone, and gem by gem
Her mansion grew above.

Lily Dale, N. Y.

INGERSOLL'S PROMISE.

Years ago Col. Robert G. Ingersoll declared that when Missouri went Republican he would become a Christian. In view of the recent political overturning in Missouri, we suggest that some one of our members

YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

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VOL. 31

CHICAGO, ILL., NOV. 26, 1904.

NO. 783

THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week.

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

SAN DIEGO, CALIFORNIA.

Its Spiritualist Societies, and Other Topics.

I find in the city of San Diego a very progressive people, reaching out along all liberal lines that enlighten and bring a clearer conception of these truths in its many phases of expression. I also find the Spiritualists to the front with flying colors and grand teachings that touch the real thinker as to no other item to-day can do, second to none in its presentation of that which they can prove through the natural law of practical demonstration.

The First Spiritualist society of San Diego have a very beautiful temple in which they hold services three times every Sunday. It is most complete in its appointments—bright and sunny, having for its location one of the best in the city.

Mr. C. A. Buss, president of the society, is the one for that office, reaching out always for the purest and best wherever it is to be found. He is instrumental in causing such talent as will C. Hodge, an old wheel horse, who fears nothing, and stands a monument of strength and power.

I also find in the Temple a magnificent library of over four hundred volumes from our best writers. There is organized a Young People's League, led by the young men and women of this society, who are in close touch with the inner workings of a glorious philosophy, and their presentations of these truths prove beyond a doubt the great power our young people have in any field of action they may enlist in—they are at the head of the column, with their eyes set towards the prize of the high calling; they furnish for the cause enthusiasm, and they also put a cheerful courage on which leads light and strength to souls more advanced in life, who are nearing the border line of another expression. When our young men and women stand at the helm most excellent results may be expected.

There is a lyceum, having a membership of 50 scholars, which is conducted by E. Gertrude Lepper-Smith, formerly of Minneapolis, Minn. I find her to be a most competent and earnest worker—one of the few who can reach the heart of the child and bring out that which is there awaiting the magic touch of an unfoldment. This most estimable lady proved her ability in this direction when the children took charge of a memorial service in memory of a young boy, who recently passed away. The temple was most beautifully decorated with vines twined into a rainbow arch, under which their leader stood—flowers brought by loving children who held him close in memory's sweet silent chambers of communion, and the song and the verse sent forth into his atmosphere their tender love, when a sweet child stepped to the front, sending forth this invocation composed by their leader:

Invocation.

We ask of Thee, our Father,
Sweet rest to-day from care,
While for a moment of time,
We bow our heads in prayer.

We ask Thee, our Father,
To send an angel band,
To teach us day by day,
Thy will to understand.

Teach us, oh, our Father,
To clasp our hands in Thine,
And know though dark the way,
The star of hope will shine.

To guide us ever onward,
Until in that land of light,
We gain a home eternal,
Where no sorrow comes to blight.

Amen.

Every one present once more, as in days gone by, said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

If all Spiritualists will put their heart in the work, there is no reason in this world that could prevent every Spiritualist society from having a temple of their own. We simply lack courage and push, and pulling together. We talk too much and sit down and make not one practical move to bring about this state of things. We as Spiritualists owe it to our mediums, our speakers, to our audiences. If we would take the nickels we spend at worthless seances we would soon have a home wherein our philosophy could be presented in its best form. As it is, we expect our mediums to work in halls that are permeated with all conditions conducive to inharmonious, and if they fail, we cry out against them. I believe the time will come when our people will consider this and give it their personal attention. I sincerely hope I may always live in a place that can with pride point to a Spiritualist temple, wherein our departed loved ones may find us banded together, united in the one great thought—worship for the good and pure.

Brother Hodge lectures every Sunday morning for the Second Spiritualist Society, whose services are held in a very attractive hall located on National avenue, and in the evening at the Temple to a good audience.

My friends will be pleased to learn I am in perfect health, and I feel I could not fail to mention the fact, that had it not been for Dr. Walt of Minneapolis, Minn., I to-day would be in the spirit world. Dr. Walt is now located at the New York, the very best rooming-house in San Diego. It is modern and clean, and is located in the heart of the city. It is under the management of two most estimable ladies who are most considerate as to the comfort of their guests. I recommend the New York to all people who are contemplating visiting this city. Brother Hodge, as well as myself are to be found at this place.

ADELAIDE K. BROOKS.
San Diego, Cal.

The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath a wide inward made upon the soundness of his understanding.—I. Watts.

"WHAT IS, IS RIGHT."

A Critical Consideration of Pope's Saying.

All Nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

—Alexander Pope.

There are occasions when dashes and exclamations are more expressive than words. While I would hardly go to the extreme of saying that this is one of them, I nevertheless find it difficult to express in words my opinion of the above quotation. Let me say before proceeding that I do not take exception to all the statements made above, but shall confine myself to the consideration of that apology for indefensible conditions, those four words so often quoted even by those who are in a position to know better—four words so pernicious in influence, so discouraging to all effort toward advancement, blighting in their effect on the higher faculties of the spirit, that it is surprising that any person who uses his or her reason could entertain the opinion that "Whatever is, is right."

I have often wondered why some persons consider it necessary or advisable to conceal the existence of wrong or evil. Do they fear that by admitting the existence of wrong we thereby question the goodness or justice of the overruling power of the universe? If so, they place themselves in the same position as the slave to orthodox who is afraid to reason fearlessly upon any theological problem because he might thereby offend God. Our modern mental jugglers affirm that whatever is, must necessarily be right or it would not be allowed to exist by an omnipotent God; and reasoning from this assumption they endeavor to effect a reconciliation between right and wrong, but their enigma is only equalled by the attempt to reconcile Genesis and Geology—both being beyond the range of possibility.

In answer to the assumption that if God is omnipotent and omniscient he would not allow wrong to exist unless it serves some useful purpose, it may be questioned why we are then constantly striving for change and progression in the face of stagnation and retrogression, if both are equally "right." We face conditions as they are, and no amount of quibbling can make black appear white nor make a wrong appear right, all pretensions to the contrary notwithstanding.

The human race has slowly, laboriously advanced to its present condition of civilization in the face of one continual struggle for supremacy between truth and error, justice and injustice, good and evil, right and wrong; and just in proportion to the triumph of the former over the latter we have traversed the path that leads from brute to man. But it should not be understood that this ceaseless struggle is necessary for the upbuilding of character or that progression is the result of opposition. It is not. Whatever we have gained in the line of permanent and useful development is the result of the ceaseless opposition, but in spite of it.

The doctrine that good cannot exist without its opposite, evil, and that therefore both are right, is entirely unfounded in fact, and most pernicious in its influence. It is true that right is to a certain extent relative; but as civilization is not dependent upon savagery for its existence, so can we have a condition of right without enduring evil. In considering this subject, Hudson Tuttle has arrived at the conclusion that "Whatever is, must be; and there should be no praise, no censure, for its being thus." This, however, is a view we find it difficult to accept in its entirety, although we agree that it is to a certain extent true. That there are many things beyond the power of man to improve is plainly evident, but we should not assume that because one thing is impossible to another is also. In fact, there is hardly a condition that confronts us to-day but what can be changed for the better by earnest effort. And it can be said in addition that we are not incapable of making the effort when we are aroused to the need for it. Activity is always associated with life; energy will be expended in lower channels if it is not directed into higher ones; and if we can only direct the energy into the right channel, the result of action will be naturally vast.

Everything is evil in just so far as it is imperfect, and good is reached to just the extent that perfection is attained. Nothing is absolutely right—entirely perfect—and hence everything is to a certain extent wrong and imperfect. But progression is constant, and height too great for us to ultimately attain; and hence no condition can be pointed out as unchangeable, nor can it be said that the occurrence of any event was inevitable. We are subject to conditions, yet we can do much toward overcoming our environment.

If we were to alter Pope's much-quoted saying to conform with our views, it would read something like this: "Whatever is, is subject to change and improvement, and nothing is right except in so far as it approaches perfection."

The acceptance of "Whatever is, is right," leads to a condition of contentment, that stifles all effort toward improvement. It is contrary to reason. It is the doctrine of moral, mental and spiritual inertia, not of activity; of darkness, not of light. It had its origin on the side of mortal, weak and erring; it lacks the presence and clearness of a spirit's unclouded vision.

GEORGE B. FERRIS.

Grand Rapids, Mich.

My name and memory I leave to men's charitable speech, to foreign nations and to the next age—Bacon. Suspicion is not less an enemy to virtue than to happiness; he that is already corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.—Dr. Johnson. Conviction, were it never so excellent, is worthless till it convert itself into conduct.—Carlyle.

ADELAIDE K. BROOKS.
San Diego, Cal.

INTERESTING POINTS OF HISTORY.

Col. Olcott and the Eddy Brothers—Some Interesting Particulars That Go to Make History, as Set Forth by One of the Oldest Spiritualists of Vermont.

I noticed in one of the Spiritualist papers that somebody has had access to a copy of Col. Olcott's book, "People From the Other World." Zephaniah Eddy, father of the Chittenden, Vermont, Eddy children, formerly lived in my native town, Clarendon, Vt., next to Rutland, on the south. I have known the Eddy family from their childhood up, and in former days I saw many of the manifestations at their seances. There came a time when I was not a desirable and welcome visitor. Strictly physical manifestations were never very attractive to me, especially after I had graduated from the raps into the living practical philosophy of Spiritualism, therefore I sometimes had too many eyes, and asked too many questions to be a favorite at some of the dark above seances.

When Col. Olcott first came up to Vermont to visit the Eddy family, someone at the hotel in Rutland referred him to me as one who knew the family. He called upon me and made general inquiry concerning them. I told him they were called somewhat wonderful as physical mediums. That they were more popular with entire strangers from abroad, who made short visits, than among home people. I told him they were sharp, shrewd native mountaineer people, and not inclined to allow very close investigation. That while they may not make everything to order, they liked to have a full and satisfactory seance, whatever the condition might be. That he must keep his eyes open and rely upon his own judgment.

I had heard of Col. Olcott, as at one time connected with the Agricultural Department of the New York Tribune. At the time he came to Vermont, I understood he was in the interest of the New York Sun. Next I heard that he had returned to New York and came back in the interest of the New York Graphic, an illustrated, sensational paper, and brought back a city artist, and had decided to publish an illustrated book, the history of the Eddy brothers and his experiences with them at their Chittenden home. About that time a very peculiar woman appeared on the scene from New York. She was called "Madame Blavatsky." After a while she went to New York and returned. Soon most wonderful manifestations took place. Strange spirits from India and other far-off countries, came just in time to be included among the illustrations of "People From the Other World." The book was published, and the price was fixed at \$2.50. Col. Olcott called on me before leaving for his home and loaned me a book, as I was not interested enough to buy one. I told him the Spiritualists of the Green Mountain State had small means, and the price was too high for successful sales anywhere. I saw at once, in looking over the book, that people from this world had quite a finger in the pie. The history of the Eddy family, the experiences of the brothers as mediums, appeared in the book, and must have been mostly obtained from themselves, as much of it was entirely new and unknown by those who had known them best. Afterwards when several of the family were travelling in the west they had a disagreement and divided; part of them started on a tour, for a while, as an exposure, thinking probably that would pay best; but that proved a failure, and put them under a discredit that they never recovered from. None of the Eddy family now gives seances in Vermont, except Mary Eddy Hutton, who has been thought the most reliable. Horatio still lives in Chittenden, Vt., on a farm, and is considered quite a good citizen. It seemed that when Col. Olcott, Madame Blavatsky and the artist from New York left the Chittenden Woods, the gorgeously attired foreign spirits also "left and have not descended to visit that holy shrine since. Madame Blavatsky forgot all about Spiritualism after she left Chittenden and captured Col. Olcott with theosophy.

Rutland, Vt. NEWMAN WEEKS.

THANKFUL.

When I search my whole possessions for the things I'm thankful for, And the things that I have gathered to my soul that I abhor, Still my thankfulness overbalances all feelings of regret, And I know of many woes I missed that other friends did get.

I am thankful I'm a human, not a turkey sleek and fat,
To be killed and baked and eaten;
Yes, I'm thankful, God, for that.
I am thankful I have clothing, and a room, and food to eat,
And am not obliged to ramble and to beg upon the street.

I am thankful for the kindness that the world has shown to me;
I am thankful that the microbes and the doctors let me be;
I am thankful that the bandits and collectors passed me by;
I am thankful I am living and am in no haste to die.

I am thankful that the Russians and the Japs are far away
With their gentle Christian manner of adjusting an affair;
I am thankful that my body by an auto has been missed,
And my brain has been so tutored that I still know I exist.

DR. T. WILKINS.

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty. Bad men live that they may eat and drink, whereas good men eat and drink that they may live.—Socrates.

The scholar who cherishes the love of comfort is not fit to be deemed a scholar.—Confucius.

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

Morality vs. Religion.

The claim that orthodox religion is indispensable as a promoter of morality is baseless assumption. Morality is not dependent on Christianity, and no belief in false religious dogmas and doctrines can make men moral. Immorality is conspicuous among church members, colleges is used as a shield or cloak to cover up hypocrisy, and many sins and crimes are committed in the name of religion. Christendom does not compare favorably with some "heavenly lands" in point of morals, according to facts and statistics. How generous and philanthropic the Christians are in their efforts to "Christianize the heathen," and self-sacrificing missionaries undertake the job for large salaries.

The alleged "blindness of the heathen" is not so bad as represented—not so bad as the blindness of religious bigots and fanatics. When the blind lead the blind they fall into the ditch of error. As the seed of the thistle produces a thistle and nothing else, so theological teachers scatter their germs abroad and reproduce their kind, ready to play again the part of their progenitors.

The missionary business is a failure in converting the infidel heathen; and they do well to escape; yet it is not a total failure. The heathen learn some bad habits—learn to fight as Christians fight, and receive great praise for it. Take the Japanese, for example.

It sometimes happens that a ship may be seen bound for a foreign port with a cargo of technology, war equipments, missionaries and bibles.

"Christian civilization" is semi-barbarism. Take Russia, for example. Catholic preachers declare that "morality is not possible without religion." Of course it is Catholic religion, as that is the only one they accept and recognize; and they say "no Protestant can go to heaven."

The above averments come with ill grace from Catholic preachers in view of the fact that criminals are more numerous among them than other classes. They have abundant religion, but the product of morality is weak. Men who believe a priest can pardon sins for a fee are bold to commit them. Old religious systems are responsible for much of immorality in existence. Man is degraded and enslaved—faith usurps the place of reason—the spirit of inquiry stifled by dogma—carefully concealed. History teaches that no tyranny is so despotic as that which claims divine authority. The world was most brutal and immoral when it was most religious. Cruelty and murder were perpetrated to appease the wrath and caprice of Jehovah who said, "Thou shalt not kill."

In the progress of true civilization the power of the church has declined, and she regrets not the abuse, but the loss of power and necks to hold by falsehood what she gained by cruelty, force, fire and fear.

Morality does exist without religion and religion without morality. Morality is natural like fruit on a tree, and not expressed through fear of punishment. A tree is known by its fruit and good fruit indicates a good tree. Morality and old religion are independent of each other; and the most efficient agencies in morality are health, education, prosperity, freedom. It is the work of a lifetime.

Morality is ethics, devotion to truth and duty, right living, while devotion to old myths and faith is far from the right and truth.

The force and influence in matters of morals must lie in the ethical and spiritual nature, in man's reason and conscience. There are many incentives to morality in life. Religion teaches the human experience; yet the moral sense dictates it. We can do right from pure love of the right—better than hope of a heaven and fear of a hell.

A. H. NICHOLAS.

Summerland, Cal.

Living to Think.

What a confusion the world is in, and what a privilege it is that we may think for ourselves.

One thought comes up before me now, a reminder of the early days of my studies in Spiritualism, as we were a quiet rest and the waves of contending opinions in which so vast a number seem disposed to fashion natural laws to suit themselves.

I was, as a clairvoyant, enabled to see a halo of spiritual beauty surrounding every flower, or plant before me. As I was standing in an open doorway, facing a beautiful garden, I seemed entranced with its beauty, and being as I supposed, alone, I asked myself, "What comes after this?" and I said, "I was surprised indeed, when a voice made audible reply, saying, 'From this life we pass on and on, unlimited time, becoming more and more ethereal, until we are merged into the fount of Infinite spirit, and become one with God'—taking upon us new forms."

Who the spirit was that made reply, I did not ask. It seemed sufficient for me that I think of the use of which all things are made or designed by Infinite wisdom, and while I felt how needful it was for us to study the depths, or heights and breadths of nature, since there is never a thought lost, but all that is worthy lives on forever. I was glad indeed, that I was of use in his wisdom, and though it may be thousands or tens of thousands of years, millions of years are I am once again merged into that fount of Infinite life in all life—even in what we often term a pest (a poor little house-fly). I learned a lesson of untold benefit in many ways.

Will some one kindly tell me when, and where this race of people lived, who believed in such things as were given me by a spirit.

HAROLD S. PARKER.
Summerland, Cal.

Patience is bitter, and its fruit is sweet.—Rousseau. Wisdom is the principle thing; therefore get wisdom; and with all thy getting, get understanding.—Old Testament.

THE PANORAMA OF LIFE.

Ever Changing, Ever Flowing Like a Stream.

"All thoughts, all creeds, all dreams are true,
All visions wild and strange.
Man is the measure of all truth
Unto himself. All truth is change.
All men do walk in sleep, and all
Have faith in that they dream,
For all things are as they seem to all,
And all things flow like a stream."

"There is no rest, no calm, no pause,
Nor good, nor ill, nor light, nor shade,
Nor essence, nor eternal laws;
For nothing is, but all is made.
But if I dream that all there are,
They are to me, for that I dream,
For all things are as they seem to all,
And all things flow like a stream."

I have read and re-read these lines within the past few days, striving to realize to the fullest extent the exact meaning of them, and to place myself in the same condition of thought and mind as the author when he penned them.

Tennyson has given to the world many useful lessons and many beautiful thoughts, but to me there is something sublimely grand and beautiful in these lines; for what life is to us but an ever changing stream to-day with all its labors, its joys, its griefs and sorrows, is to-morrow in the past; the thought of this moment is in the past at the next, and they glide by us so softly and quietly that we fail to realize that every unimproved moment is one opportunity lost for good, both to ourselves and others, and the word or act that might seem but a little thing at the time, might become a power for good in some heart or life.

Our lives are like a vast panorama, ever changing, ever variable; the picture thrown upon the pure, unwritten canvas of our lives; the light picture of to-day may be changed to one of darkness to-morrow through some selfish or unworthy thought or action.

As I look back over the changing years of my life, it is like looking through the kaleidoscope, ever shifting, ever changing—now bright with youth, love and happiness; then darkened by sorrow, grief and disappointed ambitions; and hopes unfulfilled, and the bank upon either side of the stream are piled high with the wreckage of the ships laden with cherished ambitions, love, hope and joy, and all the rich treasures which we long for, all gone down in sight of land, almost within one grasp; but the ever changing current bore them away never to return.

My bark has been sailing for many years down the stream of time, and to-day as I look back upon my childhood with all its loved ones, the dear old home with all its precious memories, the friends of my youth, many of them now passed over to the other side, it seems to me that life must be only a long dream from which we shall awaken when we shall have passed beyond the veil that now obscures our vision; when we shall have clasped the hands of the dear ones who are watching and waiting for us over there; when we shall have laid down our weary heads, sorrow and vain regrets at the feet of the Angel of Mercy and Love.

But let us hope and believe that though this life may be but a transient dream, the better life beyond may be all that is real, and that the wasted moments here may be taken up and improved in the beautiful life beyond.

MRS. A. A. PIERCE.

Bridgeport, Ct.

GIVE A PUSH.

Herbert Spencer once made the remark to his friend Huxley: "One cannot hope for much more than to make one's mark, and die." Whereupon Huxley, with greater self-abnegation, responded, "Never mind about the mark; it is enough if one can give a push."

Oil the wheels, and give a push!

Send Truth's chariot ahead;

Do not think about reward.

While you live, or when you're dead.

Bravely abnegate yourself.

For the weal of all the rest;

Be content to push and go.

Having done your very best.

Push! and when the end comes, go.

Though you exit, yet unknown,

Satisfied you wrought for good.

If you only pushed on unmarked;

Though your dust repose unmarked;

Though unglorified your deeds.

Be self-pleased to have advanced

Measures which the world most needs.

There is always something good

To be thankful for each day;

We should not overlook our lamps.

Hunting great stars, far away.

Natural, well-rounded lives.

Radiating happiness.

Ought to be more coveted

Than unrefined ones of stress.

Many die in morning time.

When ambition blooms the cheek,

Fading, like a rosette flower.

Useless, beautiful and weak.

Oh, be thankful for the chance

Which is yours to try your might;

If you work to benefit

You shall surely walk in light!

Satisfying recompense.

Broadening to head and soul,

Is the will and power to push

Onward to a holy goal.

All the honor-marks of fame

Years will soon eradicate.

But the ones who give a push

Onward, are the truly great.

EMMA ROOD TUTTLE.

SPIRITUAL PHENOMENA.

A Foretaste of Heaven in the Home Circle.

The spiritual philosophy is the most beautiful one known to mortals. It is in strict accord with common sense and reason, and founded on actual knowledge obtained through phenomena.

Phenomena are the foundation of Spiritualism. Without it we would only have faith, and be no better off than the Christian world. I am a phenomena hunter. I was in full possession of the philosophy for twenty years before I ever met a Spiritualist or knew what they taught. It came to me spontaneously.

During the past few months I have had an experience that proves the great benefit we sometimes derive from our dear ones on the other side. On the 17th of last June, I was suddenly stricken with a terrible malady. Two able physicians worked with me nearly all day, but could give no relief. We all knew that unless relief could be quickly obtained death would ensue in a short time. In this emergency I resorted to a surgical operation, which gave temporary relief. The next day I was unconscious and one of my physicians gave out the word that I would not survive the following night. My children and other friends were sent for. Newspaper reporters wrote my obituary and all gave me up. Instead of passing out my consciousness returned but my suffering was intense and blood poison ensued. For days and nights I prayed earnestly for death but it came not. I then sent for Mrs. Baker, a clairvoyant friend who came and got in communication with my beautiful guide "Pansy" who sent me the following message:

"We don't want you over here yet. You have much work to do in the earth life, and we want you to stay and finish it before you come to us. Your spirit friends are doing all in their power to help you." I gradually improved and in nine weeks dismissed my physicians. They said I was in big luck. Church people said it was providential. I told them all it was the work of my spirit band.

When I was sufficiently recovered I had Mrs. Pemberton, the trumpet medium of Peoria to resume her monthly seances in my home. The first was held on the 22d of September. It was the happiest meeting I ever enjoyed. My spirit friends were delighted at my recovery. My boy Charles, was the first to come and talk. He told me the exact words that my guide sent me by Mrs. Baker, and then said that no earthly power could have saved me except by the aid of spirit friends. This was fully confirmed by my guide and other spirit friends. She said she was with me all the time and trying to give me strength. I introduced one of my physicians, who was present to my guide. She thanked him most cordially for all he had done for me and told him she was there all the time, and impressed him to do the right thing at the right time, and then told him she would help him in every way she could in the future.

The next morning at our little private family seance I asked my guide what she had to say about the Peoria medicine I had secured. She said she did. That she knew that the medium, Mrs. Matteson, was honest, and her medicine would help me and that she impressed Mrs. Shaffer to send me the little booklet and impressed me to send for the medicine. Mrs. Pemberton held another seance in my house on Oct. 27. There were twelve in the circle. The results were very fine. When my son Charles came to the front to tell his mother what he did the week before in the National Spiritualist Convention at St. Louis. He then told her how he controlled me and impressed me to give ten dollars, in his name to the cause, on the third night of the convention. In explanation will say that some years ago I made my will, in which I willed my home farm to my son Charles. After he passed over, while yet a boy, I willed to another child. When he controlled me in the St. Louis convention he used these words: "Papa, the inheritance you intended for me, I can never possess, but please give ten dollars of it, in my name, to this cause." From the manner in which he recited this incident to his mother it is evident he is proud of his act. It is needless to say that his mother is more than proud. She expressed the hope that he could keep up his good work.

I took with me to St. Louis a photograph of a very fine spirit portrait of Mr. Lincoln, which hangs in my seance room. I gave it to Mrs. Longley for the Headquarters at Washington City. Mr. Lincoln scarcely ever comes to my evening circles, but nearly always comes to my little morning family circles. He says he is very fond of that kind of circles, and that they are the same kind of meetings he used to have in his home. He came to us at our private circle last Friday morning and gave us a beautiful talk. Said he attended the convention at St. Louis and was delighted with its work and wished that all the people could know of the grand and noble spirit and work of that convention. He said that he stood by my side when I presented his photograph to Mrs. Longley, and that his presence in the headquarters will accomplish good. He further said that the portraits of himself and of my guide in my seance room are finer than anything in the Art Gallery at the World's Fair. Mr. Lincoln says it affords him pleasure to come to any one through whom he can work. As a sample of the work he inspires me to do, I refer to the article in The Progressive Thinker of August 29, 1903, under the head of "The Negro Problem." This is prophetic and as vivid to my mind as sunshine.

These are a few of the beautiful things we get in our home circles. We get a foretaste of heaven twice a month, and happen what may, Spiritualism will never perish from the earth so long as the gates between the two worlds swing gently to the touch of angel fingers.

S. H. WEST.

LeRoy, Illinois.

A TRUE DREAM.

Illustrating the Wonderful Possibilities of the Human Soul, While the Body Is Locked in Sleep.

Dreams do sometimes "come true." When this happens various explanations are usually offered. The Spiritualist may declare for telepathy, the scientist for the intervention of spirits, and the matter-of-fact man for simple coincidence. Be that as it may, the fact still remains that when a dream actually "comes to pass," the history of it appears to each and everyone. Of such instances there is an interesting one told by Andrew Lang in Longman's Magazine:

"I may have told before, somewhere, but may be permitted to repeat, a story of a dream in deep sleep, told to me at first hand by the wife of the dreamer, Mr. Thomas (not the real name) is a Welsh squire, whose place is in a rural district. One night my informant, Mrs. Thomas, was awakened by hearing her husband talking in his sleep. He was excitedly

COMPENSATION- The Law of the Universe.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

WRITTEN THROUGH THE MEDIUMSHIP OF DR. MILLARD F. HAMMOND.

CHAPTER XIV.—Continued.

"Am I to understand that the same law works in this sphere, or beyond the grave, the same as it does in earth-life?"

"Yes, my brother, there is no distinction. The gross matter of Aer is not in this sphere; and all contact of life with matter has its beginning in the lower sphere; that is, on the planets, of which Aer is among the lowest."

"Does the law of reproduction continue here?"

"It is not necessary, as only in gross matter can that matter be changed or reformed into different shapes; so the power or force to change or refine must be placed in contact at the time and place according to law where in its proper sphere, it ever strives to reach a refined condition. All things are of what name or of what grade in the crude state; of course there are different grades or spheres there the same as here; but as the mind or intellect is as crude there as all else, there is no opportunity for it to reach that higher state which it must when it reaches this sphere. As mind or intellect is but the expression of the great force or power back of all things, and as that life is everywhere present in the universe, and is first individualized on the planets which have become ripened enough to allow life to manifest, so the law of reproduction is found on those planets. After life has been individualized it begins to expand in all its varied ways."

"You would not say that life was individualized in anything but a human being, would you?"

"My brother, it would be plain to you that the same force that causes the flowers, trees and animals of all species to grow and thrive is the same, and each has its origin from the same source. And here let me tell you, that in the great arcana of nature, no one thing is superior to another in the least degree."

"Do you wish me to understand that the lowest of animal life, or a low bird, mean man, or the basest of men, of the ground; or for instance, those people with their surroundings have just visited, are equal with all refined nature, as you or these beautiful children, or these other beings we see at the present time around us?"

"I do desire you to understand all you have asked, and much more. Everything is, because some law has worked in such a manner as to produce it. It is not because it desires to be; but as everything is the result of cause; so, everything that is, must be. There is no such thing, absolutely, as equality; everything varies from something else. No two leaves on the same tree; no two particles on the sea shore; in fact, on minute examination of any two or more things of the same species, a variance will be noticed. So, you will understand that each becomes a factor for the production of something beyond; therefore it must be just right according to the causes which has produced it. It is by the law of comparison that you see a difference. With the erroneous education you have; you, and very few people of Aer, have been able to understand the law of comparison; you have entered the crudest realm of nature, and being alone yourselves, all things have been looked at from a superficial standpoint; and if there came to this sight, taste, smell or hearing, anything unpleasant, without attempting to fully understand its value or its cause, it has been rejected or cast aside, often to your detriment; and always to leave the thing to become refined by its own inherent force; when if you had seen its value in its own sphere, you could have enlarged your sphere, and thereby enlarged yours."

"What use is there then, of compelling this life, or force as you call it, to go down to the lower or cruder conditions of matter to commence its development? Why not allow it to have a start outside of crude matter and the conditions attending it?"

"Life, my brother, does not go down, it is everywhere present; it commences its expansion at every place and time, where opportunity offers. Matter becomes the lever, as it were, by which life can lift itself from its seemingly inert state; it must have an opportunity adapted to its qualities; when that is attained it must continue incessantly. Life in the crudest of matter, such as earth, or the productive part of it, is the same as it is when manifested in all higher grades of matter; but until it is attached first to some form of matter, it is not individualized; when that stage in its expansion is attained, it has something to brace against; and like a stone rolling down a hill, it must continue until some greater display of life prevents its further progress for a time; but unlike the rolling stone, which is inanimate, and must stop when its propelling force is withdrawn, life is the propelling force; therefore, once started, at every stage of expansion its speed is accelerated. As life expands, every sphere it enters brings it, and all matter that contains it, to a finer condition; and as the refining or spiritualizing of all matter as well as life is the ultimate result of all that the universe contains, you must see that it is necessary to commence at the bottom of the crudest of matter, so that the law which compels the expansion of life."

"There are many who come here before they have had time to learn much respecting the laws which govern not only themselves, but crude matter as well. Surely, like the rolling stone, something interposed, and before it reached the bottom of the hill, although it had reached a high rate of speed, it stopped. So, with the freed soul from the lower spheres, causes over which they had no control, because of their ignorance, compelled them to relinquish their hold on matter before they had attained all which was their privilege there; it would be far better for all to remain in the lower spheres until they have attained all."

"It would take a long time, far beyond the allotted time for man to live, to learn all, so as to be prepared according to your idea to enter this sphere."

"Yes, my brother, as you reckon time it would; but as there is no escape from life and its continuous expansion, would it be as well to remain in the material sphere longer and know more, as to come here in such ignorant conditions?"

"Yes, but people can not stay there longer, they have to die. I would have remained there longer, if I had known how I did not leave earth life because I wanted to; and I never knew any one who did."

"I know that is all true; but that

statement does not contradict the fact that all might continue in the lower spheres as long as they desire, if they would."

"I do not see how, for disease and accidents must cause death."

"Then, my brother, I will inform you. In the first place, man has fallen on Aer to understand the laws which are requisite for him to continue his hold upon matter. In the second place, you must know that there is no such thing as accident. In the third place, disease is but the effect of opposing law in some form."

"I do not think so in all cases. I know of some who were born with disease."

"Yes, they had disease, and continued to keep it; but it had its origin in preceding generations, and no one learned how to eradicate it, it continued to be the one great cause of the release of life."

"Can you see how people could have avoided disease in any form, especially where it was born with them?"

"My brother, if you will let the everlasting life in you have full exercise, it will answer your last question. You still retain the thought of holding on to relying on what some one has told you, that you possessed on Aer; here it will not do; here you must rely on self, and when a question arises in you, before calling on another to give you an answer, you ought first to search for an answer in your own understanding."

"I had to remain silent. To me, disease was as normal to mankind as life itself; in fact, it co-existed with it; I could not see how it could be disposed of; and now, to be told that I ought to discover the answer to my question myself, it caused me to feel that my teacher was losing his patience with me. I did not try to see an answer to my question, but let my thought dwell on my teacher's impatience, and strongly endeavored to fashion some excuse in my mind to show my sorrow for having offered any thought that should have wounded her feelings, or caused her any impatience with me. I was fast growing nervous, while she remained silent; she tightened her grip on my hand, and gazed steadily at me or a moment, then, as a pleasant smile lighted up her ever radiant countenance, she pulled me gently toward her and kissed my forehead, and said in such tones as a fond mother would say when she would desire to pacify her child after an excitement."

"My brother, do not lose control of yourself while you search for a cause for my expression; I have not lessened my patience in the least; it is you, who are impatient. Your question is legitimate, and is easily answered. My reason for saying that you could and should seek for the answers to your own questions, was that you might receive your lessons; I wish that you may understand that all you may see, all we may converse about while you and I may remain in company, must be accepted as lessons; from it all the deductions will be the soul food necessary for your expansion. From this time, do not be afraid of injuring my feelings in any degree. I know your every thought and their motives; and I know that you respect for me will not allow you to harbor any thought against me. You are still under the teachings of their influence, of Aer, and until you can expand beyond them, the results must conform to the causes; but as you comprehend the lessons better, these influences, like barnacles on the bottom of the ships of Aer will leave, and you can rise to higher altitudes of refinement, or broader expansion of intellect."

"But I see we have continued our conversation here as long as it will be to your advantage. What is your pleasure for entertainment?"

CHAPTER XV.

A Much Anticipated Journey.

This was the first instance in which my interests had been consulted, and it was so unexpected that I was unprepared to receive it, so instead of readily answering her, I began revolving in my mind different schemes for the entertainment she offered. Uppermost in my mind was the thought that I might visit my old earth home, and it crowded all else aside; but I thought: No, I am a spirit now, I can not again visit gross matter; so I will try and think of some pleasure in this sphere; but my mind would not return to the thought of earth and my boyhood at the old home. As I continued to revolve the thought in my mind, I said involuntarily aloud:

"If it was possible, I would like to go to earth and see my old home; but there! I suppose that would be impossible. So I will accept any pleasure you may suggest."

"Why impossible, my brother?"

"Because I suspect I am not fitted to go."

"What more would you do, or try to do, to better prepare yourself?"

"I hardly know," I said, with a faint hope that my fond dream might be realized. "Have you ever been there?"

"No, I have not; but it would be an easy matter to go."

"How could we find our way? I could not lead; for although I well remember the crudest of state, I could not tell in what direction to go."

"You must be the guide if we ever reach the place you desire; and as I already sense the name of the country on Aer, through your own soul, where your individuality was first manifested, it will be an easy matter to reach our destination. We will start at once."

Suiting her act to her words, she arose from her seat, and led me to the edge of the beautiful law and into a dense forest that surrounded it. We soon came to a path that was so narrow that we could not walk by the side of each other; she took the lead, and for a long time we continued on in silence. We did not seem to walk, we glided noiselessly on; the path was straight; it did not ascend or descend, and in time it became monotonous, and I began to feel a clear space of no much from the exertion from our journey, as from the constant sameness of our surroundings and the stillness that accompanied us."

At last, my teacher stopped suddenly, and turned abruptly to one side, and led the way among the great trees that stood thickly scattered about; although our pace was slower than it had been, we moved at a high speed even now. After a time of dodging among the trees, we entered a clear space of many acres, in the center of which stood a large building that resembled the towers of a castle.

"I was acquainted with when on

earth. We stood at the edge of the forest and viewed the scene for a little time; it was not very inviting, and I shrank from going towards it, but my teacher said at length:

"We will enter this house for a little time, as it will be necessary for us to take on conditions suitable to enter the crude matter of Aer; and also for you to be placed in the proper state to enter the mixed influences we will meet in that sphere we are about to visit."

"Is this the beginning of earth?" I asked, without considering my question.

"No; we are still in the finer sphere, and as you reckon distance, we are many millions of miles from it. It is my intention to stop here, that you may be placed in such a state as will be necessary for you to travel in."

"My language implied that the distance to Aer was long; so it is. If we were to travel at the slow rate of speed we have so far on our journey, by the time we reached the planet we seek, it, like its inhabitants, would have passed into other forms of matter, and we would find no Aer there. When we resume our journey, you will be better prepared, and when we arrive at our destination, you will be able to help us to withstand the shock you will receive."

"It is possible that we shall fall through space at a terrible rate of speed, and finally land on earth with great force?"

"While we will pass through space as quickly as thought, yet we will land on Aer as gently as a bird would alight from a tree."

"If we pass through space as quickly as thought, then the distance you mention, which is beyond my power of comprehension, must be passed in an incredible short time. Is that what you mean by the shock I am to receive?"

"No, the shock you will receive there, will be because of the numerous changes which have taken place since you left. Our arrival will be not noticed, and most likely it will be some time before we are able to reach a time when we will receive us, so that we can make a favorable impression enough to make a beginning satisfactory to us. If you were cognizant of the speed with which we will proceed, it would frighten you; and thus we should be retarded; so we will enter this house, where we will rest for a time."

Our conversation had taken place, as we were slowly crossing the clearing, and as she closed her remarks we ascended the steps that led to the portico that surrounded the building. We were met by a lady of medium height, dressed as my teacher and I were, the color of her robe being nearly the same as mine. As if the lady expected us, she welcomed us with a hearty greeting and led the way through a long, narrow hall, and on a flight of stairs to a large room, in which was a bed and several chairs. As she left us, my teacher said:

"I know my brother is tired and needs rest." Pointing to the bed, she said: "There is a place where you can find what is needed for you. You shall lie upon it, and by so doing, you shall gain such conditions as will enable you to take the journey we have planned. When you awaken, you will discover that the journey you anticipate, is not so long and tedious as you now imagine."

I hesitated about lying down. I did not feel the need of rest so much as what she said would indicate; besides, I had a suspicion that my teacher was about to leave me, and I was to proceed on the journey alone. She relieved my anxiety by saying:

"Please have no fear that I will leave you here. I will not be absent from you again, until you have visited Aer and returned to the place we started from."

She placed her hand upon my forehead, and said, "Listen." I did listen; I heard music, which sounded far away. It was distinct, and seemed to be made by a host of voices. As the song proceeded, it seemed to tell the story of one who had left earth and returned there. It told of the pleasure experienced on meeting old friends, and mingling with old associates after many years of separation.

Old familiar scenes were told of; and it made me feel anxious to be on the way, that I, too, might enjoy the same pleasure. I enjoyed the music, while the hand of my teacher was gently stroking my forehead; it was hard for me to decide which gave me the most pleasure—the sound of her soft touch, or to increase my happiness, I now had her all to myself, there was none to come between her angel-like presence and me; only for that thought I would have been impatient to immediately continue our journey. While enjoying the rapturous ecstasy of all the pleasure which was now mine, I slept.

[End of Part I. At some future time Part II. will appear.]

FAITH, HOPE, CHARITY.

Have faith, dear heart, tho' the world seems wrong
And hearts are untrue, do not despair;
There is some good in all, trust in God
And leave your sorrows in His care.

Mayhaps the words that caused such pain
Were only spoken in idle jest,
Mayhap the actions that seemed so unkind,
Were meant, dear heart, for the best.

Have hope, dear friend, tho' the slow rain
Sadly falls, cease your repining,
For, who knows, on th' glad morrow
The bright sun may be shining.

Th' drooping flowers will lift their sweet faces
Radiant and fresh from the rain,
Th' songster now silent will raise his voice
In a happier, merrier strain.

Have charity, dear, human nature is weak
And, "prone to err," 'tis our fate;
Remember, "Judge not lest ye be judged,"
"Th' better to forgive and love, than hate."

IDA GREGORY.
San Antonio, Texas.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1.00. Cloth, \$1.50.

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THE "SPIRITUAL WIRELESS."

Mediums Imparting Messages by That Method.

New York, Nov. 11.—A system of wireless telegraphy which works without any apparatus at all has been installed between the United States and England, according to the Society of Psychical Research. A message has been transmitted, practically instantaneously, between Mrs. Piper, the medium whose doings were the subject of a long and sensational report two or three years ago, and a gentleman in London with whom the Society of Psychical Research has made many experiments. It was part of a pre-arranged plan, an experiment, according to Professor James Hyslop, who stands sponsor for Mrs. Piper and conducts the society's experiments with her.

The message was sent in English. It consisted of four English words, but it was written off by the British medium in Latin. This, says Professor Hyslop, is owing to the peculiar manner in which communications are carried on between "controls," on the other side of death, and living mediums. It is a process, he says, not readily comprehended by the unscientific mind.

It wasn't telephony, the straight communication of one mind with another, Professor Hyslop says, but it was on that point. It was done through the agency of a spirit.

"I am not at liberty to tell the wording of the message or the exact conditions of the experiment," said Professor Hyslop last night. "That will all come out in the next report advanced experiments which we have been making since our last report. The full publication of the facts will explain why the message was transmitted in Latin."

"Conditions were such that it came through the medium's subliminal consciousness in that language. Understand, she doesn't know any Latin herself. For that matter, Mrs. Piper doesn't know German or Italian, yet she gives communication in both those languages."

What "Control" Means.

"The public doesn't understand the probable relations between a medium and his control—by control I mean, the spirit who, whatever it is, is sending the messages. The spirit, as everyone knows, is in an abnormal mental condition when the message is received—the clairvoyant condition we call it. What every one does not know is that the control himself probably enters an abnormal mental condition before he, too, can send a message."

Of course, the conditions are not exactly the same; they are only analogous. Very few living persons have clairvoyant power, and very few can get into proper conditions for sending communications. I have received messages from many dead relatives, yet several, notably one uncle, have never been able to control any medium, although I have reason to believe that some of them have attempted it.

This, by the way, accounts, according to the facts, for the seeming triviality and confusion of spirit messages. This has been a great ground for objection with the public. They ask why 'spirits,' instead of sending great and good thoughts, revelations of life on the other side, and the like, send only little, personal messages, and recall only slight and trivial incidents.

"Now it is rather early to form theories; we are just now engaged in gathering data by scientific method. Nevertheless, the facts are clear. Before the spirit control passes into that abnormal state necessary for communication, he gathers together the facts which would prove his identity. That is the thought in his mind as he enters the trance state."

"When, therefore, he speaks he transmits mainly those little personal incidents, and they often come confused in the mind of the medium. The medium is in an abnormal state, and the causes further confusion. On one occasion my father sent a message to me regarding the minute details of a carriage accident which I could not recall in connection with him. A later message from an uncle, also dead, recalled it to my mind—but it had happened to me while in company with that uncle, and two days later he died. It was an incident which I had forgotten, but the details of which were known to the uncle and me alone."

"Just such trivialities and like confusions occur in the talk of hypnotized persons who have been told, before passing into hypnotic trance, that they must establish identity. That establishment of identity, by the way, works between living persons as it does between a spirit and a living person—by trivialities."

"Repeatedly in my experiments at Columbia I have put two students in communication by telephone and asked them to try to make their identities known to each other without mentioning their names. In every case they chose the slightest and most trivial incidents—the overturning of a chemical bottle, the falling of an acorn, and the like, on an elevated car, and the like. Spirit controls do the same thing."

A Chicago Instance.

"To return to the experiment with long distance transmission of a message, this is not the first instance in which the experiment was made. It is the first instance in which the attempt has been deliberate. Some time ago one of our members who lives near Chicago was holding communication with a deceased relative through a medium. Suddenly the question was asked: 'Why is Helen playing the piano?' Helen is his daughter, and was then at home near Chicago. He took the time at once; it was 11:26 a. m. Computing the difference in time, he telegraphed to his wife, asking what Helen was doing between 11 and 11:30 o'clock that morning, Boston time. The answer came:

"Practicing on the piano."

"The medium herself knew nothing about his daughter Helen and her habits. To the best of my belief she did not know that he had a daughter Helen. In the late experiments with plain communication between the United States and England we used every precaution to insure against accident, collusion, or fraud. I do not know if it was transmitted instantaneously. It was certainly sent and delivered, inside of half an hour. The sentence 'used' was not a stock phrase, which might be hit upon at the instant by guess-work. It was an unusual phrase, made up at the moment of sending."

"As nearly as we can make up conditions in the spirit world are such that space is not a factor with them. That ability to command space seems to be common to them all. A thousand miles is as an inch. However, we have made only a few experiments in that direction."

"I may say, while we are speaking of Mrs. Piper, that she is not the only medium we have used in our experiments. We have several others. But she is the only one, in this country at least, with whom we have conducted elaborate experiments, surrounded by all the precautions of the scientific method and carried on through many years. The results were unusual."

Lasted for a Year.

"We found her as a professional me-

dium. We tested her for nearly a year by sending to her persons whom she had never seen before, whose names, in the human protuberance, she had never heard before. Then she was watched by detectives. After that she was sent to England. Her baggage was carefully searched for any of the lists, etc., which form part of the equipment of the ordinary spying professional medium."

"In England she was kept in a state of voluntary imprisonment. All her mail was read by agents of the society. She saw no one, no guests and no persons sent to her by us. And there, as here, her communications had that consistent inconsistency, that frequent confusion, as of crossed wires, which we noted here, which we have noted in all our experiments. People whom she saw every day, whose family photographs were in the house, got no message. People brought about the way from Scotland received startling messages, which were comprehensible to them alone, and absolutely established the identity of her control. She stood every test. We could never detect the slightest trace of fraud."

"Telepathy? You know that telepathy is the explanation of Mrs. Piper's work given by doubters. I will only say this: If it is telepathy, then she can establish communication with every person in the world. Even that explanation leaves a great deal to be explained. For example, a message came to me from my father, speaking of my uncle John, who had lost a finger in the war. Now I had an Uncle John who had just died and who was a veteran of the Civil War. But he had never lost a finger. At the same time mention was made of two families of whom I had never heard, who were connected with Uncle John by marriage. A little later I happened to hear of a Great-uncle John, a veteran of the War of 1812, who had lived in Ohio. I went to Ohio and found that he had lost a finger in the War of 1812 and that he was connected by marriage with the two families mentioned. Was that—a hundred other examples like that telepathy?"

Not a "Clever Fakir."

"Telepathy, the straight communication by the subliminal mind between two persons in a normal state of consciousness, can transmit only the present thought of the sender. It is not able to do with memory. But spirit communication has to do with memory. One day, while Mrs. Piper was under control, Mr. Hodgson asked:

"What is Mrs. Howard doing now?" Mrs. Howard is a friend of Dr. Hodgson, whom he had not seen for several days, and whom Mrs. Piper had not seen. The control, through the medium, told what Mrs. Howard was doing; and in minute details. We found afterward that she had not described what Mrs. Howard was doing then, but what she was doing the day before—transmission of a memory, you see; and there is no example of such transmission in all the many hundreds of cases of telepathy recorded by the society."

"Is she a clever fakir, who is fooling us?" Of course, we are asked that every day. Now I tell you of one elaborate precaution, but I'll add this: If she is a fakir, if she is gathering information by the ordinary methods of the specious, public, alleged medium, she must have on her staff a detective force ten times as big as Scotland yard and unlimited money. She has no money except the small salary we pay her for her support, and she sees no one except the people we bring her—and they don't pay her. If she goes over our experiments with us you'd see how foolish the fakir theory is."

"We have avoided all mediums with any suspicion of faking in their records. Not all the public advertised clairvoyants are absolute frauds. Some of them are real mediums. But the unscientific public can't understand the curious confusion and uncertainty of these genuine messages. And the mediums resort to lies to fill in the blank spaces. At the present stage of experiments, however, we want only mediums as far above suspicion as Caesar's wife."

Professor Hyslop said that since his last report the Society for Psychical Research has made a most remarkable collection of American ghost stories. They are locked up with the society's archives in Boston. There are about a thousand of them, and they are a most remarkable collection of hair-raising tales.

"That subject of apparitions," said Professor Hyslop, "is one into which we have looked very little. We have hardly classified the data and have not even begun to draw conclusions. There is one thing, though. Most of them cannot be hallucinations. When an apparition of a person, living or dead, appears to you, tells you of an event occurring at a distance, which you knew nothing, and when later the event is proved to have occurred, that cannot be hallucination. Yet we have hundreds of certified cases of this character."

"The curious thing about all this is that apparitions of living persons are rather more common in our records than apparitions of dead or dying persons. Through investigation of these phenomena must come later. Just now we have a lifetime to work with our investigation of clairvoyancy."

A Wonderful Shrub—Cures Kidney and Bladder Diseases, Rheumatism, Etc.

New evidence shows that Alkavis, the new botanical product of the Kava Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs.

A remarkable case is that of James Thomas, Esq., of the Board of Health, Bureau of Prisons, Washington, D. C., as told in the New York World of recent date. He was cured by Alkavis after many physicians had failed, and he had given up all hope of recovery.

Similar testimony of extraordinary cures of Rheumatism and Kidney and Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures are recorded in 30 days. So far the Church Kidney Cure Company, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introducing it they will send a free sample of Alkavis, prepaid by mail, to every reader of The Progressive Thinker who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary organs. We advise all sufferers to send their name and address to the company, and receive the Alkavis entirely free. Address: Church Kidney Cure Company, No. 404 Fourth Avenue, New York.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thought-trical turn or phrase. Price 25 cents.

"Well, August Mary came and is here yet. She brought all kinds of knick-knacks, but no ring. It was not necessary to bring a ring, for a ring came two days before Aunt Mary came. My wife loved the ring on a table in our parlor. No one at home but her."

CHAS. THESSMANN.
Chicago.

A Ring Brought by the Spirits.

Several weeks ago we received a letter from my sister-in-law of Washington, D. C., to the effect that she would pay us a visit. Our daughter, who has never seen any of our folks, jumped up for joy and out of ecstasy exclaimed, "O, I am so glad Aunt Mary is coming, and with she would bring me a ring."

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IN DREAMLAND.

Spirit Return Is as Common in Dreamland as It is Among Those in the Normal Wakeful Condition, Causing Prophetic Dreams.

Emerson in one of his lectures reckons dreams among the greatest mysteries of the mind of man. It is not prophetic dreams alone, or even chiefly, perhaps, that are mysterious, though these, of course, are obviously inexplicable; but the ordinary, every night visions of every one, which come always, however, such prophetic dreams as the following, because they call attention to these mysterious phenomena of the mind:

A week or two since Walter Furneaux, one of the crew of the Brixham smack, Lyra, woke his whole household by a piercing shriek on the night before he was due to the vessel. He explained to his wife and to others who were roused by his screams that he dreamed the Lyra had been run down by a steamer and that he and the rest of the crew were drowning. Both himself and wife were so depressed by the dream that they dreaded his joining his ship, and he would, indeed, have staid ashore if he could have found a substitute. Failing to find one, he sailed that afternoon in the Lyra, and was drowned as he had dreamed by the running away at the smack off the coast of South Devonshire by the steamer Heathbank."

One night in a strange Welsh town where I was lecturing I heard the chimes of the parish church clock play what seemed to be an exquisite melody. I wondered what and whose it was till I fell asleep. In my sleep a musical tone of mine came to me and said: "You don't want to say that melody is new to you? Why, it's a sonata of Mozart's—as it was."

The late Miss Cobbe tells a story of two friends of hers who were perplexed by some mathematical problem. Weary with vain attempts at its solution, they retired to rest in the same bedroom. In the small hours of the morning one of them saw the other get out of bed, light the candle, sit down at the table in his night shirt, and scribble away at a great rate. The waking student, after a laugh and a muttered remonstrance, turned on his side and fell asleep. Next morning to his amazement he found that his fellow-student would not believe that he had quitted his bed till his dream work was shown him and found to be the solution of the problem which had baffled him overnight."

Turtin dreamed that he had made a compact with the devil, who promised to inspire him. "Let me hear you play something now," asked Turtin, playing Satan his violin, on which the devil played a melody so exquisite that Turtin hardly dared to breathe while he listened. Indeed, the intensity of his rapture woke him. Seizing his violin he attempted to reproduce what he had just heard, but only the faintest fragments of the demonic melody could be recalled. Nevertheless this survives—"The Devil's Sonata"—as far as the finest of all Turtin's compositions."

In a book on dreams published a few years since, the veteran journalist, Frederick Greenwood, noted an every day but extraordinary experience of the dreamer—that the mind which invents the adventure is at an ignorant and interested in the denouement as a reader of a new sensational novel. "I dream," says Mr. Greenwood, "that in going up the stairs of Buckingham palace I came upon Queen Victoria and Mr. John Morley talking together of home rule. I was about to retire when the queen said: 'No, Mr. Greenwood, stay. I wish all my subjects to hear my opinions on this question.' While I waited and listened I heard an odd clinking noise, which greatly puzzled me. Next day—still in the dream—I met in a club C. O., who cried out on seeing me: 'I say, Greenwood, you are cutting a big figure in the Times to-day.' On glancing at the Times I found a verbatim report of the whole interview of the queen with Mr. Morley, and then for the first time it occurred to me that the odd clinking noise which puzzled me was the telegraph wiring to the Times the report I found in it." "Now," asks Mr. Greenwood, "how is it that the mind, which invented the adventure, had to wait till the end of the dream to discover what that clinking noise was which it had heard in the middle of the dream?"

Lady Altemarle claimed to have clairvoyance in dreams of the deaths in her family, and her claim in one case at least was justified, according to that confirmed skeptic, Horace Walpole. Writing of Jan. 9, 1755, to Sir Horace Mann, he says that when Lord Bury heard by express at Windsor of the death of his father he hurried up to London to break it to his mother and sisters. "Lord, child," cried his mother on his appearance, "what brings you to town so early

force. They are most excellent. Price \$1.00.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The Methodist Ministers' Association recently met at the Hotel Bethel, St. Paul, Minn., and had a lively time. By the way, "new thought" has cast its light into the minds of the ministers, and especially into that of Rev. David Morgan. Well does Andrew C. Dunn observe in a note calling my attention to the subject: "The ministers of the old M. B. persuasion, of which I am still a layman, are slowly getting into the fact that all things are done according to natural law, and their belief in miracles is passing away, and in the clear atmosphere of true knowledge the world will be the better for it."

The Rev. Morgan is at the head of a worthy benevolent institution, the "Bethel," and hence is directly drawn in contact with suffering humanity, and thus gets in "touch with God," by an understanding of the brotherhood of man and the fatherhood.

Rev. David Morgan startled his brother preachers by saying: "If Christianity is not automatic, the pool of self is its own origin, without regard to miracle. It isn't worth the powder to blow it away." He went on to say that God might do unusual things through Christ, but he did not violate natural law. "I don't accept the doctrine of the immaculate conception. I was, when I came here twenty years ago, so orthodox that Brother Morris (one of the strongest was) in it. But I met and talked with various progressive pastors, and especially got to going to the public library and studying the books of learned scholars. Now I accept Christ instead of the Book. You brothers who stick out for an inert book—you are not Methodists; you ought to belong to the Presbyterians."

Dr. Avison did not agree with Brother Morgan, but he admitted he doubted that the angel that came to him at Bethesda. "I no longer cite the miracles in my sermons to prove Christ's divinity."

Brother Barbour declared warmly that when Brother Morgan said, "we took the bible and swallowed it like a sugar coated pill," he was not correct. "If all the world," he continued, "should say this book wasn't true, I would still believe it."

The debate grew into a tangle that could only be resolved by adjournment. The point made most noticeable is the fact that miracles, the sheet anchor of Christian evidences hitherto, on which the most reliance has been placed, no longer are relied on by the more progressive preachers, and the cry of heresy is set up against such brave spirits as Rev. Morgan. His brother ministers listen to him, protest for appearance sake, and believe every word he says.

The Churches and Divorce.

Marriage as recognized by the laws of this country is a legal affair. When a license is procured, and a state officer performs the ceremony, that is witnesses the acceptance of the contract and returns his voucher for the same to the proper authorities, there is no "sacrament," or acknowledgment that any religious organization has power over the parties thereto, or can further make it more binding, or dissolve it. Hence the constant agitation of the priests and ministers has no meaning, unless it be that they desire and seek to retain the power which the state and make it a church affair as it is now in some church-ridden countries and once was in all. The Freeman's Journal, uncompromisingly Catholic, is at least outspoken, in a recent editorial. Those who have been calojed into believing that the Catholic church had changed will receive a lesson, in the following:

"The problem of the Episcopal convention is just now trying to solve is one for which it is to be hoped the Episcopal church will find a solution. But it is a case of a house divided against itself. In marked contrast is the attitude of the Catholic church on the divorce question. She teaches that marriage is a sacrament instituted for man's spiritual welfare, as was every other sacrament. Hence her refusal to recognize divorce. She is not alone in this, but has been inflexibly opposed to it. A discussion such as has been going on for several days in the Episcopal convention could never take place in a council of Catholic ecclesiastics. The church's proud boast of 'always the same' is applicable to the great evil that is corroding modern society. The great Napoleon in the plenitude of his power could not make her divorce laws her teachings as to the sanctity and perpetuity of the matrimonial bond."

This is the religious power, the most centralized and powerful, fostered under our free institutions, which boasts that it has not changed since the days of auto-da-fes and the torture chamber! When this church through her priests pronounces the marriage ceremony, it is the unchangeable decree of God! Episcopal church is a shadow of the Catholic. It is a Catholic church, without a pope, and a pope is necessary for its consistent conduct.

But is the Catholic church so unchangeable, and does it never grant divorce? That depends on circumstances and how much profit may be gathered. Not long ago in New York a man desired to marry her divorced woman and applied to the priest. How did he evade the divorce? As the first husband had not been baptized by a Catholic priest, he not being a Catholic, therefore, as marriage can only be consummated between parties both of whom have been baptized, they had never been married but lived in a state of adultery. Hence there was no reason why the sought-for marriage should not be sanctioned. As the Catholic church holds that no marriage is binding unless sanctioned by a priest, all not thus married are living criminally, and divorce is not required morally, before entering into marriage relations under her auspices.

Pointed and Eminent Just.

The Globe and Commercial Advertiser, to cater to public desire, offers a column for the free expression of opinion pro and con on Spiritualism. This would seem a fine opportunity for Spiritualists to publish their belief, but on second thought, when the immensity of the subject is considered, the space is so limited that the most condensed statement would only present a narrow and misleading view. It would be like attempting to turn the ocean into a thimble.

When appealed to, the veteran Spiritualist, C. F. Short of New York, responded in the following brief but suggestive paragraph showing how fully the infinite reaches of the science of life, here and hereafter, or Spiritualism, has impressed itself on his mind.

"The suggestion that you admit contributions pro and con regarding Spiritualism, I trust will pass unheeded, either to attack or defend it. The subject of ancient or bible Spiritualism is vast, and Modern Spiritualism covers a wide field. To enter into a profound, exhaustive discussion would require more space than you would like to de-

THE PICTURE OF DEATH.

As Illustrated by the Notorious Frank Talmage.

In Frank Talmage's sermon, August 14, he says: "There is a time to die which is beautiful. Oh, yes, death is beautiful if it comes in God's way. Then a dying saint knows that death is not a calamity, but coronation, irradiation, eternal triumph."

One might think from the above statement that there are several ways to die, and that different unseen forces control such departure, and that there is a special way which is God's, and the elect only are privileged to go that way.

To a person whose mind is a clear logical thinking machine, and whose heart is open to the truth, such language seems to only for babes and sucklings. There is but one way to enter life, and one way to depart, and that way is God's. There is no other source, no other end. God is first, last, and forever. Taking the Bible for it, we prove conclusively that there can be no other source, no other end. Looking away from the Bible and out over nature, there is but one cry going up: Continuous Cause, one and only, and from that beginning to that end: Growth, development, progress stamped on all things that emanates from the divine architect that planned it all.

Truth is eternal, no matter where you find it, whether in a sacred book, on a snow-capped mountain, or in the roll and swell of the mighty sea. Man may pervert it though and turn it into a snare for the soul, but it is eternal. It must rise and stand erect.

There is no death. Change is the word that should be used. Although the orthodox people denounce the spirit life in the sense used by Spiritualists, St. Paul taught: "We shall be changed in a moment, in the twinkling of an eye." The whole teaching of Christ is fragrant with—no death, but change, continuous progression. To-day shalt thou be with me in paradise. "In my father's house are many mansions." "Lazarus, come forth."

How can people even believe in his teaching at all, and not believe in the continuance of life.

Mr. Talmage speaks of the death of Cleopatra, Nero and Paine and asks, "Were they beautiful?"

He might have told of the stormy period in the world's history in which Cleopatra and Nero died, and that their voluptuousness and cruelty were the outgrowth of the time, and their deaths a fit ending to the lives they had lived. I like logic. When one talks of effect he should go back to cause. Cause and effect are inseparable.

Cleopatra with the asp in her bosom passed on serenely compared with many a victim one could choose from the ranks of those who suffered at the hands of so-called Christian bigots whose methods of taking off were the most diabolical the world has ever known.

(Concluded next week.)

RECALL TRAGEDY.

Well Known Burning of Mrs. Conklin Brought Up in Meeting—Was Suicide Says Max Hoffmann—Famous Medium Gives Message Purporting to Be From Woman—Was Crazy, Says Spirit.

The famous Conklin tragedy was recalled by the Spiritualist test medium, Max Hoffmann, last Sunday night. At the time of the tragic burning of Mrs. Phil Conklin, the public was divided in belief as to murder or suicide. Phil Conklin was dead for the alleged crime, and the state could not convict. It was the theory of the relatives of the unfortunate woman that she had committed suicide in a fit of insanity.

Last night Max Hoffmann purported to receive a message from the spirit of the dead woman, confirming the suicide belief.

It was the second time that the spirit had attempted to give a message to his audience. Sunday night before Mr. Hoffmann came in support with the spirit but threw it off.

Last night at the close of the test reading the medium suddenly seemed to be impressed with a sense of fire borne in upon him. As the impressions seemed to come he told of a woman who was burning to death. In jerky sentences the message was told as the spirit spoke through the medium. The spirit wanted to clear the doubt surrounding the tragedy. According to the story Hoffmann told, she had suicided while insane. The medium made an unsuccessful attempt to decipher the name but only succeeded in part though the words carried to his hearers the meaning of the whole. Suddenly he beat a retreat to the back of the stage, throwing off the influence of his high, and the clear, and the glowing he confirmed the meaning the message conveyed to Oskaloosa recognizing the name Conklin when it was spoken.

There were several other interesting readings given, and Professor Moore's lecture was by far the best of that gentleman's efforts in this series.—The Journal, Oskaloosa, Iowa.

Just a few little squibs would settle nothing, and truth would be left in the background.

"The various phases of mediumship, the great variety of phenomena, or modes of manifestation; the elaborate doctrine or philosophy of Spiritualism regarding this life and the next, when Spiritualism agrees or disagrees with churches and doctrines of religion—all this would require extensive space.

"As a Spiritualist I object to the introduction of this leading question unless we are allowed a free hand, the right of way to meet and fully answer every objection. As there are a dozen or more Spiritualist papers that cover the whole field the earnest seekers should read one or two of them and know for themselves."

HUDSON TUTTLE.

THE LIQUOR TRAFFIC.

Is Its Suppression Possible, and Is It Right?

We propose to discuss this question from the standpoint of right and justice, as we understand right and justice. Is its suppression right? When witnessing the effects of the traffic, viewing it from the standpoint of the moralist, and realizing what it is doing to forward human physical degeneracy, we cannot see how any other conclusion can be arrived at than the one that its suppression is right. When we use the word suppress we want the idea conveyed that it means without any qualifications that would restrict the use of its meaning. That it is possible at the present time is another question to be considered, for, "convince a man against his will, and he is of the same color as still." For when the effort is made to suppress it wholly, or partially restrict its power for evil, we are at face with the fact that it is possible only to the extent that the conscience of the individual members composing the body of the state or nation is developed to that extent as to be conscious of the necessity for action on that line, and a determination to act accordingly to that conclusion.

The next question while we are waiting for the higher development, is it right to utilize what forces can be brought to bear toward its control? We answer that it is. Legislation is supposed to represent the demands of the public for which legislators are acting. Sometimes they are led by the public demand and sometimes legislators have been the educators of the public, enacting laws that were in advance of the public conscience.

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SPIRIT MESSAGE.

In Which Incarnation Life is Considered.

Incarnation of the human soul is necessary in order to individualize it, so to speak. It could not be individualized otherwise. The human being commences his earthly life as a helpless, and soon gains strength both in body and mind. His life is experience, is different from that of other human beings in this world, and the great human family. All general physical features and mental characteristics alike, but each in many things differing from each other. Truly it is diversity in unity.

In this way monotonous life and the variety created which is so essential to happiness and progress. You can readily see that if no incarnation took place, each soul would remain a part of the great Omnipotent spirit from which it sprung, and no individual progress could have been possible.

Incarnation was necessary for the genesis of spiritual progress, but it is necessary but once. One of the great laws of God is that nature never repeats itself. When a step is once taken under the laws of God, it does not have to be taken again. As is known, nature never repeats itself in any sense in the material universe, or in the realms of the forest were ever alike, and never will be.

When a leaf has unfolded and grown, and withered, and decayed, it will never grow or decay again. Other leaves will grow and decay. So with the soul of man. His soul becomes individualized and grows through the necessary period of development, and then it is corrupted, but it will never be incarnated and raised in incarnation again. Countless other souls will be incarnated, and will pass the gate of death to a higher life, but they will not repeat it.

Because one soul is unequal or inferior to another soul in heaven, is no reason why reincarnation should take place. It is the reason why it should not take place.

If reincarnation was possible, each soul would in the end become alike by long experience in earth life, hence in the end dull monotony would eventually be reached.

The doctrine of reincarnation has no standing here. It is the offspring of human speculation. God never makes any mistakes. The course of the human life is set from the beginning, and the ground does not have to be traveled over but once.—Transmitted by H. B. Cole, M. D.

to the state a certain proportion of the revenues derived from the traffic.

The argument is brought forward by its advocates that there is a demand for intoxicants and that demand must be met. Whether it is of not is one of the questions that is up for serious debate and consideration. Different views in regard to that question are taken by those who in their individual lives are not only temperate in their own lives, but also in their efforts to bring about the suppression of the traffic, and the ground does not have to be traveled over but once.—Transmitted by H. B. Cole, M. D.

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THOMAS PAINE A SECRET WRITER.

Some Facts of History Brought to Light.

Thomas Paine was a secret writer until he burst forth like a meteor in the literary and political world by the publication of the "Rights of Man" in 1791. On the tenth of January 1776 he surprised his most intimate friend, Benjamin Franklin, by the publication of his revolutionary pamphlet, "Common Sense," which fired the hearts of Americans, and in less than six months led to the Declaration of Independence. The authorship of "Common Sense" was attributed to various statements of the time. One edition, if not more, was exhausted in a month, and on the nineteenth of February Dr. Franklin, in a letter to General Charles Lee, introducing "the bearer, Mr. Paine," said: "He is the reputed and, I think, the real author of 'Common Sense.' That was his signature to all his public essays, save one, until he returned to England. The one essay was on 'The Affairs of the Bank and Paper Money,' in 1786."

John Adams knew that Paine wrote as "Common Sense," and was annoyed at being supposed to be the author of the first essay in 1776. He was violently opposed to some of the sentiments expressed therein, but though he was a member of the committee who reported the Declaration of Independence, he never knew or suspected that Paine was its secret author. And not until Jefferson was eighty years of age did he venture to intimate that he drew it. This, in fact, he did, but his draft was made from Paine's manuscript, with slight changes.

In spite of the mutilation it underwent, the Declaration stands forth as a masterpiece of rhetoric, beyond the ability of Jefferson, or of any other contemporary writer than Paine, to produce. Hence the most eloquent orator of our time, the late Col. Ingersoll, was constrained to say:

"Certain it is that Jefferson could not have written anything so manly, so striking, so comprehensive, so clear, so convincing, and so faultless in rhetoric and rhythm as this Declaration."

And the late Dr. Van Buren Denlow, as literary editor of the Chicago Times, after an elaborate argument on the question of authorship, said:

"Enough! The Declaration of Independence must hereafter be construed as a fabric whose warp and woof were Thomas Paine's."

As early as October, 5, 1802, the New-Englander, a discredited President Jefferson's authorship of the instrument, and said that after was written, "it was given to a certain person, who above all others, the Democrats would dislike to hear had corrected the writings of Mr. Jefferson, for revision and amendment; and it was from this person it received the elegant dress it now appeared in."

The editor was mistaken in supposing that Paine revised it; he made the first draft, and some of the most eloquent passages were stricken out by Congress.

Jefferson's memory of the instrument was so defective that in referring to it he said that a certain paragraph containing the words "Scotch and other foreign auxiliaries" was stricken out by Congress because it was offensive to one or two gentlemen of that country.

The word "auxiliaries" is not found in the Declaration. What he referred to was "Scotch and foreign mercenaries," and the word "mercenaries" occurs again in the instrument. Paine was a hater of Scotch torjies, and being an Englishman, would not have regarded Scotchmen as foreigners. He wrote "Scotch and foreign mercenaries," and again, "armies of foreign mercenaries."

The former words were stricken out by Congress, but the latter remained, and in Jefferson's draft may be seen interpreted with a caret mark before the word "foreign," "Scotch and other." But in the engrossed copy the interpolation was omitted, so that the passage reads "armies of foreign mercenaries."

Paine's hatred of the Scotch is shown by a passage in Grant Thorburn's "Reminiscences" as follows:

"An old lady from Scotland wished an introduction. Said I, 'Mr. Paine, this is Mr. Bruce, from Scotland.' 'Scotland!' he repeated, 'a country of bigots and fanatics.'"

The secret of the authorship of the Declaration of Independence could have died only with Jefferson, who survived Paine seventeen years. Could the sage of Monticello have foreseen that critical science would at last reveal the real author, surely he would never have said "I drew it."

Paine's aversion to personal fame or wish for concealment is shown in the preface to the second part of the "Rights of Man," where he says: "Had not Mr. Burke urged the controversy, I had most probably been a silent man."

And on his return to America in 1802, there appeared in the National Intelligencer at Washington a series of articles in support of Jefferson's administration. Of this series I have a reprint in 1803, entitled "Paine's Speeches, or Sketches of Political Frenzy and Federal Folly." The writer of those letters was undoubtedly Thomas Paine. And he continued sometimes to use the signature "Common Sense," or "C. S."

WM. HENRY BURR.

OVER THE TIDE.

"Did it ever occur to you that we would all be young in heaven?"—Excerpt from letter.

Yes, we will be young over there, Maggie. When we cross o'er life's turbulent tide.

Oh! the heart will be light, And the dimm'd eyes bright, When we lay this worn casquet aside.

Our loved ones are young over there, Maggie. We will all have our trystings again, In some cool shady nook.

By a murmuring brook, While we list to its plaintive refrain.

Sweet music will waft o'er the breeze, Maggie. And fair Luna will shed her soft light; While we linger to dream, By a silvery stream.

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A BRILLIANT SPIRITUALIST AND MEDIUM.

Lady Cook, of England, Formerly Well Known in This Country as Tennessee Claffin (the Sister of Victoria Woodhull), Comes to This Country, Possessed of Great Wealth, and Proposes to Work for the Elevation of Woman—She Is to Induce President Roosevelt to Give Women the Ballot—"Lincoln to the Women" Is What She Wants Him to Be, and She Proposes to Run Some Woman for President, With Banner Hoisted at the Fifth Avenue Hotel.

New York, Nov. 18.—Lady Cook, who reached this country the last of October from England, and who is best known here under her maiden name, Tennessee Claffin, leaves this week with a party of delegates in a private car for Washington, where she wants to interview President Roosevelt.

Trusts, Russian-Japanese war, imperialism, all questions of state, it is said, will pale before the surprise party Lady Cook has up her sleeve—the latest cut, by the way—to spring upon the President.

"What Lincoln did for the negro, to his immortal fame, it is up to Teddy to do for the women of the United States—give them the ballot," said Lady Cook on Saturday.

"I know what I am talking about. It's no idle fancy. It will be an accomplished fact within four years, and President Roosevelt is the man to do it, and he will do it. I know no such word as fail, and Roosevelt knows no such thing as fear."

Lady Cook is a bundle of nerves—a wonderfully graceful bundle, to be sure, with a crown of fluffy white hair that emphasizes the delicacy of feature and coloring which some twenty-five years of English climate have beautifully preserved.

She wore a soft, clinging house gown of dark royal blue stuff, with deep sailor collar and wide turned-back cuffs of embroidered white silk. The low cut collar coquettishly revealed a blouse underneath of rich creamy lace finished with a stock of turquoise velvet in which was fastened a diamond brooch. English fashion, she wore white glove kid gloves throughout the interview, caressing nervously the finger tips as does the Greek his conversation rosary. From the top of her fine head to the tip of her Trilby slipper, Lady Cook, in her mellow widowhood, bespeaks the eternal feminine, rather than the aggressive innovator, the derided reformer who set wagging the tongues of two hemispheres to round out her stormy and unique career in marriage in 1885 to a rich English commoner, Sir Francis Cook, Bart.

"I am rich, very rich," said Lady Cook, and I have come back again to America to spend my money in completing the work I began for women more than thirty years ago. I do not stand alone in this movement to make President Roosevelt immortal by giving women the franchise; making the superior part of the human race, in the eyes of the law at least, equal to the black man."

Lady Cook's shrewd eyes twinkled challengingly.

"There's to be a new political party," she continued. "Money and influence of the highest, both in England and America, are back of me. Hitherto the cause of woman's suffrage, all efforts for her emancipation, have been handicapped for want of money. The financial power is now at hand. Model husband, model father, on record as an enemy of race suicide, President Roosevelt is the man to give woman the ballot. He is the president to go down in history as the second Lincoln—America's twentieth century emancipator," cried Lady Cook, with the tragic sweep of a Mrs. Siddons.

"How do you propose to organize the new party—open the campaign?" was asked.

"I have had an agent looking since my arrival for suitable headquarters," said Lady Cook. "I want a large room in the central business part of the city—a room to accommodate between five and eight hundred people. It must have the simplicity and dignity of a court chamber—a place for business, not a lounging room for women to run into to put a high light on their noses or readjust hats to the latest tilt. None of that! I find American women behind English women in many respects. In politics, for instance, they have neither the intelligence nor the influence of English women. Then, they are more given to the frivolities of dress and society. On the other hand, I find less tipping and smoking among American women than among English women of the higher classes."

"With headquarters secured, what then?"

This was a question not to be handled with gloves. From a background of silk pillows Lady Cook rose. Off came the white glove gloves.

"The banner of the new party will be flung across the highway," she cried, "emblazoned with the name of whatever woman may be chosen for candidate for President of the United States."

It is thirty-two years since Victoria C. Woodhull figured as the presidential candidate of the Equal Rights party. Tennessee Claffin followed her sister into the political whirlpool as candidate for Congress in the eighth district of this city, crossing oratorical swords with her opponent, witty "Sunset" Cox. The political almanacs had not deemed it necessary to record the number of votes cast for the sisters. Lady Cook has a vivid recollection as well as a pictorial record of those stormy days, when the mob unharnessed her horse, after an Irving Place meeting, and drove her home to the famous Thirty-eighth street residence. She has no ambition to be the new party's candidate. Indeed, she would not accept it, if like Caesar's crown, it were three offered her—offered on a silver salver or roll of Standard Oil securities. Tenny has her own barrel, thanks, and she means to empty it in the cause.

"If only I were stronger," sighed Lady Cook. "I must husband my strength to speak in the campaign. I shall speak here and at Chicago on the floor of the Stock Exchange. Arrangements are now being made."

"Will you open a banking house in Wall street?" Lady Cook was asked.

"No, never again as in the old days," was the reply.

"I shall, of course, invest and speculate in a private way. When I left England, the Bank of England refused for some time to give me a bankbook."

"You will come back," they said.

"But I will never go back to live or spend my money in England," continued Lady Cook. "I am an American—I mean to visit my birthplace in Licking County, Ohio. Much as I love England, and good as it has been to me, should war break out inviting division of allegiance, I would be heart and soul with America. I would have come back here immediately after my husband's death, but my health was broken. Relatives and friends urged me then as they do now to retire to private life, enjoy my fortune in the social pleasures that were so richly mine during the lifetime of that good man, Lord Cook. But I cannot. I must be up and doing. Women must have their political and financial emancipation."

"In Chicago," concluded Lady Cook, "I will open headquarters as in New York. The work of organization will cross the country to San Francisco. The New York quarters will be leased for one year at my expense."

Women now are organized as never in Lady Cook's day. Seated on gilded chairs in Delmonico's red velvet-hung parlors or Hotel Astor's College Hall, swathed in squirrel and roped in pearls, resolving to down Senator Smoot or force municipal authority to protect life and limb in public thoroughfares, and subsequently regaled with a lunch at \$3 a plate, the 20,000 club women of Greater New York have little conception of the trials and ostracisms through which passed Lady Cook and her contemporaries in the hot old days between 1870-77.

"Happily, modern club women," said Lady Cook, "will never know, as I have, the humiliation of entering a street car to have everyone leave it; to be hooted in the streets; to be ejected, bag and baggage as I was from the Gilsey House for organizing and addressing a colored troop; to be denied service at public restaurants unless accompanied by a man; to be debarred from entering a Wall street cafe; to drop my eyes when I met my sister, lest she should be dispossessed if seen talking to me. Thank God, all that belong to the dark ages of women in America. Every avenue of industry is opened to the American woman, every profession. With the ballot, all her wrongs will be eventually righted, and President Roosevelt is the man to do it, and mark my word, he will do it."

IN LOVE.

You say you're in love with this person,
And only my sanction remains,
Well, to give you my candid opinion,
He's not overburdened with brains.

I know he's a burly six-footer,
And nearly as strong as an ox,
But the soul of a man is not measured
Along by the size of his socks.

I've nothing at all against muscle,
He's greatly admired in males,
But talent should tower above it,
As mountain tops do over vales.

While this man, or rather this fellow,
Will always be down in the ditch,

Though he might make his mark as a
slugger,
Or as a high-roller if rich.

But notice his big cerebellum!
His low, slanting forehead as well!
As husband he'd hardly be velum,
And a hovel with him would be hell.

"Spirit Echoes." My M. E. Hull.
This pretty volume contains fifty-seven
of the author's latest and choicest
poems. Neatly bound in cloth, and with
portrait of the author. Price 75 cents.
"The Majesty of Calmness, or Individual
Problems and Possibilities" By
Wm. George Jordan. Another valuable
little work. Price 20 cents.



A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

Give Us the Truth, the Whole Truth, and Nothing but the Truth.

DYSPEPSIA CURED

If you suffer from Dyspepsia, Stomach, Liver, or Bowel trouble of any kind, read this liberal offer. IT WILL BE WORTH TO YOU.

Do you suffer from dyspepsia, indigestion, stomach, liver, or bowel trouble of any kind? If you do, why not cure it? We do not mean to say that we can cure every case, but we can cure the vast majority of cases. We have a special medicine for the cure of dyspepsia, indigestion, stomach, liver, or bowel trouble, and we have a special method of treatment. We have a special medicine for the cure of dyspepsia, indigestion, stomach, liver, or bowel trouble, and we have a special method of treatment. We have a special medicine for the cure of dyspepsia, indigestion, stomach, liver, or bowel trouble, and we have a special method of treatment.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given to all those who are present, so that they may be able to attend the next meeting. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 2 p. m. at the Germania Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennau, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 515 E. 55th street, between Kimball and Monroe avenues, Jackson Park cars pass the door. The best table available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street, between 1st and 2nd avenues, New York City.

The Light of Truth Church holds its Sunday meetings in the basement of 26 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Burdland, pastor.

The Progressive Society holds services every Sunday at 183 East North street, corner Burlington, at 3 and 8 p. m. Good speakers, tests, and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 p. m. at the Germania Hall, 1546 Milwaukee avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43rd street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 351-383 East 43rd street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wilcox Park Hall, 610 W. North avenue. Lecture and tests by Mrs. T. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 982 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4908 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages, and tests. R. S. Ray, pastor.

The Rising Sun Spiritual mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free. Evening services, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. (Please take elevator, hall adj.) Services every Sunday conducted by William Fitch Ruffie, who will give tests, spirit messages and psychometric readings to all in attendance. Services, 11 a. m., lecture and tests to all; 2:30 and 7:30 p. m., song service and tests to all. Lecture omitted afternoon and evening in order that all may receive tests. Residence, 3201 Indiana avenue.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists, St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7:30 p. m. Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. G. Glick, pastor. Evangelist, Wm. Stoller will reside at all meetings during the absence of Brother Glick.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. E. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock.

Psychic Research meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Oregon street. Visiting mediums all welcome.

The Spiritual Truth Society holds services every Sunday at 2:30 p. m., at Hopkins' Hall, 528 W. 63rd street, opposite Eggleston avenue; conducted by Mrs. Holton Upson, missionary for the Truth Seekers. Musical messages and tests. All are welcome.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temperance Hall, 330 W. 63rd street. Services conducted by Prof. J. K. Hillis and wife.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 6481 Kimball avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

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IMPORTANT WORK. Send 25 cents to the Investigation Committee, Publishers, Davenport, Iowa, for Prof. Watson's "Psychic Science." Containing extracts from the "Theosophical Review," "Theosophical Magazine," "Theosophical Quarterly," "Theosophical Monthly," "Theosophical Yearly," "Theosophical Bi-monthly," "Theosophical Tri-monthly," "Theosophical Semi-monthly," "Theosophical Weekly," "Theosophical Daily," "Theosophical Hourly," "Theosophical Minute," "Theosophical Second," "Theosophical Third," "Theosophical Fourth," "Theosophical Fifth," "Theosophical Sixth," "Theosophical Seventh," "Theosophical Eighth," "Theosophical Ninth," "Theosophical Tenth," "Theosophical Eleventh," "Theosophical Twelfth," "Theosophical Thirteenth," "Theosophical Fourteenth," "Theosophical Fifteenth," "Theosophical Sixteenth," "Theosophical Seventeenth," "Theosophical Eighteenth," "Theosophical Nineteenth," "Theosophical Twentieth," "Theosophical Twenty-first," "Theosophical Twenty-second," "Theosophical Twenty-third," "Theosophical Twenty-fourth," "Theosophical Twenty-fifth," "Theosophical Twenty-sixth," "Theosophical Twenty-seventh," 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YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

SEND YOUR SUBSCRIPTION IN AT ONCE, AND KEEP PACE WITH ALL THAT IS TRANSPILING IN THE RANKS.

VOL. 31

CHICAGO, ILL., DEC. 3, 1904.

NO. 784

THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week.

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

HIS DEATH FORETOLD.

The Passing of a Prominent Spiritualist.

The realities of Spiritualism have just been exemplified in the passing away of Brother Thomas Ince, of Lafayette, Ind., in a most peculiar manner. The circumstances connected with his death have been the means of causing believers to know more, while those who know little or nothing of the grand truths of our glorious philosophy have been caused to inquire, "Is it possible these Spiritualists can learn when the hour cometh?"

Brother Ince was in comparatively good health, working at his trade as a sheet, up to five weeks before he passed on, and until two weeks before no one surmised he was in any danger. He went to Indianapolis to attend the convention of the Indiana State Spiritual Association, accompanied by his wife and several friends. While there he grew worse, and when he arrived at his home he was too ill to go to his labors on the following Monday morning. His wife did not accompany him home, but being a delegate she wished to remain to the close of the convention. She also intended to go to St. Louis to attend the Fair.

After Mr. Ince returned home, Mrs. Ince became restless and could not conclude to proceed to St. Louis. She also attended a seance while in Indianapolis, and was told by the spirit friends a great surprise awaited her on her return to her home. Besides the above, while a seance was being held at the home of Brother Ince as long ago as last August, by Mrs. Margman, an excellent trumpet medium of Lafayette, the spirit friends of those present said that before the year was out three of those present would be called up higher. One uncle of Brother Ince said to him that it would not be long before he would be over there, and he was talking through the trumpet as he was then.

Since this trumpet seance two have already gone. Besides Mr. Ince, a lady who at the time was in comparatively good health has passed away, very suddenly. Who the third party may be is the question in the minds of those who were present on that memorable seance.

Thus it is the truths of Spiritualism are revealed to mortals by our friends gone before, and by these seemingly simple communications the great fact which Spiritualism claims to proclaim, "that spirits can and do communicate with mortals," is substantiated. In any court (so called) in our land if such testimony were furnished, it would be accepted; why, then, is this testimony, which has been given by so many varied conditions, but always pointing to the one great fact, rejected and ruled out as being of no account, while all the world continues to ask the question, "What is death?" As the above question comes before us, the answer to us certainly seems obvious.

Like what the world calls Christianity, so Spiritualism has a humble origin. As the teachings of a so-called Savior were rejected by the masses, so is Spiritualism. If Jesus said what is attributed to him, whether he had learned it from those who lived ages before him, or whether he was inspired, or whether he was under the influence of deities as the media of this age are, it does not matter, the simile is complete, and ignorance holds sway, so people only desire to know or learn of what will gratify them at the moment. Lecturers, on the platform, are especially called to testify that they give their most inspired thought, it seems to fall on closed ears; tell idle stories in illustration of some profound thought, and those of their audience who had before been nodding, brace up and are among those who clap their hands the loudest.

Mediumship is a grand and mighty lever, which, in the hands of spirits, true, just, pure spirits, or the fulcrum of fact, will yet put the mind of man out of the slough of selfishness and place it upon the solid ground of truth, but that lever must be strengthened and guarded, so it can only be handled by those who will use it to the betterment of all; that is, to point towards a higher and broader existence, not only in the great beyond, but on this sphere as well. When used rightly, it becomes a consolation to the afflicted, even as the above communications became a staff and consolation to Sister Ince, the wife of the deceased, but when the holy office is usurped by those who do or would use it only to fill their coffers, and constantly are working for their own special financial betterment, then it surely is time those who know the truths of Spiritualism should rise in the midst of the masses, and, as it were, from the would-be media, every last vestige of opportunity to ply their nefarious trade.

The Constitution of the United States grants to all and each the liberty to the rights of citizenship, also to pursue the business he or she may desire, but it does not grant anyone the right to counterfeit anything. As if any one is discovered counterfeiting the money of the country, what a howl ascends; so it is with foodstuffs, so with all things else, and the strong arm of the law of the land is swung with a force that lays the offender low; this move is made by co-operation or organization, wherein lies the mighty strength for all work.

In union there is strength, but the Spiritualists are like a rope of sand, each individual is sure there is no death, but when the majority are asked to unite with some society and assist in the promulgation of the truths of Spiritualism their answers are not unlike those given when, in the story of the feast as told in the bible, they all had their excuses. Unfortunately we of today cannot go in the highways and byways and compel them to come in, but surely there is something which can be done, and that is, wherever there is a society, and a traveling medium comes to that town and spreads his or her great flaring advertisement, and such traveling medium falls to make himself or herself known to the society; that is, to present any credentials showing their genuineness, then the society of such a town can place a notice or adver-

Has Ingersoll Changed His Views?

His Opinion Has Changed—Col. Ingersoll Believes in a Superior Spirit Power—Writes a Letter From the Other Side of Like to the Kokomo Spiritualistic Society, as Set Forth in the Kokomo Tribune.

There were many hundreds of people over the country who confidently believed that when Col. Robert G. Ingersoll died he would recant, upon his deathbed, his disbelief in the existence of a God, or perhaps, more properly speaking, his agnosticism, that not knowing whether there was a God, he would accept no such opinion, and asking forgiveness in the death hour, he would bewail his years of railing against the scriptures. But Col. Ingersoll expired suddenly of heart failure and died with dumb lips.

The Spiritualistic society of Kokomo is circulating a pencil written letter purporting to be from Col. Ingersoll, upon the subject of thought which, whatever its authorship, must in fairness be admitted an interesting production upon that theme. The message is chiefly interesting and important in that it reveals Col. Ingersoll's present belief in the existence of a supervising spirit power, and that the grave does not end all, but when physical death takes place the spirit is as much alive as it ever was, and the same individual as before.

The function of the Tribune is not to argue any particular religious belief, but it would promptly expose a demonstrated fraud. It does not voice for the genuineness of the occurrences about to be described, but will endeavor, as becomes a fair-minded purveyor of the news, to honestly describe an event, as it appeared to a mere observer, to the skeptic, as well as the believer and leave conclusions to themselves. It is but fair in this connection to observe that Edward Winans, medium, was the subject in recent weeks of an expose in the Indianapolis Sentinel, which claimed he "had been practicing a fraud for nineteen years." Mr. Winans now refers to this fact in opening his seances. The article has attracted attention over the country, among believers and all who investigate the subject. Tonight he returns to Indianapolis to give a test circle, and those witnessing it will make "davis" concerning it before notary publics. These facts are given to an intelligent appreciation may be obtained of the conditions under which Mr. Winans worked in Kokomo. If the Col. Ingersoll letter could be accepted as genuine and from that distinguished thinker the fact that it was made known in Kokomo is, as can readily be perceived, a very remarkable circumstance.

A Remarkable Seance.

At the home of F. C. Ravencroft, East Jackson street, gathered, one night this week, a circle composed of believers and disbelievers in the phenomena of Spiritualism. They were present to witness a "Light Seance." The front room was used for the purpose and during the entire evening an ordinary coal oil lamp burned brightly. Edward Winans, of Edinburg, was the medium. He selected one corner of the room and upon each wall, forming a right angle, hung a light thin black curtain which was tacked fast. All this was done in full view of the circle which was free to move about and stand at his side during the whole of his construction. A small stand, that always rests in the Ravencroft front room, was set in the corner, and upon it was placed two or three lead pencils. Note books, or common school tablets, were placed upon the table with a tamborine. Three chairs were placed in a row, in front of the stand, about three feet, the one to the extreme north being taken by the medium. A woman was called from the audience to take the chair just south of him and the medium seized her arm with both his hands. She declared that his hands remained there during the entire performance. A gentleman called from the audience, who held the woman's hand. A black curtain was then suspended above their heads, concealing their bodies, but the heads of all three persons were thrust through holes with which the curtain was perforated. All three sat facing the audience, and the gentleman upon the south end was an investigator and not a believer. With these arrangements completed, and unmistakable evidence of no trap door through the floor of the home where the seance was given, and no door or window for a confederate to enter, the seance was ready to begin. The interior of the cabinet was now dark, while the room in front of it was brightly lighted. The sitters stated that the medium's hands were not free. In less than five minutes there was a hand above the front curtain. It passed to the unconverted sitter in the south chair and pulled his beard. It disarranged the hair of the woman sitter. It struck the medium a resounding whack over the head with the tamborine. A handkerchief was called for and a knot tied in one corner of it. The hand was thrust through the aperture at the side of the woman's neck and wrote upon a tablet which had been thrown out from behind the cabinet but was now held up by one in the audience.

All the tables behind the curtain were passed around the audience for critical inspection before use. For an hour and fifteen minutes, by the watch, sheets of the blank books, folded once, invariably, were dropped over the curtain, which, opened, contained messages to friends and relatives in Kokomo, to people of the community, whose dead are exceedingly well known. Pencil drawings were as thick as the leaves in Vallambrosia. One spectator remarked that "if it was sleight of hand, Kellar, who required

testament alongside of the fake mediums, disclaiming all knowledge of such medium and warning the public against all fakes, and showing by the reading of such notice that Spiritualism does not endorse fraud in any form.

The state organizations would be doing a good work if they would provide a fund whereby subordinate societies could draw the required amount to pay for such advertisements. The fakes make big money so they can afford to advertise large; to meet them might also require some expense, but it would be the means of showing the honesty of Spiritualists, and would be an endorsement of home or local non-traveling mediums, and if continued would, in time educate the public so they would not patronize the fakes as they do now.

I am told this town has been visited on several occasions by these fakes, and several have told the writer that they have had their experiences with fakes, one in particular to the tune of over thirty dollars, the fake promising to develop the dupe. Oh, why will people pay to be developed, when only the spirits are able to develop? Mediums are born, not made. Then if public advocates of Spiritualism owe a duty to their audiences, it surely is to tell them how to develop and what to avoid in making the attempt, and above all, to point out the uselessness of paying any price for someone to develop them.

There is a society at this place of which Mrs. Mary Ince is president, and she knows well what her position calls for; she has had much experience as an organizer of fraternal orders, and she now holds the position as superintendent of districts of the spiritual jurisdiction of the state of Indiana, receiving her appointment from the Indiana State Association. She has, I believe, the

stage trappings, lights and trap doors, wires and such, was not in it, as this medium had nothing of the kind." Behind the cabinet the scurry of flying pencils, the tearing of paper, could be plainly heard.

Among the communications was one from Robert Ingersoll, five handwritten pages, bearing the baffling characteristic of all communications afforded during the evening, save one, and that was the writing on the printed lines of the pages was invariably straight and true to the lines, which was a difficult circumstance to explain, granting that the medium did the writing as he would have had to write with his arm thrust back of him, seated as he was, facing the audience. The handwriting of Col. Ingersoll was of a different character from the rest; the writing of each message had a distinct individuality, as can be known by an examination of them, which have been preserved.

"Thoughts are Things,"—Mirabeau.

Col. Ingersoll's letter to Kokomo Spiritualists reads as follows: "Did you ever think of thought? Do you know, friend, what thought is? Did you ever comprehend its powers and possibilities? If you did not you will find an interesting field for mental speculation in this domain. There is no subject more interesting, important, and less understood than that of thought.

"Thought is the savior as well as the oppressor of humanity. "Thought in the right direction is the balm for the ills of mankind; in the wrong direction the cause of misery and woe.

"To think properly is to think of the upbuilding of your fallen brother and sister.

"To be an efficient thinker the mind should be guided by a good and comprehensive judgment. To scatter our thinking is to scatter your strength, and make weak tools in the hands of destiny. It is impossible for all to become mediums, professional men, or men in control of great affairs. For let it be remembered that greatness does not consist in high positions, or office, but in doing whatever you have in hand in the very best possible way.

"For the great man is he who acts up to the full measure of his high station in life, whether that be the work of a Spiritualist, a medium, or one who is sitting for unfoldment of an artisan, scientist, clergyman, layman, an officer, or a private.

"It's not the calling that makes the man, but the man the calling.

"Thought is the forerunner of all scientific truths and useful devices. It was thought that gave to man the Copernican idea of the earth revolving around the sun. It was thought that reached up and caught the lurid flames of lightning as they flashed across the face of heaven, and brought them down, submissive servants, for the use of man, flying up and down the earth, working in ships, skimming through, bounding over ground, lighting up houses, avenues and palaces, talking from city to city and nation to nation.

"Spiritualism and mediumship will yet do more wonders than, was ever dreamed of by the wildest fiction. And yet this great unseen force and power will, has proven beyond a doubt, that there is no death and your friend still lives.

"Is this any more wonderful," Mr. Ingersoll asks, "than all the latest improvement that has come to you?"

"It's the least understood.

"Thought of one mind often affects another mind many miles away, though the individuals are strangers to each other. Though, more frequently, impressions are made on minds in close community.

"How often have you spoken to some friend on a subject who informed you in return that he was just then thinking of the same thing? Think good thoughts, dear friends, for who knows when the emission of the mind goes out, where it may fall? It may poison a mind unsuspecting of danger and sink a soul that ought to be saved. Fill the thought atmosphere around you with ennobling impulses and you will carry into the world a benediction that will bless those who come within your presence and yourself as well.

"Thoughts are character builders or character destroyers. You are as you think.

"There is a greater intelligence than that of man, as can be proven by simply opening one's eyes and looking into the face of physical nature. Man, with all his wonderful power, could not make a little bug. But in nature he sees countless thousands of creatures, and the different genera, species and families differ from each other to a very great extent, and yet they all harmonize as parts of one stupendous whole. The science of atomism, which is as true as the science of mathematics, proves the existence of this supervising power, and with the same proof makes it a part of and within nature. The great universe shows intelligence, which is spirit. But it is there, nevertheless, and it is there as the result of a great thought power, or spirit. If man had sufficient training he could comprehend the working of the spirit.

"But it is ignorance that blinds your eyes and keeps you in the dark and not an impenetrable veil that hides these things from you.

"Thought is power, and spirit is the guiding force of all things, acting upon all things through themselves. So dear friends, give to each other your best thoughts, and stand by your medium, for through your medium is the avenue that, by which your loved and departed friends can reach you. Blessings rest upon you all to-night. So long."

(Signed) "ROBERT I."

Van Wert, Ohio.

THE PAST.

The years drift like shadows into the night, The Past seems but a fanciful dream, As memory-pictures rise in a halo of light, And life-like once more they seem.

Sometimes the picture is shadowed with care, Marred by sorrow, sickness and pain, With no gleam of light on cheeks that were fair, To brighten their earth-life again.

But again, a sunburst lights up the view, Where hearts were united as one, And in Love's flower-garden star-light, They walk in the radiant sun.

The years that have passed since life's journey began, Like streamlets have flown to the sea, Mingling together, swiftly they run, And echo back softly to me.

And in the deep silence, in vision I see, As specters the dear vanished dead, Pointing the way and beckoning me, And daily I am silently led.

—BISHOP A. BEALS.

—Summerland, Cal.

A REMARKABLE EXPERIENCE.

Returned to Life From Apparent Death.

The following story was related to me by an old gentleman of undoubted veracity, which I will give in as near his words as possible.

I was about 8 or 9 years old, a resident of New York State, east of Buffalo, when this occurred. I was a stout, hearty boy, full of youthful exuberance and boyish pranks. I was taken sick, which developed into typhoid fever and proved to be very bad, so that my friends despaired of my life. The doctor gave me up, telling my mother I could live but a short time. I rapidly grew worse and my feelings were that I was dying.

I seemed to leave my body, and I came out and ascended to the house-top. There I stopped and looked back and saw my body lying below on my bed, my mother and friends standing about lamenting my death. It seemed that my breath went back to my body occasionally, and while on the house-top a hand of angels descended and took me up with them. During the time I was breathing appeared to pass back and forth from my spirit form to my earth body, as a cord of attachment existed between us.

After going with this angelic host for a time, they seemed to leave me and I wandered around alone. I looked back to my body, and saw preparations being made for burial. Then it seemed I was drawn back to my body, and took possession of it and breathed naturally.

I looked around and saw a hole in the ground. I stooped over and looked in and saw several spirit forms, among them was an uncle who had died long before I was born. They asked me to come in there with them, but I told them I did not want to come in there. I tried to get away, but could not. Soon my father, who was in spirit life, came to me and asked me what I was doing there. I told him I heard a noise in there and looked in and could not get away. He said, "Come, follow me," and I was released and went with him, but where we went I cannot tell. After a time he left me and I was taken back to the house-top and looked down and saw my body lying surrounded by sorrowful friends.

I then ascended high in the air and saw in the distance what seemed to be a man. On drawing nearer, I said, "That is my Savior." He came to me and commanded me to follow him. I did so, and soon we came to a mansion stately and grand. My escort stopping said, "Stay here until I go in and see if you can be admitted."

All at once the mansion disappeared, and in its place came a band of angels, and they commenced to sing, and I was entranced with the sweet melodious music which was beyond the imagination of mortals to know.

Next I saw a man to one side of these angels, and I knew he was my Creator, and he said to me, "Come in with us." I replied I do not feel worthy of come in. He replied that one was as good as another when here.

I went in and he gave me a seat at his right hand. I sat and admired his beauty before me. Presently I asked if they ever had anything to eat. They asked if I was hungry. I told them, No, that I was only wondering if they ate as people do in earthly form.

My Creator addressed me, saying, "You must go back to your body and take care of your mother, as she needs you." I insisted that I did not want to return, but he said, "Your life work is not yet finished. Go, and do your duty, with the full assurance that your place is here prepared for you when your time comes to possess it."

So I took my departure, and drawing high viewed my former self lying there surrounded by sorrowful friends.

I was loth to again assume my former habitation, but was soon reinstated and opened my eyes once more and saw my friends about me. I desired to not remain, but was held by an unseen force beyond my control.

After many weeks of convalescence, my bodily strength returning, I was enabled to talk with my grandmother and tell her my experience. She said that it was not all true, as this uncle was a good man and could not be in the condition described. I told her that this uncle was a bad man and had been in the state's prison for crime committed against law. She acknowledged the truth of my assertion, but wondered how I knew, as I had never seen nor heard of him, he dying before I was born. I told her when in spirit life nothing was concealed, that all was an open book, that all might know even the most secret thoughts.

I am now an old man, the time for my departure is drawing near, when I shall go to that beautiful home prepared for me in the Great Beyond.

—BYRON D. STILLMAN.

National Military Home, Kansas.

THE CRY OF THE LITTLE BROTHER

We are the little brothers, homeless in cold and heat, Four-footed little beggars, roaming the city street, Snatching a bone from the gutter, Creeping through alleys drear, Stoned and sworn at, and beaten, our hearts consumed with fear.

You pride yourselves on the beauty of your city, fair and free, Yet we are dying by thousands in courts you never see.

You boast of your mental progress, of your libraries schools and halls, But we who are dumb, denounce you, as we crouch beneath their walls.

You sit in your tinsel playhouse, and weep o'er a mimic wrong; Our woes are the woes of the voiceless, our griefs are unheeded in song.

You say that the same God made us, When before His throne you come, Shall you clear yourselves in His presence on the plea that He made us dumb?

Are your hearts too hard to listen to a starving kitten's cries?

MUSICAL EXPERIENCE.

Music Heard by One Who Is Deaf.

I have been having a musical experience during the last two weeks which I think will interest my friends and the readers of The Progressive Thinker, as it has been one of great delight and surprise to me. It is of a musical nature, the hearing of beautiful music at times when I least expect it, though my natural hearing has been gone for several months, going from partial deafness to total. I will try and describe it as best I can and leave it to the reader for explanation.

I had noticed many times a peculiar noise or vibration in my ear, that sounded like the singing of an electric machine or the buzzing of a bee, and one day it seemed to come from a distance. I could scarcely hear it at first, then it grew louder till about as loud as a bumblebee close to my ear, and stopped suddenly.

I paid little attention to it, as I thought it was some of the noises deaf people are liable to hear. One day I heard a singing that sounded like some melody. I listened and, to my utter astonishment, I recognized it as the "Last Rose of Summer." It played the tune several times and I heard most every note. It sounded to me as if away in the distance or through a phone.

I was delighted. I hardly knew what to think. I thought there must be an intelligence back of it, so more in jest than anything else, I asked a friend "Old Black Joe" and to my utter amazement it came ringing in my ear, though I couldn't hear it if it was played or sung to me.

It seemed a revelation to me. Other tunes came, some familiar and some unknown to me. Sometimes it sounded like a chorus of voices, and again like an orchestra.

I have been favored with "Nearer, My God, to Thee," like a congregation singing, led by the cornet. Have had "Doxology" and several religious hymns which were far from my mind for some time. One night it played a hymn till it got tiresome and I ask for a rest.

The next day I heard no music, and thought maybe I had offended the conductor, but afterwards the music came to me again, with more variety and greater volume. I got a concert when I least expected it. Coming home on a street-car, my mind away from the subject, all at once I heard "Home, Sweet Home." It seemed very appropriate.

One time I noticed it sounded like a song, with piano accompaniment, and the picking of a mandolin. At other times it seemed like the music from some grand opera, with the singers and orchestra in a grand harmony of sound.

I noticed at one time it sounded like a cornet solo, and then it was played in discord as though for burlesque. I have also heard two different tunes at one time.

It is keeping me guessing, and if I can't hear Thomas and Sousa I can hear some of the older conductors who are still interested in music. If my material ears have come back on me, I still have the spiritual, and I believe I am hearing by them, and that the music is given by me to concentrate vibrations and help me to get back my natural hearing. I am delighted for its assistance in such beautiful music.

A word about my book of verses, "Fun and Philosophy." It is meeting with quite a sale, thanks to the kindness of Editor Francis, and my musical experience seems to me along the same line as my writing—helped by spiritual forces.

—BYRON D. STILLMAN.

Chicago, Ill.

Or too gay for the patient pleading in a dog's beseeching eyes?

Behold us, your "little brothers"—starving, beaten, oppressed—Stretch out a hand to help us that we may have food and rest.

Too long have we roamed neglected, too long have we sickened with fear, The mercy you hope and pray for you can grant us, now and here.

—Ethelred Barry, in "Our Dumb Animals."

SAY NOT, I AM NOTHING.

You say that I am nothing,—But this I surely know: That God will gently lead me on, Wherever I would go.

You say that I am nothing,—Yet this much do I see: The beauties of the universe,—The good that comes to me.

You say that I am nothing,—Yet sometimes I can hear The accents of a voice long still, Fall softly on my ear.

You say that I am nothing,—When I so often feel The presence of a loved one gone Around me gently stealing.

You say that I am nothing,—And yet I know no fear, For my God is omnipresent Can aught for me be dear?

You say that I am nothing,—But why should I repine? I am a link in love's great chain, Could greater wealth be mine?

You say that I am nothing,—Compared to Him above—Yet life's great lesson I have learned: The Universe is Love.

Then say not I am nothing, For love is in my heart, And love is Good and Good is God, And I of all am able.

—M. ADELE THIEMAN.

Milwaukee, Wis.

The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath wide inroad made upon the soundness of his understanding.—L. Watts.

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty.

DR. PEEBLES' REPLY TO J. S. LOVELAND.

(Continued from page 5.)

"mingling with crime," "secretly tormenting mediums," etc., do not constitute a brood of demons,—of obsessing spirits, then words are mista, and language has no meaning.

This witness further deposes in his volume of "Brain and Nerve," (pages 256 and 257): "Many popular physicians and great numbers of non-professionals, judging from their ignorant prejudices and early theories, very unjustly decide that mediums are 'insane,' while the simple truth is, such mediums are sufficiently impressive to be psychological subjects either for minds in, or out of the body." That is it! Just it! Mark the teaching, "psychological subjects for minds [Diakta spirits] out of the body." This constitutes the very quintessence of obsession. Thank you, Mr. Davis, you had already obtained immortality on earth. This testimony to truth will add another diamond to your crown.

II. The second witness which I put upon the stand is Hudson Tuttle, a noted writer, extensive author and medium, who has several times published his belief in evil-disposed, or evil spirits, the corollary of which is obsession, unless spirits over there are palsied, paralyzed, shackled and jailed, preventing all locomotion and communication.

By turning to this book of mine on "Demonism and Spirit Obsessions," (page 362), you will find a vivid account of Hudson Tuttle's obsession, which I partially abbreviate to save space:

"I was sitting," he remarks, "with a circle of friends around a large table, the intelligence moving this table claiming to be an Indian. Automatically, my hand, holding a piece of chalk, drew a grotesque portrait of the Indian. My father remarking that the sketch looks like a Satan, immediately my mind, turning from light and pleasant thoughts, was changed to a fierce and unutterable hatred. Anger turned the light to blood-redness, and to kill was an uncontrollable desire, under which I threw the chalk with the precision of a bullet, hitting the offender (the father) in the center of the forehead with a force that shattered the chalk to pieces. Had it been larger, serious consequences would certainly have resulted. I could not escape the terrible influence of this seance for the evening. The study of this seance showed me the danger [mark these words—the danger] which menaces the sensitive and gives the key to a class of crimes [mark the phrase—a class of crimes] which hitherto had remained inexplicable."

Now think, ponder! Hudson Tuttle, naturally a kind-hearted and noble-natured man, was under this obsessing influence, raised to the maddened point of "bloody-redness," accompanied by "an uncontrollable desire to kill." Consider that this spirit influence automatically controlled Mr. Tuttle's hands, which influence he pronounced "terrible." He was filled with "uncontrollable hatred, and an unutterable desire to kill" his father. Does Brother Loveland consider this phenomenon to be hysteria, mortal hypnosis, sudden indignation, billiousness, or some "mephitic vapor," hovering over the Tuttle residence? Will he tell us? Throwing the chalk automatically and so forcibly to his father's head, shivering it to pieces, indicated violent anger. He felt this terrible influence all the evening, and he assures us that this seance gives the key to a class of crimes which "have hitherto remained inexplicable." I think so myself. And if that was not obsession by an evil spirit, then Mr. Tuttle stands before the world, in desire and intent, guilty of patricide—the murderer of a father!

Right here I must not forget that recently Mr. Tuttle in The Progressive Thinker, wrote thus: "If Spiritualism should follow in the lead of the obsessionists and demonists, it would end in the fog of the most blighting superstition." Exactly so! Here I am in perfect agreement with friend Tuttle, but must add, I think he set a very bad example in this direction by getting so obsessed by that demon, that demon Indian, under whose influence in "blood-red" anger he "automatically hurled a chunk of chalk to his venerable father's head."

Upon this subject of evil spirits and obsessions, Tuttle and Loveland stand in direct opposition to each other, and so I pensively leave them in a sort of Russo-Japanese embrace, while in serious meditation I sit serenely by the Holland Hague—ideal city of peace—and pray for the peace of our Israel.

And now, "to cap the climax," writes J. S. Loveland: "We have the author of 'The Great Psychological Crime' and Dr. Peebles entering the field to use all of their great power and influence to convert our Spiritualism into a vast system of demonism." In no way authorized to speak for the clear-headed author of "The Great Psychological Crime," I have to say for myself that the idea, the vicious sentiment contained in that paragraph is false, unqualifiedly false, and I lovingly, gently toss the morally loathsome paragraph back to Summerland with that calm, dignified contempt which its insolence demands, and all true manliness of soul requires.

III. The third witness which I put upon the stand is the late Stainton Moses, M. A., (Oxon), Exeter College, Oxford, English Master in the University College, London, Editor of London Light, and a medium for some twenty years, gifted with nearly every phenomenal phase of Spiritualism. Meeting with this polished, scholarly gentleman several times at the Speer's residence in London, I listened in rapt attention to his descriptions of conflicts in the spirit world between the higher intelligences and the low, selfish, obsessing spirits who were yet psychically tethered to the inhabitants of earth, because of their memories, their tastes and desires, and incomplete life.

Referring to the words of A. E. Newton in the Psychological Review, he said: "A medium was once in my presence, controlled by a spirit who claimed to have been recently ejected from his body by violence—the victim of a secret and foul murder. He expressed a most intense feeling of revenge toward his murderer, and wished to expose him by name," etc. M. A. Oxon remarked of this: "How little Spiritualists know of the phenomena occurring in those lower spheres of mental in-harmony and moral darkness. Descriptive portrayals of the appearances and influences of these annoying, evil-minded, obsessing spirits, of which at times I have been cognizant, had better be relegated to oblivion, rather than published." Here I differ with the illustrious Stainton Moses. The mariner out on the broad ocean should and ought to know of the water's depths, of the wind, currents, and the rocks ahead. To ignore this knowledge is to court danger, if not disaster.

What did Imperator, the exalted controlling intelligence of Stainton Moses, say upon these subjects? Listen:

"The dissensions and differences which you deplore, spring from unworthy causes, and are impelled by malignant spirits. You must expect annoyances, too, from the banded powers of evil." (Spirit Teachings, page 11).

"So you see that the legions of the adversaries are simply the masses of unprogressed, undeveloped spirits who have banded together from affinity, against all that is pure and good. . . . There are many such, and they are the adversaries. The idea that there is no such thing as evil, no antagonism to good, no banded company of adversaries who resist progress and truth, and fight against the dissemination of what advantages humanity, is an open device of the evil ones for your bewilderment." (Page 14).

"There are recurring seasons when undeveloped intelligences have had predominance. Especially are such seasons consequent on great wars among you. They then pass on before they are fit; and at the moment of departure they are in evil state; angry, blood-thirsty, filled with evil passion. They do mischief great and long in after life. Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit life with angry passions stirred and revengeful feelings dominant." (Page 17).

"We see not the body; we are only for the spirit temporarily clothed with these human atoms, and those spirits you excite to full pitch of rage and fury, and so you launch them, rudely severed, from their earth into spirit life. You inflame their passions and give them full vent. Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere, and incite the debased who are still in the body [this is the worst kind of obsession.—J. M. P.] to deeds of cruelty, lust and sin." (Page 20).

"They seek to live over again their earthly sensual lives, and find their gratification in encouraging the spirit to base and debasing sin. This tendency of bodily sin to reproduce itself is one of the most fearful and terrible of the consequences of conscious, gross transgression of nature's laws." (Page 27).

"The man who found all his pleasures in bodily gratification, sought to continue them by hovering around the scenes of his former gratifications and living over again the bodily life in the vices of those whom it lures to sin."

But enough! This reminder, is spirit testimony through one of the most highly educated and illustrious mediums of the last century. While there are Diakka-clouds of undeveloped spirits encircling the earth, especially about gin shops, gambling dens, and war-fields, there is an innumerable company of angels and the once great reformers of earth, including the Nazarene, who, it is reported, preached to the "spirits in prison," teaching, teaching and lifting up the darkened souls that people the lower zones of the world invisible. The evolutionary impulse is upward and onward forever!

Imperator taught one thing through M. A. Oxon that ought to be inscribed in gold. It is this: "Spirit guides are selected for their fitness."

THE PICTURE OF DEATH.

As Illustrated by the Notorious Frank Talmage.

(Continued from last week.)

When I study the world's history, and I have been at it for years, I always feel like going into some public field for labor, and teaching the people who have not had so much leisure for study as I have enjoyed, telling them of the beautiful day in which they live, the very best in all the world's contorted history—telling them of liberty, justice, love and the progress they should make under the new regime.

I often think it takes a stronger character to surmount the difficulties of a prosperous time than it does during an unfortunate period.

It takes a hero to surmount the difficulties of any time—prosperity or adversity; necessity is the mother of endeavor.

Mr. Talmage uses Mr. Paine in connection with Cleopatra and Nero. I do not know why he does. There is no analogy here, no connecting link whatever. They lived thousands of years apart, and the causes that had affected the lives of Cleopatra and Nero could have had no effect on Mr. Paine.

Cleopatra never heard of a Christian or dying saint. Nero knew them too well, but his persecution only served to kindle their zeal and spread their doctrine. Opposition always stimulates. It would be impossible to kill any movement as long as it is being persecuted. Remove the torch and dagger, the rack and thumb-screw, and the lion and the lamb will lie down together and peace will reign and good will to men be the watchword.

In Mr. Paine's day the whole western world had just awakened from the most frightful nightmare that had ever paralyzed the human mind. Men were beginning to be numerous; knowledge was passing from hand to hand; intelligence was on the wing; men were beginning to clamor for more education; liberty was setting her stamp on things. It would have been as impossible for Mr. Paine to not respond to the new condition as it would have been for the sun not to shine when the clouds passed by. Had not the persecution in England, had not the iron heel of priest-ridden France, and knew that rank atheism was better for the world than the form of religion that had been in vogue; and that unless the intellect could be freed from the superstition and bigotry, history would only repeat itself.

When the conditions in Hawthorne's "Gentle" are as possible, Thomas Paine's "Age of Reason" was an absolute necessity.

Mr. Paine looked out over the world with a broad, liberal range. Things struck his eye that escaped the common observer. He saw things in their true light, and could not help his deductions.

God is one in principle, but multifarious in expression. Thomas Paine was as much a manifestation of the "First Principle" as Frank Talmage ever could be; and he had as good a right to stand for and assist in emancipation for the intellect, as Mr. Talmage has to follow in the footsteps of his father and men of that cult.

Orthodoxy at best is only mental paralysis.

To talk against Thomas Paine is to talk against a man who was a pioneer for freedom for a man who helped lay the foundation for the liberty that makes it possible for men like Mr. Talmage to utter their "malignant" against any one who does not believe as they do; a man who spent his life in trying to open a way for freedom of thought, God's greatest gift to man.

It has been proved beyond a doubt that Mr. Paine was a simple, natural death, and in God's own way and pain and suffering were not omitted. If he had crossed the bar without a struggle he would have done better than most ships that put out to sea.

If Mr. Talmage had wished to use an illustration from modern history in connection with Cleopatra and Nero, he might have chosen the death scene of George Burroughs at Salem, Mass. Standing on the scaffold with the rope around his neck he presented a strange picture, a victim of superstition, bigotry and above all of jealous malice—the prime factor in all bigotry. After he had told the cause of the death of the noble Burroughs, he could have enlarged upon the effect, for cause and effect are inseparable; then he could have said: "That dying saint knew death was not annihilation; for as long as the world has a history his sad departure will be used as an example of orthodox malice, bigotry and revenge. That dying saint knew that death was 'coronation, irradiation, eternal triumph.'"

MARTHA GRAY.

Traverse City, Mich.

THE INFINITE.

It Embraces All There is in the Universe.

It is utterly impossible for finite man to comprehend or define the Infinite. All attempts so to do must end in failure. The very best that can be done, is to form in our minds a partial conception of Deity.

Christ said, "God is spirit; and they that worship him must worship him in spirit and in truth."

St. Paul in his epistle to the Ephesians says that there is "One God and Father of all, who is above all, and through all and in you all."

These definitions of the Infinite leave us just about as far from a clear conception of Deity as we would have been without them; and yet, they are as perfect as man is capable of giving, even by the aid of what is called inspiration. These conceptions, however, very conclusively dispel the illusion of a belief in a personal God; and so far aid us in our search for a correct conception of the Infinite.

Let us examine this matter in the light of common sense, and see what conception we are compelled to entertain.

They are apt to teach. This is to them a great pleasure. Sometimes for the supreme good, and for their own spiritual progress, they attach themselves to souls, the training of which is arduous and difficult. They take these souls upward along with themselves toward perfection. And this word "attach" proffers the key, the piercing spear that pricks and bursts the Hindu bubble of reincarnation.

Multitudes of church sectarists are obsessed. They do not know what ails them. They sense some hypnotic influence, and think it the spirit of God. In my opinion, four-fifths of the pronounced insane are obsessed. And Spiritualism is the remedy, the pilot, the safeguard; that rational Spiritualism which is truly spiritual; that Spiritualism which includes all genuine phenomena, inspiration, suggestion, telepathic impressions, thought-impulses, and all the finer forces; that Spiritualism which is the equivalent of the Harmonious Philosophy, the divine Logos; and the living Christ of the ages.

Closing, I submit the testimonies of A. J. Davis, Hudson Tuttle, M. A. Oxon, the testimonies of the thirty witnesses recorded in the book, "The Demonism of the Ages and Spirit Obsessions," with the testimony of Imperator, and other spirits, to the jury—the intelligent jury constituting the readers of The Progressive Thinker.

Battle Creek, Mich.

SOULS AWAKENING.

A Psychic Experience of the Wonderful Child Medium, Irene Harrison—Copied From the Child's Diary by Her Mother—Relates How Benighted Souls Are Rescued From the Dark Spheres in the Spirit World—Truly "A Little Child Shall Lead Them."

The following [Eva Harrison in The Medium] is not intended to convince skeptics of the truths of Spiritualism, but will be interesting to all those who are concerned in the upliftment of humanity on the spirit-side of life.

I am asked to write a short article for the first number of The Medium, containing some interesting experience in connection with our investigation of Spiritualism, and our little daughter's mediumship; but so many wonderful truths have been revealed to us from the spirit world that I scarcely know which to choose; so I turn up the child's diary, and from its pages I copy what I think will be interesting and unusual—at least with a child medium.

At the time the events recorded took place Irene, the sensitive, was twelve years old, and this is what she wrote:

"After I had gone to bed last night I lay awake for some time, and while my eyes were still open I saw my beautiful little spirit sister, Essie, who left us when she was a baby for the angel world, and who is two years younger than I, come floating into my room; then the picture widened out, and she seemed to float along the earth plane, then she disappeared into what I suppose must be some of the lower spheres, for it seemed to be a place of terrible darkness, and I could hear her cries of anguish and horror."

"For a few moments I lay quite still, then I saw Essie return, leading the dark spirit of a man, she glided slowly along, and the man struggled to free himself at first. Then I heard Essie speak, in a voice that sounded like sweet music, as she said coaxingly, 'Come, friend, come.' I saw her lead him into the light, and heard her speaking to him in tones of tender pity and sympathy. At last the man broke down and fell at her feet sobbing. She then led him a little further from the dark sphere out of which she had rescued him, and made him lie down on a grassy bank, while she made passes over him, and soothed him into a magnetic sleep; then she left him in the care of a guardian angel. Then the vision faded, and I fell asleep."

"I told mother all about it to-day. During lunch I heard Alice, one of my guides, speak, for I hear them clairvoyantly as clearly as I hear voices with the natural ear, and I told mother Alice was by, so mother asked this guide if she knew anything of the vision I had seen. Alice replied, 'Yes, it is the work that Essie will do when she returns from the planet she is now visiting.'"

"Mother asked, 'Is not this very difficult work for so young a child?' And Alice answered, 'Yes, but she will do it, and she will do it of her own accord; we shall be near to see that no harm comes to her, but we shall not be needed.'"

About a fortnight afterwards our little daughter Irene was under control, and one of her guides, speaking through her, said to us, 'Essie has done the work that our 'medi' saw in her vision, she has rescued a man from the spheres of darkness, and won him into the light, and another star is hers for this labor of love.'"

We expressed pleasure at the work our little angel Essie had accomplished, and the guide made answer, 'Yes, and our 'medi' means to do the same thing. She will do it while she is under control, during which time her spirit is free from the body, and can penetrate into the spirit spheres and work there.'"

The next Sunday afternoon our little sensitive was again under control, when one of the guides, speaking through her said, 'Our 'medi' has gone to the lower

life continues until it encounters that one which we call death, which is merely laying down the physical and continuing the spiritual life; that from the portals of the grave, onward and upward, the emancipated soul advances to a higher plane and broader view; and that God is but another name for all of the elements, physical and psychical, of the universe."

This conception of our beautiful philosophy and of God has stood and will stand the test of time. It is founded upon the rock of truth eternal, the rains may descend, the floods may come and the winds may blow and beat upon this truth and it will fall not.

CARL C. POPE.
Black River Falls, Wis.

SPIRITUAL INSTRUCTION.

Teaching in the Spirit of Kindness.

Dr. Caird's article, published some time ago, contains so much that is wise as well as true, that I think special attention should be called to it. He sees the matter clearly, at the same time gives full evidence that he knows the follies and weaknesses of the denizens of this world and age.

His meaning is clear to all. He knows that the only way to lead the people to refrain from argument and contradictions relative to their hobbies, and seem not to care or know of them, but to in a general manner entertain the children of earth with a game more fascinating, than the idols of their first dead folly will fall gently to sleep by them and be forgotten, and so the parting will give no injurious shock or pain, and the child will then grow into a conception of true grandeur and will thank the one who played his needless shell and allowed the needless to be gently and unconsciously cast off forever.

We cannot hope to win people by insulting them on acquaintance, and this is just what has been done by many Spiritualists who had zeal by the peck and knowledge by the very small amount.

If they choose to believe that "the dead are a great big bigger," say nothing about what you know nothing, but in a kindly, earnest manner put a clearer thought in its place. "Overcome evil with good," show a clear way which will be seen to be a better way; then he will take it and take your hand and help you. The human heart will ever leap fondly back to kindness and then let their old die, that they would otherwise risk their lives to defend if improperly assaulted.

After all, it is the fruit of the tree that becomes the witness in the final hearing, and no one will deny that a gentle, thoughtful effort will beget a more lovable offspring than will this too common venting of our individual spleen against those who "follow not after us," and perhaps at times have been as wise and as unkind as we are prompted to be.

When this one question is understood and acted upon, then will, in the time of one generation, spiritual philosophy sweep the world and will hold her and help her for her own and will sweetly lead the children of men by the hand of God's great river and show to them the hopeful crossings for the spirits of mortals, where pure waters laugh eternally over bright shallows, where our loved ones all are waiting to receive us home.

PETER SMITH.

Camille Flammarion, the Eminent Spiritualist and Astronomer.

The astronomer Camille Flammarion, in the November Harper's Monthly thus closes a very interesting article on "Are the Planets Inhabited?"

"Can one be surprised to find an astronomer who is accustomed to dwell on celestial matters asks himself if these worlds may not be the dwelling-places of immortality? This great problem of the Beyond has certainly a great importance, and this solution is not to be despised even by theologians."

"Is not the survival of the existence of the soul the logical complement of astronomy? If man dies out completely, how can the immensity of the universe interest us? If nothing remains of us, if we are only ephemeral mushrooms of the globe, living for a short time, how does it all concern us? Science is only a mockery like life itself; yea, a stupid and burlesque farce."

"If astronomy interests us for itself, is it not through the philosophical horizon which it opens up to us? What is the universe? What are all these worlds? What is our real place, our destination, in this marvelous plan? These questions are surely of a more burning interest than the logarithmical position of a star."

"Heaven is the earth multiplied millions of times, and the earth is a corner of heaven. We are in that heaven. The earth which we inhabit is archipelago of it. It is a planet, a globe, suspended in place, like the Moon, Mars, Venus, or Jupiter. That is the Truth, and more material ideas of life are false, albeit humanity in its ignorance is satisfied with them."

"One may live a hundred thousand years without having realized all—may, the half nor the quarter, nor the hundredth part—of the reality of life. There is the Infinite to conquer. We know the enigma given by Thales of Leoris a thousand years ago. What is a circle whose centre is everywhere and its circumference nowhere? The answer was 'God,' and we can with Pascal apply this definition to the infinite universe."

"Oh, this starry sphere! In it is life—life universal, life eternal. What are we seeking? Here, in this archipelago of celestial isles, are the dwellings of immortality. We already inhabit this archipelago. We are not by the side of heaven nor outside of it; we are in it. If we live after death, it is there that we live; there is no need to invent fables and stories as to the abode of souls. If we do not live, if the dwellers of all the world are only born to die, life has no aim, the universe is futile."

"Oh! brilliant stars, suns of the infinite, ye are the torches of eternity, the centres of immortality."

DR. H. VAN SWERINGEN.
Fort Wayne, Ind.

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Published Every Saturday at 40 Loomis Street,

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Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, in advance:

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SATURDAY, DECEMBER 3, 1904.

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Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Thomas Paine Was a Theist.

It was incidentally stated in these columns recently that the charge of Atheism against Thomas Paine is false. A correspondent writes:

"If your statement is correct, that Thomas Paine was not an Atheist, then he has been grossly belied, and the truth should be made more apparent than by a simple denial."

An Atheist is defined as one who denies the existence of a God. Thomas Paine, in the very commencement of his "Age of Reason," tells why he wrote the book. He said France had abolished the priesthood and everything appertaining to a compulsory system of religion and faith. Fearing with the general wreck of superstition, false systems of government, and false religions they would lose sight of morality, of humanity, and the theology that is true, he wrote his book. He at once stated his own faith:

"I believe in one God, and no more; and I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

This was Thomas Paine's creed. Who has a better one? He rejected the story of the miraculous conception and birth, by a virgin, of Jesus, and showed it was really but a re-vamping of pagan mythology, wherein saints were substituted in place of a multitude of inferior gods, and one of them was advanced to equality with the God, who was represented as that Father himself. He occupied the precise position now represented by the Unitarians and Universalists, in that regard. It is apprehended no one would do those sects the gross injustice to say they are Atheists; though there were ignorant persons sixty years ago who did so.

On page 27 of "The Age of Reason," published by M. L. New York, 1887, is found the following paragraph, which covers the whole question:

"Canst thou by searching find out God? Yes; because, in the first place, I know I did not make myself, and yet I have existence; and by searching into the nature of other things, I find that no other things could make itself; and yet millions of other things exist, therefore it is, that I know my positive existence resulting from this search, there is a power superior to all those things, and that power is God."

Uneasy Demagogues.

"The danger to a Republic comes from uneasy politicians; its safety from the tranquil classes." Such, in substance were words of Col. Thomas H. Benton. All must recognize them as truthful. They came to mind while reading an account of a concerted movement among orthodox churches to induce national legislation prohibiting divorce for any cause but adultery. They prefer that married pairs may live a cat and dog life, ever in a quarrel, and eating on their posterity a quarrelsome habit; that wives shall be brutally treated or murdered by drunken husbands; that husbands shall toil to rear and educate children not their own; that though married to a bigamist, who attempted to produce the murder of his or her mate, or has been convicted of a felony, and has been imprisoned for a term of years or for life in the penitentiary, yet there is no relief for the innocent partner.

On the contrary the plan, if enacted into a law, would incite crime. Adulteries would be resorted to, to escape undesirable partners. Prohibited from marrying again then would follow another class of offences.

Observation and experience seldom teach the average citizen anything. A dream-begotten God, whose paradise is traced by his biographers through entirely different persons, and then is credited to the Holy Ghost, a personage of which no one has any knowledge, finally is represented as co-equal and co-eternal with the Father, yes, is that father himself, is reputed to have declared only adultery is cause for divorce, therefore the wisdom of the laws regulating divorce must be set aside, to enforce his dictum in the premises. But the world is challenged to produce evidence that Jesus made adultery on the part of the husband a cause for divorce. The statement that he did is the shilly-shally of priestcraft, not sustained by authority.

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Fiction and Fact Contrasted.

The school books in common use sixty to eighty years ago were generally compiled by clergymen, and they drew largely on the fictions of earlier writers to enforce on the youthful mind of those days their peculiar dogmas.

The "English Reader," copyrighted in 1822, is before us as we write. We open to the "Story of Altamont," the last section of Pathetic Pieces, by that gifted divine Dr. Young. It is descriptive of the mournful exit of a talented youth, whom the imagination of the learned doctor describes with all the vigor of his craft. We cannot spare space to copy at length the ravings of a delirious mania, frightened at the approach of death, by the vivid pictures of this gifted author, so we quote his closing words:

"My principles have poisoned my friend; my extravagance has beguiled my boy! My unkindness has beguiled my wife! And there another hell! O! thou blasphemous yet indulgent Lord God! Hell itself is a refuge, if it hide me from thy frown."

Says Young: "Soon after, his understanding failed. His terrified imagination uttered horrors not to be repeated, or even forgotten. And ere the sun-which, I hope, has seen few like him- arose, the gay, young, noble, ingenious, accomplished and most wretched Altamont expired."

Would space permit we would make another draft from a still older school book, the Columbian Orator, with a quotation from a Judgment Scene, pictured by Jonathan Edwards, president of Princeton College. His picture of the bones rushing through the air to join its fellow bone, and all be reunited with the widely scattered dust of the mortal, to be reanimated, and receive its final doom, is graphic.

Now to historical facts: The Huguenots were a Protestant sect of the 16th century, residents of France. Their numbers increased so rapidly they gave promise of becoming the dominant religious faith. A plot was formed for their extinction. The leaders were invited to Paris to attend the nuptials of the king's sister with Henry of Navarre, on St. Bartholomew day, 1572. The king, Charles IX, gave an order on the night of August 23, for a general massacre of all Huguenots, the signal for commencing the slaughter to be the tolling of the matins bell of St. Germain l'Auxerrois. Orders were also sent to all the provincial cities, directing a simultaneous massacre throughout France. The king and his brother Henry joined in the slaughter, and fired from the windows of the palace upon the inoffensive and wholly unprotected "heretics."

The ruthless massacre went on for days, and it is claimed forty thousand victims were sacrificed to appease religious hate. A solemn Te Deum over the event was sung at Rome, by order of Pope Gregory XIII.

Two months after this horrible massacre of Christians by Christians, Charles IX expired. His agony of mind and body was extreme. "He sweat blood, at every pore," says a credible historian. "He wept, he shrieked, he tore himself, he groaned and sweated in his agony," says another, "but no relief came. He knelt humbly at the feet of the queen mother, the partner and stimulator of his crime. He asked pardon of the King of Navarre, and with clasped hands, exclaimed: 'Oh, my nurse! my nurse! how much blood! how many murders! Ah! I have followed bad counsel. O my God, pardon me—forgive, grant me mercy, if it please thee! Oh, nurse, help—draw me from this. I do not know where I am, I am so agitated, so confused. What will become of all this? What shall I do? I am lost. I know it well. Oh, nurse, nurse, I strangle—I strangle.' The author who wrote this long, long ago, added: 'It was the blood of Coligny and forty thousand of his murdered subjects that suffocated him.'"

Above is the fiction of Dr. Young, followed by a mere glimpse at that of Edwards, in contrast; and here is the truth of history. Verily Shelley was right:

"There needeth not the hell that bigots frame
To punish those who err; earth in itself
Contains at once the evil and the cure;
And all-sufficing Nature can chastise
Those who transgress her law;—she only knows
How justly to proportion to the fault:
The punishment it merits."

Knowledge Ends Where Hope Begins.

Prof. Ernst Haeckel, the learned German, in a communication to the Liberal Congress, late in session at St. Louis, used the following language:

"The goddess of Truth dwells in the temple of Nature, in the green sun, on the blue sea, and on the snowy summits of the hills—not in the gloom of this cloister, nor in the narrow prisons of our jail-like schools, nor in the clouds of incense of Christian churches. The paths which lead to the noble divinity of Truth and knowledge are the loving study of Nature and its laws, the observation of the infinitely great star-world with aid of the telescope, and the infinitesimal cell-world with aid of the microscope—not senseless ceremonies and unthinking prayers, not alms and Peter's pence. The rich gifts which the goddess Truth bestows on us are the noble fruits of the Tree of Knowledge and the inestimable treasure of a clear, unified view of the world—not belief in supernatural miracles and the illusion of an eternal life."

The quotation is a beautiful one; but "the illusion of an eternal life" is a subject on which the ablest scholars differ. The most erudite have no more information on that subject than have the most ignorant.

That man exists after the turmoil of earth-life is over, we know, if we know anything. But how long that conscious individual existence will continue we have no positive information. As change characterizes everything in nature, possibly the ascended spirit may pass on into a higher state of life. We cannot believe its existence is terminated; but of this we have not the certain evidence we have that life does not end with mortality.

The metamorphosis of the loathsome worm into a gaudy butterfly, does not demonstrate that its being will be perpetuated after its butterfly stage of existence is terminated. Philosophy may speculate on the subject, and Faith, with the unaided wings aided by Hope, may people the ethereal universe with ever progressing spirits; but knowledge has its bounds, and all beyond is conjecture.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

Killing the Incurable.

At the last annual meeting of the American Prison Association, one of the speakers advocated the sterilization of confirmed criminals and the destruction of the hopelessly insane and the incurable victims of disease.

Euthanasia, the painless extinction of those whose lives have become a burden to themselves or a curse to the community, has long had supporters as a justifiable and desirable method, but an objection to putting to death those who are regarded as victims of incurable disease, is that such a practice would impair the sacredness of human life in the eyes of physicians, and of the people who permitted it, and would thus tend to the injury of the entire community. If physicians should be empowered to destroy human life in cases of supposed incurable disease, there would be increased liability to resort to this method of ending disease in cases where there was probable, but not certain incurability. There would be a tendency, wherever the interests of relatives were involved, to put the victims of disease out of the way when they might wish to live, but when their continued existence would keep interested relatives out of their fortunes.

Boards and commissions of physicians might be appointed and be authorized to exercise their judgment, under authority of the state, but who does not know that medical boards and commissions, being composed of men, are influenced by the same motives and considerations as are other organizations, and that the practice of putting individuals to death, in cases of incurable disease, might lead to the great abuse and wrong of destroying life arbitrarily, when social and money influences were strongly brought to bear in its favor.

There are doubtless cases of chronic disease which are known to be incurable, and under which their victims suffer torture from which they gladly would be freed; but when men commence taking life in order to rid the victims of suffering, they commence a practice the results of which will not be confined to killing the incurables. It will be extended to destroying the lives, in many cases, of those who are troublesome to their families; or of those from whose death, advantages might be derived by their heirs.

Then, again, in a great many diseases which might be pronounced incurable by some physicians, there is hope for improvement and possibility of complete cure. Such persons would stand very poor chance where the interests of selfish members of the family could be promoted by death in accordance with the rule suggested by the advocates of this method.

The regard which we have for human life, and aversion to destroying it, except in the case of crime, and for the prevention of social injury, is not a mere whim, but it is a sentiment that has been built up through centuries of experiences, during which men have learned that they must guard against giving any encouragement whatever to killing human beings, whatever the pretext, unless it is done for the punishment of crime and the protection of the community.

The method, therefore, advocated by those who would take human life into their hands in case of hopeless disease, is not likely to find favor in civilized communities, although the novelty of the view may give it to something of a sensational character, and, therefore, a temporary interest, not warranted by the value of the method, nor by any probability of its adoption with the progress of civilization.

Society would be warranted in adopting measures for preventing convicted criminals, who belong beyond doubt to the degenerate class, from propagating their kind, but the method referred to above would not include an attempt to improve the offender, which should be one of the objects of punishment, the other being to deter men from the commission of crime.

B. F. UNDERWOOD.

MRS. MAY S. PEPPER.

One of the Brightest Luminaries in Modern Spiritualism.

"Gregarious persons," according to the New York Herald, who attended a seance given on the evening of Nov. 13, by Mrs. May S. Pepper, a medium, in the First Spiritualist Church of Brooklyn, were more or less inclined to believe that she had received a message from beyond the grave from Cornelius Van Cott, former postmaster of this city, who died recently.

According to Mrs. Pepper's plan, persons attending her meetings are invited to deposit in a basket at the door of the church as they enter SEALED envelopes containing the names of dead relatives, and in the course of the evening she undertakes to establish lines of communication with the spirits of the departed.

After her customary sermon the medium walked to the front of the pulpit and began her demonstration. One of the first envelopes she picked up was that in question. Holding it aloft, still sealed, she said that the name inscribed within was Van Cott and that the spirit told her it was that of a person who had not long been dead. Then she announced that the spirit had a message. After a short pause, this was announced as follows:

"The spirit says that everything is all right. The children are managing the estate all right and as long as they act as they are now everything will be all right. Tell Dick that everything is all right."

That was all that was said. There was no further discussion and the next envelope was taken up. Later it was learned that the "Van Cott" envelope had been presented by a young woman, but every effort to find out her identity was fruitless.

As a rule, Mrs. Pepper, who contends that she never knows the writers, points them out in the audience as their envelopes reach her, but the woman in this case left the church before she could be questioned.

Another spirit who was called upon by the envelope system was rather excited, for he complained through Mrs. Pepper that his name was incorrectly spelled in the envelope.

Mrs. Pepper is undoubtedly one of the most remarkable mediums living. She works in the brightest light. She invites the closest inspection. Skepticism or "fraud hunting" (so odious to some Spiritualists) cuts no figure with her. In fact, we are told that she has the greatest respect and admiration for the "fraud hunter" regarding him as a sort of savior to a cause on which takes have been fattening. All honor to this noble woman, this evangelist, this bright star in Spiritualism, who extends the right hand of fellowship to all fraud hunters, practically saying, "I will grant you every facility to find deception in my mediumship."

Brooklyn, N. Y. TRUTH.

The Story of a Groan.

Capt. Cook, the distinguished navigator, who discovered the Hawaiian Islands, in 1778, was received by the natives as a messenger from heaven, and for a time was worshiped as a god. Returning to the islands the year following, a controversy arose with the natives, they having stolen a small boat, which the Captain determined to regain. During the contest he received a blow from behind, which felled him to the ground, and caused him to groan with pain.

The brutal savage interpreted that groan as an incident of human suffering, and inconsistent with the character of a god, so they killed him. "He groans," is not god, was their acclamation in justification of their act. The same logic applied to Jesus, controverts the claim of trinitarians that he was a God. Whether justly let others determine.

success for these missionary meetings, especially those under the management of Dr. Caird.

LETTER FROM NELLIE S. BAADE.

At Home After Visiting Childhood Scenes.

November 15 finds me at home again after a two months' engagement in Watertown, N. Y., for the Spiritual Society of that city. I left them with many regrets for I found many earnest souls there doing what they could to advance the interests of the cause. I held services Sunday morning followed by services Sunday afternoon, and on each one gave expression to their highest and best thought; it gave each one an opportunity to discuss all topics of interest to the Spiritual cause and it created a spirit of investigation among honest investigators. The last evening I was there, at the close of the address, the guides as usual gave several tests, most of them of the strangers, which they acknowledged both publicly and privately as being correct.

At the close of the meeting several accompanied me to my boarding place and remained until nearly midnight. Some were among the brightest minds, eager and anxious to know something more concerning our philosophy as a science and religion. Several young men came much interested in the manner in which the guides answered all questions pertaining to the subjects in hand, and several declared their intention of investigating the claims of Spiritualism.

The Sunday-school which is in connection with the regular society decided to buy a piano to show their appreciation of what had been done for them, and I think, with their earnest effort will be able to do so, supported as they are by all interested in the best good of the temple and cause in general.

With a God bless you, from many, I bade them good-bye, and then proceeded on my journey to visit the home of my birth in Western New York. One brother is all that is left of a family of six children, the oldest of the glad tidings which Spiritualism brings, and among the friends and schoolmates they insisted that I give them a spiritual discourse, which I did Sunday evening to a large audience.

I also visited the old school house and listened to the teacher as she endeavored to explain and solve the harder problems, and I told him of the glad tidings which Spiritualism brings, and among the friends and schoolmates they insisted that I give them a spiritual discourse, which I did Sunday evening to a large audience.

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The Great Work of The Progressive Thinker.

The Good accomplished by The Progressive Thinker in sending out the Eleven Premium Books can not well be overestimated. Orders come in nearly every day for the entire set, and those who receive them are especially delighted. In at least 20,000 homes The Progressive Thinker has been instrumental in establishing the nucleus of a library. The Eleven Premium Books formerly sold at prices ranging from \$1.00 to \$1.50 apiece, making the cost of the above not less than \$12.00. All we realize for the whole set, after paying postage, is a little over \$2.00—something never before accomplished in this country or Europe. Any person who sends in a yearly subscription and who desires only one book, can take his choice of the Eleven for only 25 cents, thus making The Progressive Thinker the cheapest Spiritualist paper printed in the English language. Only our subscribers can purchase these Premium Books at the prices given. Another new and interesting volume will be issued next spring.

Finds The Progressive Thinker Everywhere.

I understand that The Progressive Thinker has a very large circulation in Indiana. In nearly every city or town I find the paper is a welcome guest. Your success is marvelous. With best wishes for a big circulation of the paper, I am yours fraternally,
FRANK T. RIPLEY, Tipton, Ind.

GONE TO HIS REWARD. AN URGENT APPEAL.

A Prominent Medium Passed to the Realm of Souls. It Is Made to Help a Suffering Girl.

Passed to spirit life from Washington, D. C., Sunday, Nov. 20, J. Homer Altemus, in the forty-seventh year of his age. These few words will convey startling information to many earnest Spiritualists in different parts of our country, for although many other friends of that splendid medium have long been apprised of his falling health, there are hosts of individuals who have been blessed and comforted by his mediumship, to whom the news of his passing will come with unexpected force.

For more than two years the health of Homer Altemus has been declining, and for the last half year it has been very precarious, yet he and his closest friends hoped that new life and strength would be given him, that he might renew the beautiful work of his mediumship for the comforting of the many in their time of affliction.

For such a worker as he has been, and because of the great good accomplished by him and his spirit helpers for the cause of Spiritualism and the benefaction of mortals, more than a few words announcing the passing of a soul should be given; and yet words cannot adequately depict the courage one must have to go through many years of active labor as a medium, and to meet the various conditions and influences from both sides of life, and submitting to the demands made upon time and strength by the multitude that asks for comfort and instruction from such ministrations.

Thousands have known Mr. Altemus in cities, towns and camps where his good work has been accomplished, and all who have received the sweet message from his lips and the good counsel for spiritual and mortal guidance in the time of trial, will pause to drop a tear that his earthly labors are over and that they will not meet with him again. Hundreds in this city of Washington admire his work and love his memory; for what he has done of good, for what he has been to humanity, his name will live, and those who have proved his mediumship and his genial friendship will be blessed through coming days.

A devoted son he made the long and wearisome pathway of his aged mother, bright with the light of tender ministrations, to the very shores of the eternal world. As kindly brother, friend and companion he has written his name indelibly on the hearts of his relatives and comrades; they will speak well of him and bless his memory.

Those who have been given the service over his remains would be strictly private, the home on Thirteenth street, on Tuesday, Nov. 22, was thronged with kindred and friends who came to pay the last earthly tribute to his work and memory, and to silently bid him in spirit, God speed to the land of the immortal world.

It was a privilege of the writer of this sketch to know Mr. Altemus well, and to prove his friendship; long ago he expressed the wish repeatedly that he should conduct the services over his remains, and to her it was a blessing to have that honor, under the benign influence of Spirit Pierpont, whose consoling words were of Hope, Peace, Tender Love and Immortal Life.

The magnificent floral offerings from sorrowing wife, gentle kindred and loyal friends were beyond description for their beauty and profusion, attesting mutely but eloquently of the affection held for him in the hearts of their donors. The burial at Congressional cemetery, under gray and sympathetic skies was completed by the delivery of a spiritual verse and benediction by the same kindly spirit intelligence who officiated at the home.

Thus in mortal do we part from Homer Altemus, but in spirit we bid him good cheer in the ministering work that he shall continue to do. Our joy is for him that he is freed from earthly strife and limitation. Our sympathy is with the loving, suffering wife, in her bereavement, and all who shall miss him from the earthly way.

MARY T. LONGLEY.
Washington, D. C.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

The Commandments Analyzed, prices 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Words of Warning."

I have just been reading Brother Hudson Tuttle's "Words of Warning." The same Arnold held forth in the opera house in Alliance, Ohio, Sunday night, Nov. 6, advertising

Abstract

news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

THE VOICES By Warren Sumner Barnes. The Voices contain a mass of remarkable beauty of force. They are most excellent. Price \$1.00.

Our Next-Door Neighbors.

BY CHARLES DAWBARN

YOU CANNOT AFFORD to miss an issue of this paper, with its wealth of SPIRITUAL LITERATURE.

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SEND YOUR SUBSCRIPTION in at once, and keep pace with all that is transpiring in the ranks.

VOL. 31

CHICAGO, ILL., DEC. 10, 1904.

NO. 785

THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

INTERROGATION POINTS.

Light Wanted on Important Matters.

Being an admirer of all that comes from the pen of our esteemed brother, Mr. Chas. Dawbarn, it was with a feeling of elation I began the perusal of his latest contribution to "The Progressive Thinker" on the subject "After Death—What," thinking to myself: "Now we have something," but my sense of disappointment was extreme when he closed the fifth article as he began, with an interrogation point.

I had hoped for, and believe his readers expected, and were entitled to more than this.

When a life-long Spiritualist with the analytical acumen and well-known ability of such as Mr. Dawbarn, can give us nothing more, we are in sore straits indeed.

Without attempting to review the whole five articles, I would like to use a few interrogation points on the last.

Several persons may take a trip to Europe; they will see a great deal more or less, some even "absurd and ridiculous," we know by the chronography characteristics and subject matter, that communications are what they purport to be, actual experience as each one sees it.

Why, then, when all these same essentials are present in spirit communications should we doubt what they purport to be?

It may be said the same essentials are not present, but we have every reason to believe they are in many instances, though spirit messages usually are of personal value only, same as those from our friend in Europe.

Earthly experience to the vast majority of mankind is surely unglorified enough; then why should not the spirit world be a glorified condition of earth life?

The experience of a "certain must-come," are surely as fascinating and reasonable as that of St. John who was to have the elect playing on harps of a thousand strings about the "golden paved streets of the New Jerusalem" throughout eternity.

Matter cannot be destroyed, though burned or dissolved with acid, the smoke or vapor still exists, form only changes. Earthly chemists, do in many instances evolve the unseen into the seen and vice-versa, then why may not spirit chemists do still greater, the material or substance being present, and then improved and advanced?

Gold, silver, iron, lead, etc., are duplicated in material life, why should it not be made to appear so in spirit life?

Our brother states he has made up his mind, "there must be a change of form and mentality as conditions are different." Where are the facts? Do we change in mentality so that the "elect" may rest in the arms of Jesus and look with complacency on their loved ones being "roasted in hell," as has been preached in times gone by?

Again he concludes, "he is still convinced of immortality." How so? Has anyone returned who has lived through-out eternity? Spirit return proves continued existence, not immortality.

Please give us the facts of personal experience, brother, and we are in duty bound to believe. One fact is worth more than all the theory in existence.

One theory cannot refute another. Truth does not and cannot appear to all alike.

Chemistry of character may explain difference of opinion but facts prove the truth.

G. V. B.

Deafness Cured.

Stephen Nichols of Carlisle, Mass., a veteran of the civil war, and a true Spiritualist, has had his hearing wonderfully restored through spirit power, after being afflicted with catarrhal deafness for the past ten years.

He has received many beautiful manifestations through his own mediumship. Upon one occasion when alone, he saw clairvoyantly a large band of spirits enter the room, and the leader approached him and asked if he would like to hear some good music. He answered, "yes." Then for twenty minutes he was privileged to listen to the melodious singing of that angel band. He recognized the leader as an old friend. All the others were apparently strangers.

Upon another occasion, he had spent the evening with friends, and started to return home, and as was his custom, he took the short road through the woods, which was the nearest way home. The night was dark and he could not see the way, when immediately a spirit light shone out before him and illumined the pathway through the woods, but vanished as he came into the main road near his home.

Many times he has been raised from the floor, and suspended in mid-air; his feet lightly touching the ceiling.

Wednesday evening, March 2, after he had retired, he sensed his mother's presence, and a voice which sounded like a whisper in his ear, and he said to her: "You will have to speak very loud, mother, to make me hear. You know I am deaf." In a few moments she spoke to him again, and gave him a simple remedy for catarrhal deafness, which entirely cured him in two applications.

On Friday, March 4, there came a loud noise in his ear, which sounded like the report of a pistol, and immediately his hearing was restored. For full particulars of the case and recipe for catarrhal deafness, address Stephen Nichols, Carlisle, Mass.

M. LIZZIE BEALS, Worcester, Mass.

We never learn to know people to them to come to us. We must go to them to find out how things stand with them.—Goethe.

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty.

The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath a wide inward made upon the soundness of his understanding.—I. Watts.

MISSIONARY WORK IN CHINA.

Incidents of a Missionary's Misdirected Efforts to Advance Christianity.

In a book on China by a Swiss named Charles Piton, long a missionary in that country, is a story of one of his tours through a small part of China that had known little missionary effort. I summarize a few of the incidents related without any intention of casting discredit on missionary efforts, but to illustrate how they may be misdirected.

Mr. Piton met a Chinaman of learning and position, studiously polite and respectful, who asked him, as the Chinese do, what had brought him so far from his own country. The missionary said he had come to China to preach the gospel of Jesus. "Is not Jesus the sage of your native land?"

"More than that, He is the Savior of the whole world. All men are sinners, and Jesus is their only redeemer; no matter whether you are Chinese or of another race, you must believe in Him to be saved." But permit me one objection, said the Chinaman, "in my humble opinion our Confucius suffices perfectly for our nation. We do not know the holy man of the Occident whom you call Jesus; but our people have only to conform to the precepts of Confucius to attain to perfection."

The missionary replied that Confucius could not be compared with Jesus. "Confucius," said the missionary, "with all his beautiful precepts, can be considered only as a teacher of men, but never their Redeemer, because, he was not without sin."

The Chinaman seemed on the point of making a vigorous reply, but controlled himself and dropped the subject.

Mr. Piton was entertained one day in a Chinese home and tea was being served just as the aged father of his host came limping in on his bamboo cane. The missionary proceeded at once to tell him he was a great sinner and that the visitor had come all the way to China to preach the true gospel to such as he. Then this followed:

"Oh, protested the octogenarian, 'I cannot think I am so very wicked. I never killed any one, I never burned anyone, I never used false weights, as a merchant I never used false weights.'"

Here a bright idea occurred to the missionary. In one of the earlier chapters of his book he says that the practice of killing female infants to reduce the number of the family is still prevalent in China. Accordingly, he suddenly asked the old man how many daughters he had, and was told seven. He then asked if there were no other daughters now dead, and inferred from the man's confused and hesitating response that he had killed some infants. He told the old man he was guilty of murder.

"The man," continues the missionary, "evidently did not feel at ease. He said he had some business to attend to, and went away on his long cane. And he briefly explained to those around me the plan of God for the salvation of men."

While passing through the village of Sincun he saw the schoolhouse and sent a servant with his card to announce him. The teacher was pleased to see him and welcomed him at the door "with exquisite politeness." The boys put their books aside to gaze upon the stranger. Tea was offered and the usual polite questions were asked, but "I hastened to terminate this vain formality and got down to business. He told the teacher that he had travelled by sea a month and spent 1,000 francs to show the Chinese what value the Christians of the Occident attached to the doctrines of Jesus.

"My brethren and you are very kind," said the teacher, "yet we have the doctrines of Confucius we have no pressing need for those of Jesus."

Mr. Piton said he could prove that the doctrines of Confucius were not sufficient. "How is that?" said the astonished teacher. The missionary asked if Confucius's teachings sufficed for the Chinese why had Buddhism invaded the empire? The teacher replied that it was only some of the lower classes unable to study the sacred classics or too ignorant to comprehend them who embraced these heresies. The missionary denied the accuracy of this statement. The argument grew warm, an audience poured in from the street attracted by loud and excited voices, and at last the teacher, arose from his seat, shook his finger at his visitor and said: "Sir, there is no sage greater than Confucius, and this Jesus whom you have come to proclaim to us is not worth the little finger of our saint."

The situation became tense. There was no demonstration against the missionary, and some of the auditors called the teacher, telling him it was better to weigh arguments calmly and retain tranquility of mind. Just then a man who was apparently a notable of the village invited me to go out with him and take a cup of tea, so that we need not interfere longer with the studies of the boys. I thought this was a good idea, and so went out with my new host, and while drinking several cups of tea I was able to announce our mutual mission to a numerous and kindly audience, which also received with pleasure the tracts that we distributed.

In another town the missionary sought an interview with Mr. Li, a very rich man 82 years of age, who cordially invited him to his house. He found that the establishment of the millionaire was a village apart, surrounded by a high wall. Mr. Li awaited his guest in his reception hall, but sent one of his grandsons to receive him at the gate and conduct the stranger to his host. While Mr. Li was surrounded by the members of his family the missionary began an attack on ancestral shrines and the reverence paid to parents and deceased ancestors. No protests availed to cut his arguments short. Then he addressed himself particularly to his aged host.

"Sir, everybody knows that you are a millionaire, but you are very old; you will soon die, and you can carry nothing of your property into the other

Human Improvement

By "Selection."

Given knowledge of heredity sufficient to make it possible to use conscious selection in combining the qualities necessary to insure intellectual and moral as well as physical improvement, the higher stirpiculture would be practicable to an indefinite extent.

Do we possess such knowledge? We can improve the animals below man so as to make them fitted to serve our purposes. Having fellow human beings subject to our will, we could by breeding improve the stock and strain, increase in the descendants' strength, power of endurance, amiability and submissiveness.

But when we attempt to use the reproductive element to change the characteristics of living beings so as to make them better, higher and more capable of self-support and self-government, without reference to their service to us, we are up against a different proposition. In so far as we can instruct persons to form wise unions for themselves, we can undoubtedly help them. But how far can we do this? We can advise consumptives and paralytics not to marry; we can advise the weak and feeble to remain single; we can urge the importance of selecting for partners persons who are essentially sound in body and mind. But do we know enough to inform the rising generation how to marry so as to insure offspring of the best quality, mentally and morally, as well as physically. Do we know what the combinations were that gave to the world Socrates, Marcus Aurelius, Roger Bacon, Bruno, Servetus, Luther, Shakespeare, Milton, Kant, Gibbon, Humboldt, Washington, Jefferson, Webster, Lincoln, George Eliot and Florence Nightingale?

A large amount of vitality and muscular development do not imply intellectually or a fine moral nature. What strong and symmetrical men were the South Sea Islanders seen at the World's Fair at Chicago! Yet, mentally, they were children.

One of the conditions of a high degree of intellectual development in a people is sensitiveness and susceptibility to the nervous maladies. Lombroso and other psychiatrists and alienists have shown that most of the noted characters of history from Pericles to Peel, from Socrates to Spencer, are victims of neuropathic troubles of some kind. Nesbitt gives sketches of nearly three hundred authors, artists, statesmen, generals, philosophers, philanthropists, etc., including the most famous men and women of the past, and shows that they inherited diseases or neuropathic tendencies which developed into physical or mental disorders. The world cannot, in its desire for physical strength and soundness, afford to lose men and women of genius such as have helped to make the race progressive and the world brighter and better.

Some writers maintain that genius is a result of the concentration of mental force in some portions of the brain at the expense of other portions, whereas in ordinary persons the distribution is general. Hence, the eccentricities, the erraticisms, the weaknesses, as well as the brilliancy of painters, poets, orators, inventors and discoverers of genius.

Does anybody know how to teach the young how to make selections of companions that will add to the intellectual and moral wealth of the world.

It is vain that theoretical stirpiculturists point to the results of men's experiments which have resulted in improved domestic animals, fruit and grain. It is evident enough that man can improve members of his own race under similar conditions and for similar purposes, by the same methods.

The question is, how can the human race be improved mentally, morally and physically so that self-sovereignty shall not be lost in servitude, so that subjects of the experiments may be their own masters, able to order their own lives and not be like "dumb driven cattle" under the domination, and existing for the profit and pleasure of others.

The animals which have been domesticated and, under the supervision and selection of man, have been improved for his use, restored to a state of nature, would either perish or in time revert back to their original condition. In the struggle for life there have survived those physical and mental qualities in different environments which have been the best for the animals, those which have fitted them to compete successfully, to overcome the obstacles in their surroundings and to adjust themselves to apparently unfavorable conditions which could not be escaped.

Every deviation from the type which Nature has produced in the struggle for life is a departure from the natural conditions which are favorable to the "survival of the fittest" where the hand of man does not come in to protect and enslave for his own purpose. If a group of men should attempt to modify family stock, to change by selection a number of human beings so as to make them pre-eminently virtuous and good, such efforts might result in unfitting the subjects of such experiments to compete with their fellow-men and to achieve success; if at all, by their own efforts. To succeed in this world, where competition is keen, men must be capable of attrition with their fellows; and of benefiting thereby. They must possess combativeness and aggressiveness as well as knowledge. Mere amiability, kindness and conciseness will not do.

In trying to breed a variety free from vicious inclinations, free from strong tendencies to coarseness of life, the danger might be in eliminating that animal strength, that natural vigor, without which virtue is mere weakness, negativness,—nothing. To have great strength of character, to have great moral qualities, there must be capacity for wrong-doing, with liability of abuse of those strong qualities which, unperturbed and wisely directed and controlled, give us the highest type of manhood and womanhood.

B. F. UNDERWOOD.

Is there not something in this? A STUDENT OF THE EAST. New York.

Animals in Spirit Life.

To the Editor:—Dr. Littlefield published a statement in your paper some time ago, that he had by using certain chemicals, restored to life a dead dog which had been drowned. Now, the question arises, where was the spirit of that dog while the body was dead. Did it come back from spirit life? I suppose the claim will be made by many that the dog was not dead, and that life called the nations to "repentance." The best of the Chinese has come late, it is because the country has been closed to foreigners; but now that it is open the missionaries are here preaching the gospel.

A distinguished Chinese official said to an Englishman at Hankow during the Boxer troubles: "Your missionaries are at the bottom of all this. The best of the Chinese do not object to their coming here to teach. You know many things we should be glad to have our people learn. But when your missionaries found their work on the idea that we are all wrong, that there is nothing good in our religious faiths, nothing worthy of respect in our most sacred traditions and our most cherished beliefs and customs, they simply infuriate our people, high and low. Then we must bear the brunt of such affairs as this."

Now, as to fish, they freeze, and are dead to all appearance, but come to life when proper warmer conditions come to them. Some may say that life was only suspended for a time. How long can life be suspended? Suppose the fish was incased in an iceberg at the North Pole. A long time might elapse before liberated. Now would the soul of that fish be deprived of soul life all these many years?

How about the silk worm? Does the worm, or the perfect insect which comes from the cocoon, have a soul if

A LESSON

From the Records of the Christian Bible and Jewish Race History.

(By an ancient spirit of that nationality.)

Although this record is faulty as to dates and qualifications of facts stated, as well as of relative details, yet the true unprejudiced student cannot fail to discover therein the fact, that the Jews were a peculiar people; that collectively taken, they were, and still are, highly intuitive, sensitive to vibratory impacts from planes and beings above earth's planes, for which reasons they have, from their earliest earthly nativity, been used as the cohesive element and power between nations and forces.

They should have been used as mediums to those to whom the wielding of mortal destiny is supremely intrusted, for establishing connections between the soul system in space and that of mankind which corresponds thereto, but to which, in the higher ratios, not many of the former earth races were attached.

For such purposes, the Jews as a people have been driven hither and thither among all nations which existed prior to their advent and since. The biblical record speaks of Adam and Eve as being driven from their original paradise, because of disobedience regarding a certain fruit in said paradisaical garden; but in truth, this was but the well-planned initial act of the one great drama through which humanity was to be lifted together as a brotherhood and led to acquire consciousness of good and evil, or the necessity of these two working powers in man and nature, the two parallels of combative exertions for the embodiment and refinement of crude substance and its regeneration, by the pure working upon crude mixtures through man's and nature's chemistry and dynamics, viz.: forces and substances inducted through the referred-to nerve or fiber system in space and in man.

The two parallels before mentioned had their typical illustration in the conduct and stated results of the two first-born of the parent pair, Cain and Abel. Cain, the crude force representative, was driven out to mingle with other nations that were earth dwellers prior to these characters of said record.

It is typical in this wise, that all rejected, crude forces, mingle with the mass of crude forces and in and through combat, become assimilated with substances in grades higher, and thus regenerated as said, by these two co-operative systems of substances and forces, etc.

The Jews, led and instructed by higher power, were continuously sent forth on the missions of extending these fibrous lines from brain centers to brain centers on earth and those up higher.

These connections could not become established otherwise. They have been captives and suffered martyrdom at the hands of those whom, in such way they benefited. Yes; on the flat-topped mountains of Heaven, they are being mustered in line at present, a great army of martyrs to this, their original life mission to all humanity, viz.: to carry forward forces and extend said system lines, and by virtue of these labors and their results, the Lord Supreme is able to lead captivity captive and draw all human souls homeward, nearer to God or the source of their origin, and so bring them all, in due time, under righteous rule and proper usefulness, and effect a union of the discordant elements, thoughts and ideas.

Then will it become the realized dream of the brotherhood of man and all will proudly rejoice in the Fatherhood of God and comprehend these grand truths they are.

There are no chance occurrences in the providence of God, nor any purposeless manifestations. Life from the lowest to the highest type of form manifestations is dependent upon the maintenance of vital supplies and intelligence from grade to grade; upon the established and sustained vibratory connections as coordinated between them and nature.

Now it is a fact, that in the remote past and all through the ages ago, men grovelled largely on the brute level, and do so yet in the present, and although provided with immortal souls, their onward course in progression is checked, owing to the fact that they do not provide by their thought and conduct, the proper spirit form and matter, the required ratio for their onward progression; thus, then, they become earth-bound spirits, and here for such as these, a redemption was planned and executed through the mediation of Jesus of Nazareth, in whose bodily form, the soul of the Mighty Morning Star or Chiefest of this eternity's creative plan, was embodied for these works of humility and power. Therefore he was born in a manger among the beasts, to there start currents of vibrations that could thenceforth be augmented and extended for redemptive purposes, for these captives held by crude forces, etc.

His mission led directly to the cross where the ransom was to be paid for such works to become logically established. It was not to appease an angry God, but to establish the legality of said redemptive clause and labors which could only thus be fulfilled, by these great manifestations of love for earth's creatures.

Love is the fulfilling of the law and the true redeeming power.

MRS. M. KLEIN.

Van Wert, Ohio.

life when proper warmer conditions come to them. Some may say that life was only suspended for a time. How long can life be suspended? Suppose the fish was incased in an iceberg at the North Pole. A long time might elapse before liberated. Now would the soul of that fish be deprived of soul life all these many years?

How about the silk worm? Does the worm, or the perfect insect which comes from the cocoon, have a soul if

AN INTERESTING INCIDENT.

A Spirit Appears Unexpectedly in Mid-Ocean.

Only a few weeks ago I was informed of the marvelous developments of Spiritualism by a friend in whom I have implicit confidence, and to have this information confirmed by the experiences of the many noble contributors to your most excellent paper should convince the most skeptical. Your paper will most assuredly be grand spiritual food to my father. He is now seventy-eight years of age, and while he is well versed in modern literature, I am sure he has no conception of the progress of Modern Spiritualism.

Sixty years ago while on a voyage across the Atlantic, he was permitted to see and converse with a very dear friend whom he knew had departed this life a year before. He was in mid-ocean when the spirit appeared. Notwithstanding the lapse of time (sixty years), and the disadvantage of not having the knowledge of Modern Spiritualism, never meeting anyone of like experience, I want to say that the picture revealed to him then and there, and the words spoken, are as clear to-day as they were on that delightful morning. He was also notified of the close of the civil war by signs in the air that no science can account for. With these experiences his mind will most certainly be receptive of more light.

What I am desirous of having explained is the cause and meaning of some hidden power that has been guiding with a master hand the destiny of our entire family since the war of Napoleon.

What I desire is to know, that my loved ones gone before still live and should they be interested in me I am anxious to get in closer touch with their wishes that I may bring happiness to their souls and my soul.

W. A. VERDIER, M. D.

Letter From M. T. C. Flower.

To the Editor:—I have just come across this letter which I have, I believe, the last one written me from our mutual old friend, M. T. C. Flower, and received a short time before his exit. As it contains some matters of a historic nature in Spiritualism, that may otherwise be lost sight of, I send to you, giving you option to use or not as pleases you.

ADDIE L. BALLOU.

Copy of Letter.

St. Paul, April 7, 1902.

Dear Addie:—Your welcome letter came duly to hand. Yes, it found me this side the shining river calmly waiting for the boatman to wait me over, and most assuredly the waiting was short as I am serving out the last half of my 88th year. My angel wife who passed over three years ago, comes back to me on every favorable occasion, unmistakably, and says she is waiting for me, and is just as much my wife now as she ever was, and that we will take up the line of march together, where it was broken in the life after sixty-two years of struggles of earth life together.

My dear friend of the long ago, I am always interested, deeply so, in any subject to which the name of Addie L. BalloU is attached; that name always calls up the pleasantest thoughts in relation to my first experiences in Spiritualism on the state of Minnesota. Your first visit to the state was in great connection with those experiences. You may have forgotten some of the incidents of that first visit (it was nearly forty years ago), but it was a success. During the day of your arrival at Mankato, I had some five hundred posters printed, and I posted them everywhere through the city, announcing your first lecture, and I secured the largest hall; you may remember it was packed with the people (doubtless from curiosity), and they listened to a splendid lecture, the first ever delivered in the state upon Spiritualism, and they were a greatly surprised people. You may have forgotten an incident that occurred during your lecture at this visit. It was on the night of the assassination of President Lincoln; you paused in your lecture, raised your hands apparently in great fright, and cried out, "A tragedy at Washington; the president is assassinated!" Then you proceeded with your lecture. The people were astounded at your remarks, but as there was no telegraph to Mankato at that time it could not be confirmed until the mail brought the news a few days later. The effect (of your seeing the tragedy) upon the people was tremendous, and caused quite a change in the minds and feelings of many there, towards Spiritualism. Well, you will remember that later on you moved to Mankato, and probably you have not forgotten that it was mainly through your my efforts, that the first Spiritualist convention ever assembled in the state, was held at Fairbault, and that we organized a state association at that convention, and made Mr. Bangs, of Mankato, president. * * * * * So, my dear friend of the long ago, again I say that the name of Addie L. BalloU ever arouses pleasant thoughts.

Ever yours in much love and esteem, M. T. C. FLOWER.

the worm dies does the soul go into spirit life and spin its cocoon from which comes the perfect insect? Then does a colony of silk worms hatch from the eggs of the perfect insect to raise silk in heaven? No. When the insect dies it has finished its mission and is as dead as a nail.

Many spirits claim in their communications to us that they have their animal pets with them. I hope it is so, for the company of these animals are enjoyable here, and why not in spirit life? But insects, flies and mosquitoes, etc., I think would not make a heaven for me, and particularly a swarm of locusts, if they destroy vegetation—as they do here, would blight the scenery of the evergreens of heaven.

J. S. TAYLOR.

So. Glastonbury, Conn.

THE DIVORCE QUESTION.

Some Pertinent Facts in Reference to It

Some superwise "reverend" gentlemen, of various denominations, are making a great deal of noise of late, on the matter of marriage and divorce. Edith Sessions Tupper, in the Chicago Chronicle, presents a view of the question, in a practical way, that should cause some of the reverend gentlemen to halt, if not fall back in retreat, from their aggressive position based—as they suppose—on the bible. This is what she writes:

"I loathe him."

It was a strange place in which the two women were. A tiny room with board partitions and electric lights. A shelf ran along one side of the room. Back of this shelf hung two big mirrors which reflected pots of cold cream, boxes of makeup, powder puffs, faded flowers, mussy little lace-edged handkerchiefs, a broken fan, bits of lace and kerchief and the usual disarray of an actress' dressing-room. Along one wall, on pegs, hung fluffy white gowns covered with spangles, and a brilliant chifon, the exact show of a scarlet geranium, was thrust among the white draperies. Rows of tiny high-heeled shoes—white, scarlet, champagne—stood in coquetish ranks on the floor.

The woman who spoke sat in her stunning street gown, a big hat and floating veil crowning her handsome, muttonous face. She was drawing on her gloves. She was through for the afternoon and ready to go.

The other woman, a friend, who had come around from the front to make a little call in the actress' dressing-room, sat and looked at her.

"Do you mean that?" she asked at length.

"Yes, I mean it. I loathe him. And I am so sick and tired of my life I would gladly die."

"In that case it would be better for you to live apart."

"Infinitely better."

"Why do not you and the children live by yourselves? Let him give you so much a week for their support."

"He! Oh!" She laughed disdainfully. "You couldn't depend on him. He is a miserable red. I hate him. When I think of all he has made me suffer I could kill him."

"Kitty," the other woman's voice was grave. "You have tried almost everything else with Jim and have failed. Why not try a little love now?"

"Love! Bah! You don't know what you are talking of. Love that creature."

"Still he is your husband and the father of your children."

"Yes, worse luck."

It was a useless task, the other saw. So she rose to go back to her seat in front.

"You will go in and see Jim," said the rebellious handsome wife.

"If he can receive me—yes."

Another dressing-room. An actor carefully washing the makeup from his eyes. A tall nervous man with a three face and long thin hands—the hands of the erratic, unstable artist.

"I've just been talking with Kitty, Jim."

"Oh, Kitty! That woman has driven me wild with her nagging and fault-finding. I detest her."

"But she is your wife."

"Oh, hush! I don't know that? I wish to heaven I could forget it."

"Well, Jim, Kitty has had to put up with an awful lot."

"Now, don't you begin. I know perfectly that I have been a miserable husband. But will you tell me how it mends matters to have my past eternally held up before me? If you could dream of what I go through—the dissensions on my part follies and shortcomings on my part—how many times a day I am told I am a brute? Well, so many that I've decided to try for an engagement at the zoo. There's where I belong with the other animals."

"Can't you and Kitty come to some understanding, patch up things for the children's sake? They are growing up now and—"

"The children! How much do they care for me? She has taken precious good care that they shall know every miserable thing I ever did. Oh, she's a nice wife."

"How do you suppose I manage to do any work? Eternally hammered at as I am. Never a kind or encouraging word—never the slightest love."

Something asked in his throat. He rubbed savagely at his greasy pain.

"I tell you," he burst out, "a paraphrase General Sherman's saying, marriage is hell."

This is respectfully submitted to those clergymen who say there should be no divorce. It is not fiction, but a page of human experience.

These people should not live together another day, another hour. They hate each other. They fight like Kilkenny cats. Their children are being brought up in frightful discord. And yet some learned divines would insist, that matrimony being a sacred and blessed estate, they must remain fettered to each other, eternally clashing their chains.

This is good sense, whether it is biblical or not.

No single particle of matter, however minute, can be destroyed. It may change shape and locality, but will reappear in some other form or place while eternity endures.—A philosophical maxim.

The priests discovered that a peasant girl who lived in Palestine was the mother of God. This they proved by a book, and to make the book evidence they called it inspired.—Ingersoll.

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Angels of Love.

Such Are Mr. and Mrs. Robert Hunter.

When it was announced in the Inter-Ocean that Robert Hunter, formerly interested in the social settlement work of Chicago and active on the West Side for some months, had, with his wife, decided to give up his beautiful home at Norton, Conn., and remove to New York to live in the slums, more than usual interest was stirred. This was because of the additional announcement that Mrs. Hunter—the daughter of Anson Phelps Stokes—would accompany him.

The "slum" provision was not, however, exactly fitting to the case. Mr. and Mrs. Hunter have not gone to be a part of the slum life, according to Chicago friends, but they do plan to live in the heart of the city, in the heart of the slum, and they have given their movement. They have merely moved into a little old fashioned two story and basement dwelling at 88 Grove street, New York, which is in the heart of what was once one of the most vicious sections of the city.

In such an environment both Mr. and Mrs. Hunter feel that they can better pursue the work to which they have given their lives, the elevating of the poor and ignorant, the relief of the distressed, and the education of the children of the poor.

Mr. and Mrs. Hunter have started housekeeping on a very modest plan in the Grove street house, but are very happy over the change and satisfied that they can do their work better there than in the country.

Mrs. Hunter is a 30-year-old social worker who once directed the University settlement work among the teeming East Side tenements in New York, and the West Side of Chicago.

She is the daughter of Anson Phelps Stokes, reared like a young princess, an heiress, said to be worth \$10,000,000 in her own right.

Seeking the secrets of ignorance, sorrow, and poverty in the dark human congests of the two great cities, they met and married. There is a pretty boy of 4 months in the little house in Grove street.

"We have taken this small house in order to keep our lives simple," said Mr. Hunter to a friend the other day. "There isn't half as much interest in the life of fashionable New York as it is to be found in the kindly, homely circles of humble folk. There is no real hardship in coming to live near to our poorer friends. It is a simple, beautiful life, free from artificialities. We want to live the race life, the true American life. It is for our own sake as well as for the sake of the unfortunate whom we are trying to help. As Wagner says in 'The Simple Life,' some things are essential and some things are not essential to happiness. These things are essential."

"I have been an extreme individualist, and I have been a socialist. Now I am content to work for reforms in the condition of the poor, ignorant, and incapable along any path that promises genuine relief. Of course, we give relief to individuals, but what are a few pennies worth? The problem is too deep for the role of charity."

Mr. Hunter has written a new book called "Poverty," which has just been issued by the Macmillan company. It is a volume of stirring incidents and facts, summing up the young author's ten years' investigation of sin and poverty in America. The pauper, the vagrant, the child, the immigrant, the sick—all these are described movingly.

Literally speaking, he says, "millions of foreign-born and established colonies in the very hearts of our urban and industrial communities. For reasons of poverty their colonies are usually established in the poorest, the most criminal and the most vicious portions of our cities. These colonies often make up the main portions of our so-called 'slums.'"

All to the Cities.

In Baltimore, 77 per cent of the total population of the slums was in the year 1894 of foreign birth or parentage. In Chicago the foreign element was 90 per cent; in New York, 95 per cent, and in Philadelphia, 91 per cent.

In recent years the flow of immigrants to the cities has been checked. Instead of to the country, where they are needed, has been steadily progressing.

"Sixty-nine percent of the present immigration avows itself as determined to settle in the great cities or in certain communities of the four great industrial states, Massachusetts, New York, Pennsylvania, and Illinois. According to the 1920 census, nearly 60 per cent of the Russian and Polish Jews intend to settle in the largest cities."

For many reasons the centrifugal force of the foreign colonies seems irresistible. Already these great foreign cities in our slums have become wildernesses of neglect, almost unexplored and almost unknown to us.

Since the year 1821 over 20,000,000 immigrants have arrived in this country. Within the last twenty-three years considerably over half this number, or upwards of 10,000,000, immigrants have landed in the United States. The figures are really astonishing. In many towns nearly half of the population is foreign. About 37 per cent of the people of New York are foreign born, and over 80 per cent are foreign born or of foreign parentage. In the latter sense about 80 per cent of the population of Chicago is foreign. In Milwaukee nearly 85 per cent, in Fall River, about the same per cent. In no less than thirty-three of our largest cities the foreign population is larger than the native.

"The problem of a foreign poverty,

MODERN SPIRITUALISM.

A Vivid Portrayal of Its Existence in the Past as Well as the Present, and an Earnest Appeal for Spiritualists to Advance to a Higher Plane.

Broadly speaking, the term "Modern Spiritualism" is a misnomer. With equal regard for correct thought expression, we might speak of modern truth, modern light, modern goodness, etc. Spiritualism to-day, as taught by the most enlightened adherents, is identical with the highest conceptions of God's truth as taught by His wise ones since the earliest periods of mankind's written thought.

Time nor space permits proof of this statement at this writing, but the intelligent student who seeks earnestly to know may find even in the translations of such writings as remain to us of Assyrian, Babylonian, Persian, Indian, Egyptian, and above all, Judean, script and inscription, the same types of phenomenal, materializing and inspirational truth vouchsafed those whose physically unfolded perceptions allowed of their recognition and interpretation, whereby to guide themselves, and followers to wisdom's heights, whence these revelations came.

the growth of great colonies preyed upon by the worst classes, the immense number of yearly newcomers and the fact that the recent immigration brings us fewer Teutons and vastly more southern Europeans, Slavs, and Asiatics, are facts which the serious citizen should care to consider."

"The recent immigration from eastern and southern Europe will, it seems agreed, decrease the average stature of the American. It is said that the skull will become shorter and broader. There will be also psychological changes resulting from the mixture of the races."

Mr. Hunter also submits evidence to prove that the birth rate among the native American population has startlingly decreased wherever the number of foreigners has been great enough to cause unequal competition and resulting distress.

A Study of Poverty.

Here is the summing up of the facts concerning poverty in the United States to-day:

"There are probably in fairly prosperous years no less than 10,000,000 persons in poverty; that is to say, underfed, underclothed and poorly housed. Of these about 4,000,000 persons are public paupers. Over 2,000,000 working-men are unemployed from four to six months in the year. About 500,000 male immigrants arrive early and seek work in the very districts where unemployment is greatest. Nearly half of the families in the country are propertyless."

"Over 1,700,000 little children are forced to become wage-earners when they should be still in school. About 5,000,000 women find it necessary to work, and about 2,000,000 are employed in factories, mills, etc. Probably no less than 1,000,000 workers are injured or killed each year while doing their work, and about 10,000,000 persons now living will, if the present ratio is kept up, die of the preventable disease, tuberculosis."

"We know that many workmen are overworked and underpaid. We know, in a general way, that unnecessary distress is far too prevalent. We know some of the unsanitary evils of tenements and factories; we know of the neglect of the street child, the aged, the infirm, the crippled. Furthermore, we are beginning to realize the monstrous injustice of compelling those who are unemployed, who are injured in industry, who have acquired disease due to their occupation, or who have been made widows or orphans by industrial accidents, to become paupers in order that they may be housed, fed, and clothed. Something is known concerning these problems of poverty, and some of them at least are possible of remedy."

Some Needed Reforms.

"To deal with these specific problems, I have elsewhere mentioned some reforms which seem to me to be of the greatest importance. They are:

1. That we should have a more effective legislative action as may enforce upon the entire country certain minimum standards of working and living conditions. They would make all tenements and factories sanitary; they would regulate the hours of work, especially for women and children; they would regulate and thoroughly supervise dangerous trades; they would regulate and thoroughly supervise all necessary measures to stamp out unnecessary diseases and to prevent unnecessary death; they would prohibit entirely child labor; they would institute all necessary educational and recreational institutions to replace the social and educational losses of the home and the domestic workshop; they would perfect, as far as possible, legislation, and institutions to regulate the necessary and legitimate cost of producing and maintaining efficient laborers; they would institute, on the lines of foreign experience, measures to compensate labor for enforced seasons of idleness, due to sickness, old age, lack of work, or other causes beyond the control of the workman; they would prevent parasitism on the part of either the consumer or the producer; they would change the full cost of labor in production to the beneficiary, instead of compelling the worker at certain times to enforce his demands for maintenance through the tax-rate and by becoming a pauper; they would strip the power of employer and of shop-owner to stimulate, for purely selfish ends, an excessive immigration, and in this way to beat down the wages and to restrict employment.

"Reforms such as these are not ones which will destroy incentive, but rather they will increase incentive by more nearly equalizing opportunity. They will make propertyless interests less predatory, and sensuality by contract with misery, less attractive to the poor. Or, in the terms of our simile, the greyhound—which Dante promised would one day come—will come to drive away the lion, the leopard and the she-wolf. This does not mean that there is to be no struggle—the mountain must still remain—but rather that the life of the poorest toiler shall not be a hopeless thing from which many must turn in despair. In other words, the process of Justice is to lift stony barriers, against which the noblest beat their brains out, and from which the ignoble (but who shall say not more sensible?) turn a barren relief system, administered by those who must stand by, watching the struggle, lifting no hand to aid the toilers, but ever succoring those who flee and those who are bruised and beaten."

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BRIEF COMMENTS

On the Proceedings of the N. S. A. Convention.

As the great mass of Spiritualists must be passive witnesses rather than participants in a gathering like that held recently in St. Louis, so must the masses depend upon reporter, newspaper accounts, etc., for a basis upon which to form an opinion as to the value of the work accomplished. While one, not upon the scene of action, must necessarily miss those undercurrents of thought and feeling which really shape the character of the work accomplished, yet careful study of newspaper reports, which in a general way at least, convey a fair idea of the status of aggregate results.

Using these resources, it seems to this deponent, that the recent gathering of the class was one of the most effective that has ever been held, among others, in the following particulars. First, the meeting being held, in effect near the geographical center of the country, of our shows a breadth of purpose, and a fuller comprehension of the meaning of the word "National" than has heretofore been manifest.

Second, being held at a time and place at which the world's representatives of modern thought and industry assembled, cannot fail to stamp it, also, as one of the "world's great movements"—a very gratifying fact to those who breathe the inspiring atmosphere of a spiritual realm—knowing no bounds, no center—no circumference.

The selection for its next appearance—at a central point, also indicates the same growing tendencies. Thus westward the star of empire wends its way in matters spiritual as well as material, a gratifying fact, also, to the westerners, and a source of pride.

But, perhaps the best index of the prevailing sentiment of the recent gathering may be found in the resolutions passed and published. Again we are constrained to say that they show a vigor of thought, a depth of penetration, extremely promising. Probably a more correct interpretation of the demands of the hour would be difficult to furnish.

While we are called upon to meet and indicate the manner in which the ordinary citizen may meet them, a full recognition is given to those underlying principles upon which our philosophy is based. There is, no unnecessary verbiage in the one sentence condemnatory of body poisoning through the nauseating process of compulsory vaccination.

A few words only are used in demanding an "immaculate uprightness" in mediumship—a strong term, aptly used, and not beyond the realm of positive application.

A good definition of "legalized murder," with its causes bottomed on ignorance, and its results based upon the searching investigations of "Modern Spiritualism," is so formulated. We have been surprised to find that so many of our cult are still advocates of this barbarous, and merciless, serious, silly process of crime cure. There are Spiritualists still willing to serve on juries where the death penalty is to be inflicted upon the victim if found guilty. A serious study of the resolution touching upon this matter is commended.

As for jury service, this writer was not long since drawn to serve upon a case of this character. The three dollars per diem and mileage were rather attractive, the service light, baring the prattle of some of the attorneys; but it didn't take long to create a vacancy in that jury box, when the appropriate question was asked. The answer conveyed emphasis, and the immediate acquittal of the defendant, therefore, it seemed, was quite a matter of surprise to the jurors present. It is safe to affirm that no person, well grounded in the spiritual philosophy, can assist in the tragedy of legalized murder.

Woman suffrage, universal arbitration among nations (live issues) also received due attention, and last but not least a heartfelt endorsement of a thorough education of the part of those who are to carry forward the work, and represent publicly the cause of Spiritualism with its varied psychic experiences, its broad, scientific bearings, and its profound moral requirements. No class of teachers have a higher calling. None have had, or will have, greater difficulties to contend with for the pathway is hedged about with ignorance, and the accumulated superstition and wrong teaching of ages; and none require so complete an armor of knowledge and experience as those who are to sustain the conflict in the years to come. Ignorance and Stupidity die hard. The battle will be prolonged and vigorous. Our weakness comes from within and not from without, hence the more difficult to correct. But, with the help of the petty jealousies, and petty self-interests, and the petty methods of procedure, together with the aforesaid preparation, the walls of doubt and ignorance will crumble.

We are glad to catch the warmth of that hearty endorsement of the Morris Pratt Institute. Though it may not, indeed cannot, meet all the pressing requirements of the present hour, it holds much of promise, and a noble, blazing way, it should receive the sympathetic, and whenever and wherever practicable financial support of all.

On the whole the aforesaid resolutions are clean-cut, up-to-date, and altruistic. They show the vigor of youth with the strength of maturity, and our organization, breathing the spirit thus and thus, promises of long life and continued usefulness, and to believe the promise will be rounded into fulfillment.

R. F. LITTLE.

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Ingersoll's Promise Answered.

"A Bad Promise Is Better Broken Than Kept."

To the Editor:—In your issue of the 19th ult., I noticed your inquiry under the caption of "Ingersoll's Promise," that when Missouri went Republican he would become a Christian.

Dear old "Bob" answered you on Sunday evening, Nov. 20, through the mediumship of Mrs. E. Z. Barnett of this city, who is one of the most reliable mediums it has ever been my pleasure to meet.

A little girl who goes by the name of "Essie," who passed over the border land at the age of four, but now claims to have passed the age of sixteen, took possession of Mrs. Barnett, and stated that when Colonel Bob was asked what he had to say about it, remarked, rubbing one hand over the other, that "A bad promise is better broken than kept."

We have had the pleasure of receiving several messages from the Colonel since he has concluded that he does now know that there is no death, and that he is still the same grand, eloquent soul as when he stood up his manhood and electrified the thinking world with his matchless eloquence.

He is still at work, and often comes to friends who loved him in our beautiful city, giving us every reason to know that he is the same Robert G. Ingersoll of yore, and has promised us soon to come and give us the benefit of what he has learned since his exit into the spirit land.

I shall endeavor to have a reporter present so that his thousands of admirers, through your paper, may have the pleasure of hearing what he may have to offer from his spirit home.

It is a lamentable fact that thousands annually pass over who do not realize that so-called death is but a change of conditions.

Even many of our most intelligent scientists and surgeons ignore the idea that a spirit form leaves the physical body when it is worn out, because in dissection they cannot find the spirit with the scalpel.

An instance of this general ignorance came within my observation a few years since, which will illustrate my assertion. One of the early settlers of Southern California owned large landed estates, and raised fast horses, and was known as a fast liver, and built a large mansion which overlooked our fair city. In time his landed estate and mansion became heavily mortgaged, and he found himself penniless.

The result was, he poisoned himself, and after much suffering passed into the beyond. The next evening a friend and myself were walking along the street, and I casually mentioned his name, sympathizing with his unfortunate condition. The next evening I attended a seance, and the first person who took possession of the above mentioned medium was this same unfortunate. The medium for full twenty minutes suffered the effect of his poison, and it was sometime before she fully recovered.

The first thing he said to me was, "You called me on the street and I came. You, nor none of my old friends spoke to me when I held out my hands to them. When I went home, none of my family would either look or speak to me. I do not understand it."

The poor fellow did not realize that he was dead, or as we term it, had passed over to the border land, and was conscious that he was inhabiting his spiritual body. What a lesson for all humanity! And yet thousands go over the river just as ignorant as he.

Is there a lesson to be learned here of as much importance to mankind as the knowledge imparted to us through Spiritualism?

Los Angeles, Cal. G. MAJOR TABER.

THE KEY TO THE RIDDLE OF THE UNIVERSE.

In your issue of Nov. 26, Mr. Geo. B. Ferris takes ground against Pope's "Whatever is, is right" and Hudson Tuttle's "Whatever is, must be." Mr. Ferris claims that Pope's statement is contrary to reason and that it is a doctrine of darkness, not of light, but he offers no proof. He does not seem to realize that there are two kinds of reason; one wrong and one right, made so by the premise used to reason from.

He reasons as if all moral and mental progress is due to human efforts alone, as if man is a human being independent of the dynamic forces of the universe, or he would not say, "no height is too great for us to ultimately attain." He views things superficially, and makes secondary causes primary ones.

A TRUE DREAM.

Baltimore Lady Had a Vision of Her Fate at Hands of Pirates.

"It is all very well to laugh at people who believe in dreams," said a well-known business man of Washington several evenings ago, "but I have found some old letters and papers from some of my ancestors that tell a story which is absolutely authenticated and which certainly proves that there is something in the theory of 'coming events cast their shadow before.'"

"It seems that my maternal grandmother, or great-grandmother, was a Miss Owens, of Baltimore. She was a great belle during the gay season in that city that followed the close of the war of 1776. The monumental city was filled with dashing young fellows, and among others quite a number of young French officers, who had served under Rochambeau.

"One of these French chaps, a Capt. Van Pradelle, fell very much in love with my great-grandmother. He asked her family for her hand, and all that sort of thing, but they would not do it. Her father said she was too young and her mother did not want her to marry a foreigner who would take her away from the old home in Baltimore county. The result was that the young couple eloped, and went to Paris, where they had quite an exciting time during the French domination.

"The situation in France became too exciting for people who did not care to join in the dances held in honor of Madame La Guillotine, so Capt. Pradelle and his wife took boat for New Orleans without unnecessary loss of time. She had many relatives in that city who welcomed her to their home.

"After a pleasant winter spent in the south, Capt. Van Pradelle and the two little children sailed for Baltimore, leaving Mrs. Van Pradelle to follow a month later because of some business that required her presence in New Orleans. He and the children reached the home of the Owens' in Baltimore county without mishap.

"Mrs. Van Pradelle started her trip north overland to Beaufort, S. C. When she arrived at that port, she engaged passage on the first boat out for Baltimore, and caused her baggage and household effects to be loaded on board. Then came the peculiar part of the proceedings.

"The night before the ship sailed, Mrs. Van Pradelle spent in the home of some intimate friends. She had retired to her room and was sleeping with nothing but pleasant anticipation of the coming voyage. During the night the family were aroused from sleep by hearing the most terrible screaming and sobbing in her room. They rushed to her assistance and found her sitting up in bed completely unnerved. When she had become somewhat calmer she explained that her fear had been occasioned by a terrible dream so vivid in its details that she had been affected as much as though it were an actual experience.

"She said that in her sleep she was sailing to Baltimore. The boat was sighted and chased by pirates and gradually overhauled. The crew had maintained a resistance for some time, but were finally overcome. Then in her dream occurred a horrible scene of ferocious cruelty and drunken rage that had stirred her very soul. She had been ordered to walk the plank, and the awakening came at the moment she was plunged into the sea.

"Of course her friends made light of the matter and told her that she was the victim of indigestion. But nothing they could say could efface the horror that kept her awake throughout the remainder of the night. At dawn the morning came she announced that she would not go aboard the ship. Her baggage was disembarked and the trip abandoned. The boat she refused to travel in reached port without accident or misadventure, and conveyed to her family in Baltimore the statement that she would come on a later ship.

"The next vessel to sail was a larger and better manned ship. The captain was a man of long experience, and as a girl Mrs. Van Pradelle had made several voyages in ships that he commanded. She was therefore persuaded to undertake the trip, but not without misgivings. A letter which she wrote the night before to a member of her family is among those in my possession. In it she speaks of the horror that had haunted her since the night she dreamed that 'horrible, horrible dream.' The writing is blurred by the tears that fell from her eyes as she wrote.

"The boat she sailed in never reached port. There were no storms along the coast that could have occasioned a wreck, and not a word reached Baltimore to explain the disappearance. For months Mrs. Van Pradelle's family hoped against hope that the boat might have been blown out of her course and would be reported from some out of the way place. But no news came from her, and she was eventually entered on the list of ships that have disappeared at sea.

"A number of years later an expedition was sent against the colony of pirates in Barataria bay. Several of the men were captured alive and brought to Baltimore. Among the plunder found there was a considerable amount of silver marked 'Van Pradelle' and a number of belongings that Mrs. Van Pradelle was known to have had when she sailed from Beaufort. She had been well known in New Orleans, and when the expedition returned to that city the town watched the street rising bells and crying that the murderers of Mrs. Van Pradelle were captured.

"The governor of Louisiana, at the time was a relative of the unfortunate woman. The pirates had been condemned to be hung, and he offered anyone of them a commutation of the death sentence if he would make a confession throwing some light on the fate of Mrs. Van Pradelle. But they, one and all, went to the scaffold swearing that they knew nothing of her fate. Notwithstanding their denials the people of New Orleans were firmly convinced that in their deaths was explained the death of my great-grandmother.

"Some years after the incident had been forgotten in New Orleans, an old sailor dying at the St. Charles hospital made a full confession of his past life. He admitted having been a pirate and told of numerous wholesale and cold-blooded murders to which he had been a party.

"He said that one case in particular had always haunted him. It was the capture of a ship off the coast of North Carolina. The crew had been butchered and the passengers obliged to walk the plank. He spoke of one of the passengers, and described her as a beautiful young woman.

"It seems that her fate made a deep impression on his callous soul. He dwelt often upon the most ghastly death and described her appearance very minutely. At the time it was generally thought that the woman referred to was the daughter of Aaron Burr, who disappeared at sea and was believed to have been taken by pirates. But people who heard the description and knew Mrs. Van Pradelle were sure that it was she, and not Miss Burr, who

Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

LETTER NUMBER TWO.

I have, in a previous article, stated that I hold the full and entire control and guardianship of my wife. This I do according to natural law, but when there is to be any great and good work accomplished, then I call others to my aid. In fact, I have joined a band of choice spirits composed of both men and women, many of them contemporary with myself when in earth life, and together we intend to push forward the work of communicating with the lower world and helping to uplift humanity.

We, all of us, are likewise engaged, each in his or her own legitimate business or calling here in the spirit realms. Now Mr. Ingersoll wants to write this message, for he is one of our band; but, before he could do so, I was obliged to take control first, get my wife into the proper state or condition and then allow him to manipulate the keyboard of her brain.

CARLYLE PETERSILEA.

Mr. Ingersoll's Message.

Well, friends, here I am, strong and hearty, ready for business. I never could thump the keyboard of a piano and get much music out of it, but am certain that I can accomplish far more by using the various organs of a sensitive's brain.

Brother Carlyle, here, is very good, and determined to help everybody all that he can. He thumped music into the world, and I did my best to thump Old Error out of it, and succeeded very well.

Now, friends, this musician and myself have struck hands together as brothers, I to continue my work of knocking down and dragging out Old Error and his progeny of imps, while my good Brother Petersilea follows directly in my path, rebuilding, reconstructing, unveiling Truth, bringing things into harmonious relations one with another. He says my work is just as important as his, and even more so, for if the way was not cleared, Truth would forever remain shrouded. I tell you, friends, Petersilea and your humble servant look enough alike to be brothers indeed, and if you do not believe it, compare our pictures and then have a good laugh at our expense. We were not born into earth-life from the same parents, but we find here that our souls are really twin brothers.

Yes, I knew his father well in earth-life, and a fine man he was, too. He was one of the first to greet me here, and my own father could not have manifested more love for me. When I lectured in Boston he had been one of my most interested listeners. At that time I did not believe there was even a ray of hope pointing toward immortality; neither did he; later in life a few rays dimly reached me. Not so with him. He died game, then woke up, rubbed his eyes and as soon as he could, tried to set matters right. He worked with a will, and after overcoming untold obstacles succeeded in writing *The Discovered Country*.

How I wish I might be able to write a book; but writing books was never quite in my line. I felt more like hammering men's brains to see if they could not be brought into a little better shape; and what do you think I am doing now? Why, the same thing. So-called death releases me from nothing. The field becomes longer, broader, and more of it. In fact, I cannot see an end to it. Don't think it has one. Old Error stalks here as well as on earth. He may not be quite so black—a shade or two lighter perhaps—but the same old fellow, followed by a retinue of his progeny.

Once upon a time they called this old fellow Satan—the Devil—and so forth; but he has been baptised over again, rechristened, and now, at last, some of the old people call him Ignorance—Old Error and his clique, but not all of the people. To many he is still Old Clubfoot. To them he still rolls his burning eyes about beneath his horns, he still carries clanking chains ready to catch and bind all that he can get hold of, and then blows up the coals of fire within his domain, until they burst into brighter flame.

Now I have knocked this old fellow down hundreds of times—yes, I may say thousands—and yet he always manages to bob up serenely somehow, somewhere. Then I have skinned him with his imps, knocking them right and left. Some eluded me, others regained their feet with a grin and leered and went on their way.

I often feel quite discouraged, thinking to have made very little headway; but victory is not gained in a day nor a year.

Now I hear my dear Brother Petersilea's voice, saying, "But think, Brother Robert, how much has really been gained since you first commenced your work."

Ah, yes. His comforting words cause me to breathe more freely. He takes my hand, turns me about and points down the road of my life. "Look," he says, "look, Brother Robert," and I look. Yes, as I live, that pathway is strewn with dead and dying imps of error, and over the road comes marching an army of valiant men and women, carrying banners of light. "And you have been their captain—their colonel," says my brother's voice. "Listen! Hear them shout and sing, 'All honor to our brave and noble captain! Glory and honor to our colonel!'" Why, Colonel," says Petersilea, "you have never stopped to look back."

"No," I reply, "I have been too busy."

"Well, then, pause awhile and let the army come up," and this I do. "But what is this between us, my brother?"

"The river of death," he says; "that old-time river, Styx. Robert," he continues, "you have led the army thus far, and now you are lost to them in the thick mists of oblivion."

"O, God!" I cry, "my punishment is greater than I can bear! Why did I not provide boats and passage for the army that I was leading on?"

"Never mind, dear Robert. While you have been working with all your might, others have been at work also, building the boats and preparing the way for the safe passage of the army over the river. Shout back to them, Robert, and tell them to keep up good heart, that you are safely over and all right."

"No," I reply; "they will not listen, neither can I make them hear me."

"But try it, Robert. Some may not hear you, but others will."

And I shout: "I am over here! Don't you hear me? It is I—Robert G. Ingersoll. You cannot see through the mists, but listen! You will surely hear my voice, and by my manner of speech you cannot fail to know that it is really myself and no other. Listen, while I give directions for your safe passage across the river, and also tell you something about this side."

Then I listen for their reply; and I hear a few faint voices; they grow louder and more distinct.

"Don't believe it is Robert G. Ingersoll," says one chorus of voices. "Sounds like him," says others.

"Oh, this river is the end; the moment one trusts oneself upon it, one sinks into oblivion forever. It has no other shore. Don't you see that this river extends forever and forever?"

"I see mist," says another, "but that is no evidence that another shore does not exist."

"We know there is another shore," say others, "for we have heard voices from that shore, and sometimes, when the mist lifts a little, we catch sight of forms walking thereon and waving white signals to us here."

Others still, say: "Oh, if we could only know—We wish the mist would clear away that we might clearly see the shore."

I sigh wearily. "Would that I could go back," I said, "and show them the way over, and tell them of this other shore."

"The wish and the deed go hand in hand," answers my brother. "We do not long wish for anything, very ardently, but the way is opened for us to accomplish and bring it to pass. Mr. Ingersoll, you and I together can move the mundane and the spiritual worlds if we earnestly strive

walked the plank on the occasion to which the dying pirate referred."—Detroit, Mich., paper.

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to do so. Look over there at that vast array who have followed you, Colonel. Don't sit here sighing. That is not like you."

"Ah," I replied, "you do not know how wearily I often sighed, when over on that other shore, when I thought how little good I really accomplished; and, now, to find that I led so many up to this river, and have left them to get over as best they may."

"Well, Colonel, do not be discouraged. You left them one little ray of hope, and that ray may increase until it lights the whole world."

I rose up and clasped my brother's hand. "Say you so?"

"Yes, this I say, and will swear it if you wish."

"Swear not at all," I replied laughingly; "yet your words have put new life and hope within my soul. But how is this ray to be increased?"

"By crossing the river," he said.

"O, I have crossed over a number of times, and have found a sensitive soul here and there whom I have been able to move to do my bidding; but as I was invisible to the most of them—for in crossing the river I swallowed up my material form as you know—very few indeed would receive my words, believing they came from the soul I was using; and the commingling of my own personality with that of the medium altered or changed much that I desired to say and thus far I have not been able to do but very little."

"Well, now, aren't you glad I have come?" says my brother. "All things work together for good. My darling wife is filled with awful sorrow that I have left her, as she says, and crossed the river first; but, you are well aware, Mr. Ingersoll, that she is one of the most sensitive of all sensitives, and through her you will be able to continue your work and increase that little ray a thousand fold."

"Glory be to the Infinite!" I said. "So I can. But how about the slaps? I cannot stand by and allow a woman to be slapped without returning blow for blow. You know, Brother Carlyle, I never was a non-resistant."

"No, but you are a mighty pusher. I will take care of my wife. That duty belongs to me. You go on and control her, and do a mighty work, if possible. Throw great torches of truth into the world here, there and everywhere. Why, the world will be in a blaze before you know it."

"O, my brother, how you inspire and hold up the hands of those who are weary and nearly hopeless."

"I commenced to do that when a mere boy," he replied. "You remember that my whole earthly life was given to teaching weary and discouraged pupils, sustaining their flagging interest, helping them over hard and discouraging places, and I am going to keep right on, help and sustain everybody, both mortal and spirit, all that I can. You go ahead of me, Ingersoll, and I will follow after. Knock down and destroy all the error that comes in your way, and I will try and replace it with truth."

"All right! Here we go."

Now, I, Robert G. Ingersoll, want to knock out, or knock down, whichever way you will, this rag doll, so-called materialization; the biggest piece of humbuggery the world has ever known. It beats the old orthodox devil all hollow. I must combat and conquer this error if possible. Think of your dear old grandmother, taking all the trouble of making up her old form once more; flesh, blood, arteries, veins, skin, all the various organs of her poor old body; and she must not forget a wrinkle or a mole, not even the hairs of her chin that she felt so ashamed of when in the mortal form. She must make up that thin, poor, old grey hair once more. This, not being enough, she must weave, all by herself, every article of clothing she wears: that old plaid shawl around her stooping shoulders; the frilled cap, the worn and shiny black alpaca dress, to say nothing of the underclothing; she must knit over again, the white wool stockings she must wear; but how in the world she is going to make those shoes is a riddle. Now, she must do all this in about five minutes or so, because, sometimes there are sixty or less forms coming from the cabinet in the course of two hours with much singing and long waits between. Poor old soul! It took her sixty, seventy or even eighty years on earth to bring her material form into that semblance, to say nothing about the weaving of her garments or the making of her shoes; and that cap, she, perhaps, worked at it at odd jobs, for a month or more, and purchased the materials at that. Oh, the credulity of human nature! My dear earthly friends, use your brains if you have any, and, I am sure you have, and think this out for yourselves.

Now, let me tell you: There never yet was a body of flesh, blood, and bones made up within a cabinet. The cabinet and the arrangements generally are simply covers for fraud and trickery. And then, grandmother falls all to pieces in the twinkling of an eye. What has become of the water, the blood, the bones, the skull on which the cap rested? Why, it takes years and years for a skull to disintegrate, and a long period for bones, and you are obliged to bury a human body, or cremate it to avoid the disgusting stench. But grandma dematerializes in a few minutes and nothing is left, not even the shoes. Oh, credulous humanity! Believe less, and think more.

Now, the real truth is, that grandma is no longer a decrepit old lady, and every wrinkle upon their sweet old faces, she is old no longer. The most of them here are as young and beautiful as dream pictures. The finest artists you have on earth could not paint them. They do not even remember how they looked on earth. They have forgotten all about grey hairs, wrinkles, caps, and rickety old bones. They have laid them down forever. They would not take them up again to please the President of the United States, or King of England, not even the Pope of Rome. Bless their hearts! I wish you could see them. The Mussulman's dream—the hours in paradise are not half as beautiful.

When I met my own grandmother here, one of them at least, or one at a time, rather, at first I knew not who she was, and was ready to fall in love with my own grandmother, like the storied Frenchman. She was so youthful and charming I could scarcely believe she had ever been a grandmother to anyone.

Now, some of you may ask: Do spirits ever make themselves visible to anyone on earth, at any time?

Yes, they do; but not in a body of flesh, blood and bones. A spiritual being is in the form of man woman or child, as the case may be, and if its desire is very great and it has wisdom enough, it can draw to itself a covering of matter through the law of affinity or attraction, but this covering of matter is necessarily extremely attenuated—more like a whitish vapor, or cloud-like substance. This is occasionally seen with the material eye as clouds are seen; but these apparitions very seldom if ever emerge from the cabinet at so-called seances. These apparitions are sometimes compact enough to be sensible to the touch, but this is more one of the latent forces that the spirit makes use of, not because the substance itself is solid. A spirit can easily dispel a vapory, cloud-like substance, when it cares no longer to hold it. In fact, it cannot hold it but a short time; and this is done better at night than in the light of the sun, for sunlight dispels it almost immediately; and even these apparitions are of rare occurrence and must have the most favorable conditions.

You may now say that science has proven that spirits have weight. My reply is, they have force but not weight. They can tip scales by force or power just as they can rap or tip tables. They do these things by force or will power, not by actual solidity that can be weighed.

But my letter is getting too long and I will pause here for Brother Carlyle wants to add a few words.

ROBERT G. INGERSOLL.

I want to add that Mr. Ingersoll is right, and time will prove the truth of all he has said. If it had been possible, I would have made myself visible to my wife long ere this. I was enabled to draw to myself material enough so that she could sense it by touch, but not by sight, for the tips of the fingers are even more sensitive than the eyesight, and I exercised force enough to resist the pressure of her hands. I also drew her spirit partly out of her body, but this is all that I have, thus far, been able to do. I hope to do more as time goes on. It is easy enough to control her, for my spirit can readily mingle with hers, and she likes to have me write through her.

Yours for all that is good and true.

CARLYLE PETERSILEA.

(To be continued in No. 787.)

The individual planets show growth and decay, the solar systems show attraction and repulsion. All forms of kind receives. Evil causes progress, life on earth show the tearing down and building up, just as we can see in our own physical bodies.

What do these facts teach us? They teach us, that while journeying through this life, we are destined to encounter the two extreme processes of Nature, the destruction and construction forces, or in other words good and evil, from which there is no escape.

Nature far wiser than mankind, has made evil the positive, and good the negative, for it is from evil that we learn.

The lessons taught us from experience with evil in the varied forms of ex-

pression, are the only ones that man receives. Evil causes progress, regardless of what may be said to the contrary.

Therefore our troubles and trials, are merely parts of Nature's plans and methods, and are really our only teachers, and ultimately will lead to happiness.

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SOME REFLECTIONS

That Float Into the Mind of a Massachusetts Lady After Reading The Progressive Thinker

I feel that I would like to write a few of the thoughts that come to me after reading The Progressive Thinker.

To read your paper is like sitting down to a table loaded with rich viands to tempt the appetite. We cannot eat them all at once. I noted in this week's paper that another of your subscribers expresses his idea of your paper's worth in almost the same way. Every article is read, the table cleared, until the paper comes again and another feast is spread.

How I do enjoy your paper and the knowledge of the awakening that has come to me. Why, I have just commenced to read.

A friend of mine is a "New Thoughtist," and before my experience in Spiritualism came to me, I was quite interested in her explanations of that creed, if I may call it such—but it did not fill my spiritual vacuum—the longing for something, I know not what. But that is passed now, never more to return. Here is my opinion in regard to the "new thought." Some of their views I do coincide with, and others I do not—just as the Rev. H. W. Thomas, in his article in your paper under the title of "Do the Dead Return to the Living?" says: "Much is lost to the minds that shut themselves up in their own party, sect, or ism and refuse to look at the teachings of all others; denounce them as false or wrong. Rather, should we think there is some truth, something good in all; that the great things that come, that are born out of some new time or condition have a meaning and a mission in the growing life of the ages."

I think there was never a truer remark made. I believe that when we become so ennobled that the trials and temptations of this earthly life no more trouble us than a cloud passing before the sun, then the mind has as near absolute power as it probably can have, but I do not believe it possible to have absolute control while we are weighed down with our gross earthly matter. To have absolute control over the body is to say that we could, at will, cause a new limb to grow in place of one cut off in an accident, or a new eye to take the place of one lost through disease, and we all know that to be impossible.

The mind cannot cause anything to form in the stomach of a confirmed dyspeptic unless he has sense enough left to eat as he should and properly care for himself.

No matter how confirmed anyone may be in their opinion of the control of mind over matter, it doesn't amount to much, as to results, unless a large portion of the common sense is theirs. We all will admit that the power of the mind is almost limitless, and we cannot say that it is limitless, here and now, under earthly conditions.

I write this, because the New Thoughtist to whom I referred has not seemed to have derived much benefit from years of continual study along these lines. She has been under the care of two mental scientists and one M. D. all summer and still fails. She is just commencing to feel a little better. I do not know who gets the credit, the scientists or the M. D. She claims to be a healer. I may misjudge; I do not wish to, but is it not pertinent to say, "Physician, heal thyself?" Would it not seem so? Of course I must not judge them all by the one I mention, and again they claim that, in time, people will live forever, and do not think that possible or advisable. Some one says, we would not want to be limited to the possibilities of the flesh. Aside from these claims, I cannot find much fault with their views.

I want to shake hands with Mr. Thomas Buckman, of Mansfield, Oregon, and tell him how much I appreciate his little remarks under title of "Spirit Manifestations." It explains why we doubt each other so much. We ought to all out the article out and paste it up over the clock or somewhere so we can read it often. Many thanks, Mr. Buckman for writing it. I hope anyone who has not read it will look it up.

I would like to say in regard to our sister, Mrs. Watson: Do you know, I could see that when she wrote that article in regard to Dr. Peabody's book that she was just bubbling over with fun! She said to herself, "I must write something funny in regard to that book and make them think I mean what I say, because I am not in a mood for writing anything serious, and could not if I tried." She probably thought that "a little nonsense, now and then, is related by the wisest men." So please don't scold her any more. I am sure she must have such a wonderful, beautiful soul, that no demon would come near her, and therefore she can have no unreasonableness on that score.

In regard to Dr. Peabody's book, I have not read it, but expect to soon; would say that it seems reasonable and very likely that there are a very great many who are obsessed, else how can such horrible crimes be committed that we often read of where the criminal, even to the last moment of life, evinces not one atom of feeling or repentance? It seems that this fact alone would prove it; for does it not seem reasonable to suppose that if the criminal was himself that he would as the time of his execution approached, evince some qualms of conscience, some hesitation against being hurried into eternity? Here again we have the word of one of the oldest students of Theosophy—Mr. Leadbeater of London, England, former English vicar (see No. 776). Mr. Leadbeater, if he had been a person of weak will and inferior character, would no doubt, have been obsessed by the former owner of that Indian dagger, and would have committed a murder. I know personally of a young woman of whom I never heard anything but good (although of course, I do not know her inner life) who became very suddenly insane while attending a Methodist revival. The language that young woman uttered and the remarks she made to men as the hack in which she was passing them on her way to the asylum, would make would make a woman of the streets blush. Is not that proof of spirit obsession? It is all the truth I have.

This same young woman says, they tell me, recovered. But I believe that, in a way, like attracts like, and that if we have, or strive to possess pure and beautiful souls, overcoming day by day and little by little those earthly tendencies that lower us in our own estimation and in that of others, and impedes our soul in its upward climb of the mountain from whose summit the glory of the infinite shines forth, then evil spirits have no power over us; they cannot reach us, not even if they would; their influence does not come within our charmed circle. As the companion remarked to the spirit in "Compensation (No. 781)," "As one develops to a clean condition, nothing of a lesser or more gross order can affect him, and he should never be afraid in coming in contact with it."

What says Mr. Tott? Give us. Let us have no fear, but work onward and ever upward for the enlightenment and spiritualization of our own souls and the highest good of others.

MRS. A. H. PERRY.

So, Hadley Falls, Mass.

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CLUBS! CLUBS! CLUBS! CLUBS! Now is the time to get up clubs. Those who join a club of ten can secure The Progressive Thinker one year and a premium book for \$1.10. The book is an actual gift. There are four premium books you can select from: "The Great Debate Between Rev. Moses Hull and W. F. Jameson"; "Vol. 3 of The Encyclopedia of Death, and Life in the Spirit World"; "A Wanderer in the Spirit Lands"; and "Seers of the Ages"; by Dr. J. M. Peabody. The one who gets up the club can have the paper one year, and any two of the premium books in our list, which he may select.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood.

THE SCIENTISTS.

They Explore the Spirit World, and Find that Messages Can Be Sent Therefrom.

Sent Therefrom.

Spirit Messages to the Living.

It was many years before any prog-

It was many years before any progress was made in solving this problem. During this period hypnotism was delved into by people in the extremely sensitive hypnotic state had the power of receiving impressions from the world beyond, with little result. Telepathy had been conclusively proved. The reality of the various phenomena of hypnotism was indisputable. But it rapidly became evident that beyond telepathy and hypnosis there existed an almost unknown land, a wilderness of facts and phenomena unrecognized by any branch of science and philosophy.

To the exploration and study of this new world Prof. F. W. H. Myers devoted himself. He came to the conclusion that, besides our ordinary consciousness, each person has another consciousness that he is unaware of, just as he is unaware of the nerve action that makes breathing and digestion possible. This other self he called the subliminal self, and to this he ascribed the faculty of automatic writing and speaking, crystal gazing, some dreams and clairvoyant visions.

Taking up the subject of apparitions and hauntings, P.-of. Myers, Edmund Gurney and F. Podmore gathered together 702 cases of this sort, which they recorded in a book called "Phantasms of the Living." In all of these cases, selected from a far larger number which were presented to the society, the evidence was considered sufficiently strong to warrant belief in the reality of the phenomena.

Most of the cases cited are classed as visual, that is, as apparitions in the ordinary sense. Many of these were of dying people appearing to friends. This seems, in fact, to be the most usual kind of apparitions. Curiously enough they are the kind of things that almost every one has heard of in his own experience. That scientific men now admit the truth and reality of such things must be very consoling to many who have been in a quandary as to whether to believe them or not.

A still more remarkable kind of ghost story, however, that now also receives the approval of science, is of the "haunted house" class. A case of this sort is a certain house in England inhabited by the Mortons, a family of intelligence, wealth and education.

The house was built about 1860. For a period of seven years, from 1882 to 1889, the hauntings continued the most

frequent ghost being the figure of a woman, both in the house and in the garden. The figure was seen in the passages, on the stairs, in various rooms and in the garden. It was seen not only by members of the Morton family, but by visitors and by servants—altogether by at least 20 persons.

The appearance of the figure seemed to identify it with a former resident in the house, with whose history and death some tragic circumstances were

connected. Varying kinds of footsteps were also heard, and heavy thuds and other noises. Lights were also occasionally seen and a "cold wind" felt. This case had, in fact, all the hair-raising features of an old New England ghost story.

Now comes the solemn dictum of science about such cases, uttered by the late Prof. F. W. H. Myers: "Numbers of cases of an all-mysterious character furnish

evidence of the reality of facts which it seems impossible to explain away, but no other case presents such a mass of unimpeachable testimony from such a variety of persons. So that the position seems amply justified that, whatever may be the explanation, the phenomena are real and cannot be accounted for by any recognized cause."

The Problem of Supreme Interest.

The admitting of such things as scientific data was leading up to a far more important problem, a thing of supreme human interest, which Mr. Bennett expresses in this way: "Are there other intelligences than those which we see around us in the flesh, and, if so,

Before arriving at a definite conclusion, Mr. Bennett states: "It would be presumptuous in us to imagine, especially in view of recent developments of physical science, and of recent investigations into the powers of the human mind, that man, with his five senses, is conscious of or is capable of perceiving all forms of intelligent life permeating

an "infinite or intelligent life connected with this earth. The presumption is quite the other way. Analogy would lead us to infer the probability that the range and amount of life on the earth is far greater than we know."

Then comes the stating of certain cases which lead up to an affirmative answer to the question of life after death. One of the

death. One of these cases was a communication, through a medium in London, from an American soldier who had died in Brooklyn, N. Y., whose identity was unknown to either the medium or to the persons who received the communication from the medium. The most searching scientific inquiry was made into the matter, with the result that it was accepted as a sci-

Another case, which led up to the conclusion that souls or spirits do survive after death, was the instance of George Pelham (a fictitious name for an associate of Dr. Hodgson, who had assisted him in many of his researches and experiments with the famous New England medium, Mrs. Piper. He lost his life suddenly through an accident.

and a few weeks later communications began to come through Mrs. Piper professing to be from him. Dr. Hodgson says on this point:

"The manifestations of this G. P. communicating have not been of a fitful and spasmodic nature; they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years

testing them through a course of years
and showing the same characteristics
of an independent intelligence, whether

1990

Thought in some inscrutable way comes upon the medium of our brain and becomes expressed in written or spoken words. These words, often passing through space, have again to be translated back to thought through the medium of another brain. That is to say, there is a descent from thought to gross matter on one side, a transmission through space and an ascent from gross matter to thought on the other.

"Now the so-called medium acts upon your brain, translating for us the impressions made upon it and which it receives across space from the unseen. But there must be a corresponding descent of thought on the other side to such a telepathic form that it can act upon the material particles of the brain of our medium. It may be even more difficult to find a spirit medium there than here—no doubt wisely so, for the invasion of our consciousness here might otherwise be so frequent and troublesome as to paralyze the conduct of our life.

"It is possible, therefore, that much of the difficulty and confusion of the manifestations are due to inevitable difficulties in translation on both sides. So that the real person whom we knew on earth may find the difficulty of self-manifestation too great to overcome, and only a fitful fragment of their thoughts can thus reach us."

ATTENTION, SPIRITUALISTS!
An Opportunity to Help the Cause.

We wish to call your attention once more to the candidacy of Dr. Alexander Caird in the Boston Globe prize contest. As is well known the Globe will give one thousand dollars to the person receiving the most votes and five hun-

dred dollars to each of the next four.
 Dr. Caird has done as good work for
 Spiritualism as any man in this country
 and will continue, by devoting every
 dollar of this prize, if he receives it, to
 the work in connection with the Lynn
 Spiritualist Association, of which he
 has been president for four years and is
 now honorary president for life. He is
 noted throughout New England for his
 philanthropy and zeal, in missionary
 work especially. Now, Spiritualists,
 wake up, and send in your coupons.
 This is the first time you have had an
 opportunity for concerted action to
 ward the furtherance of the good work.

and this will cost you nothing but a little effort. It will be a grand thing for Spiritualism to win this contest and we can do it if you will all help us. Save all your coupons and beg all your friends to do so. When you have a full can and send them in to Dr. Caird, 444 Commercial street, Lynn, Mass., and we will surely win the prize.

COMMITTEE.

Rochester, Ind., Convention.

I came to Rochester from Lafayette, Ind., to attend the convention held under the auspices of the Rochester Spiritualist Association by the Indiana State Association. "I was a stranger and they took me in," and engaged me for Sunday, Dec. 4, to lecture for them.

A glorious time we had; people were present from all over the Hoosier State, as well as some from Illinois, Ohio and Massachusetts.

We had the best of lectures from Moses Hull and Dr. Geo. B. Warne, than whom there are none better. The audiences were large and enthusiastic, and much good has been done. There were many in the audiences from the Methodist and other churches of the town, and the explanation of the Bible by the

above named bible exponents will surely have a lasting effect. If the state Spiritualist associations throughout the country will follow Indiana's methods along this line our cause will progress faster. Of course this convention of representative Spiritualists could not have been the success it was if it had not been for the efforts of Mrs. Maggie Miller, secretary of the Rochester Association, and Brother A. S. Schram, president of the Indiana State Association.

I expect to go from here to Peru, Ind., and would like to hear from any Spiritualist society that would like to make engagements for one Sunday or for one month. I will make my terms reasonable. I will hold parlor meetings during the week-nights, and will attend funerals if desired. Address me at present at Rochester, Ind., General Delivery.

M. F. HAMMOND.

THE POWER OF SELF-FORMATION.
 "The Power of Self-Formation" is a new book announced by Leroy Berrier, its author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art vellum cloth, gilt top and title, for 80 cents.

This book is to present the subject of

self formation from a human culturalist point of consideration. The author is a devotee of the Science of Human Culture, and an adherent of the new psycho-physiology. The proposition which is demonstrated by the citation of actual practice in life, is this: Self-formation of mental and physical conditions is now an established fact in the Science of Human Culture. Two discover-

This little scientific treatise presents in a simple style those two great discoveries and demonstrates the power of self-formation as well as presenting the most advanced systems for the cultivation of the human race.

The author demonstrates the fact that we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-formation means the ability to be just what we desire to be, and this constitutes the highest of all achievements.

The Power of Self-Formation will be completed and on the market about hol-

The Proofs of Life After Death

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Re-

search, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

A work of especial value, giving the views of a large number of eminent persons. Finely printed, and bound. Price \$2. For sale at this office.

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YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

SEND YOUR SUBSCRIPTION IN AT ONCE, AND KEEP PACE WITH ALL THAT IS TRANSPERING IN THE RANKS.

VOL. 31

CHICAGO, ILL., DEC. 17, 1904.

NO. 786

THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week.

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to miss a single issue while the discussion lasts.

NOTES AND COMMENTS.

Enumerating Some Reasons for Thankfulness.

For nearly three months I have been practically, and almost entirely, barred out from the rich feast spread for readers of The Progressive Thinker. But as Thanksgiving Day approached I had much to be thankful for. Not only that I was rapidly rising to youthful buoyancy and vigorous health, and feeling better than before in a year, but Mrs. Howe, having had a frightful fall, from which she still suffers, had escaped without breaking her neck, or even fracturing a bone. For this I was profoundly thankful.

We were thankful, too, that we have enough to eat and a comfortable home to shelter us from the winter storms, while hundreds of thousands suffer for food in this world of abundance, and shiver, and die for want of homes and clothing.

Thankful were we that the dismal gloom of a bad theology that has blighted millions of otherwise happy lives, is breaking away before the radiant dawn of the new revelation, and angel ministry.

Thankful that the procrustean beds of dogmatic materialism, the bigoted science, are yielding to the vibrations of the spirit world, as icebergs soften and turn to liquid music under the glow of summer warmth distilled from the rocky sky.

Thankful that the lurid clouds of war, weeping bloody tears of human agony and despair, are slowly changing hues, under the wand of the angel of peace, and the spirit of justice and fraternity that pleads from heaven and stirs in the pauper souls of the despotic rulers of Christian lands.

We were thankful for the world-edifying Progressive Thinker, and its able corps of writers.

Thankful that the N. S. A. has so able a representative as the Editor-at-large, to deal with the pious cranks and impious crooks, who spurn their ignorance in the religious and secular press to create prejudice and misrepresent Spiritualism.

Thankful for the splendid efforts of such intellectual giants as Prof. Love-land, W. M. Lockwood, J. M. Peebles, E. D. Babbitt, Rev. B. F. Austin, Sargis, Hudson Tuttle, H. D. Barrett, Clara Watson, Moses Hull, Rev. A. J. Weaver, Lizzie Harlow, L. K. Funk and their peers, whose intellectual illuminations the pages of The Progressive Thinker.

And we do not forget to be thankful for the splendid army of honest mediums who are compelling recognition, and confidence, in spite of the evil works of villainous impostors, and the stupid railings of the Antis, and some pious crooks, who make capital out of the nest of frauds, forgetting that their own conduct is reeking with dishonesty and nursing fraud.

Well, there was so much to be thankful for, I got up at 6:15 that Thanksgiving morn to celebrate and add a little more by a helpful employment of my time, and jubilant boyishness that make the long dark months before us seem rich in promise. I began to dress as other boys do, and as always have done, by balancing on one foot while I put the other into the leg of drawers and pants. One leg dressed, I balanced on the other foot to dress the other leg. My foot caught in a wrinkle, I lost my balance, and after some struggle to regain it, fell heavily to the floor, my head striking the bed rail, and then the floor, while my left hip struck the floor with a crash and instantly I was helpless and suffering too severely to think of Thanksgiving. The surgeon that examined me said there might be a fracture of the end of the thigh bone, but it could not be determined in several days; and here I am, still on my back waiting for nature to report. Meanwhile the probabilities have nearly settled, that it is not a fracture of bone, but a bad bruise, which makes me as helpless as if it were a fracture. But I anticipate being on my feet again, ready to run a foot race in a week or two more.

I write this in bed, and with a pencil because I cannot manage pen and ink stand. All of this suffering and set back to my work is due to a half minute's fool carelessness! I shall never be a foot in that way again. But I am by no means grateful to the helplessness as to general vigor that I was two months ago. But the bruise must heal before I can be on my feet again.

I am much interested in the Open Court discussion. The strong points and the weak ones are likely to appear in a way to educate us, even though the question be not fully settled. In my opinion, the obsession business is much overdone, the opposite extreme is probably as much underdone. In my fifty years' experience with mediums, I have never been troubled with obsession spirits, nor have I ever seen a case that seemed to me to be well established.

But I believe there are such, and knowledge on the subject seems to me the only remedy, and the key to safety; an intelligent cultivation of mediumship, under proper conditions, and a study of all phenomena, and the safest remedy. Ignorance of mediumship and its laws, conditions, and possibilities, it seems to me, the center and source of all the evils that alarm so many.

Yours for more knowledge and more and better mediumship.

LYMAN C. HOWE.

Fredonia, N. Y.

We hold it for a fundamental and undeniable truth that religion, or the duty which we owe to our creator, and the manner of discharging it, can be dictated only by reason and conviction, not by force or violence.—James Madison.

Four hostile newspapers are more to be feared than a thousand bayonets.—Napoleon.

To err in opinion, though it be not the part of wise men, it is at least human.—Plutarch.

GUESSES AT TRUTH.

Solomon was the wisest man that ever lived and Moses the greatest law-giver. Herodotus is called the father of written history. Demosthenes is the world's greatest orator; Homer, the world's greatest poet; Socrates, the world's greatest philosopher; Phidias, the world's greatest sculptor; Linnaeus, the world's greatest naturalist; and Hannibal, Alexander and Napoleon, the world's greatest warriors. The four most noted documents ever put forth upon the earth, are the Ten Commandments, the Golden Rule, the Sermon on the Mount, and the Declaration of Independence.

Time weeds out all the minor affairs of life. Names, events, and peoples continually drop from the historic record. There is a breaking point to all matter, however strong, tough, or obdurate its fiber. There is a limit to the bravery and ability of the best drilled army to stand together and stem the tide of battle. The purest and most upright character gives way at a given pressure. Certain characteristics of the human family are universal. A man's interest always overrides his philosophy, his religion, and his politics. This rule of life prevails with all classes from a king, clad in royal robes, to a tattooed savage, clothed in skins.

Nature is impartial. She works by unalterable rules. There is but one law for all. No act of Congress or Parliament or decree of kings and rulers ever changed the current of history. Custom, usage, public opinion, make the laws and govern society. Institutions, states, governments, come through natural processes. The social order cannot be arbitrarily directed. It takes a thousand springs, rivulets, and brooks to make the mighty river. Unnumbered influences enter into our opinions and beliefs for which there is no personal responsibility. We are not wretched by choice; we are not infidel by choice; we are not even doubters by any volition of our own. All these things are born of inheritance and environment. But

"There lives more faith in honest doubt, Believe me, than in half the creed."

There are no false gods, no false religions, no false prophets. Confucius, Zoroaster, Buddha, Mahomet, Christ—all men and prophets. The religions and philosophies they represented were of the highest order that their times and race demanded. "Homer, the Bible, and the Vedas will forever be the sacred books of humanity." "Thus religion is the best means of understanding humanity, just as a Gothic cathedral is the best piece of evidence of the middle ages, because the generations have dwelt there in spirit. Even if the roof lets in the light of Heaven, and the torrents from the sky drench the upturned face of the believer on his knees, science would wish to study those ruins, to describe all the statuettes that adorn them, to lift the stained window panes which only admit a mysterious semi-glow, in order to introduce the radiant sun, and study at leisure those admirable petrifications of human thought."

All schemes, devices, doctrines, and beliefs, except those we originate or endorse, are deemed erroneous and absurd. People with opposite views from ours we call cranks, infidels, and impostors. When the Savior was crucified, was there a wise man of his day but considered his life a failure and his teachings false? Some men's career is glorious at its close and others centuries later. Time changes the estimate of greatness. Perhaps every one's life would be a failure judging from his own standpoint. Christ died at the age of thirty-three and left only an ignominious following and hardly a mention of his name was made in the literature of his day, and now millions bow at his shrine.

Julius Caesar intended to make that point in the Roman Forum where all roads met "the axle of the world" but the empire he founded soon fell to pieces and its capital became a ruin. It is claimed that Napoleon on a visit to the last resting place of Rousseau, said as he stood by the grave, "It would have been better for the repose of France if that man had never existed." "And why?" was asked by a gentleman present. "He is the man who made the French Revolution. It seems to me you need not complain of the French Revolution." "Well," replied Napoleon, "the future must decide whether it would not have been better for the repose of the whole world if neither myself nor Rousseau had ever lived."

History long ago decided that question. Some one has quoted Lamartine as saying, "There are deeds of which men are no judges, and which mount without appeal direct to the tribunal of God. There are human actions so strange a mixture of weakness and strength, pure intent and culpable means, error and truth, murder and martyrdom, that we know not whether to term them crime or virtue." Certain diseases cannot be removed except by deadly poison.

There are certain conditions of society where argument ceases to be of any avail. Such was the case in the time of the French Revolution. Nothing but the axe, the guillotine, and the sword could plant the seed of social and political freedom. The thunderbolt that carries death and destruction to one individual unseals the deaf ear and gives voice to the silent lips of some other. Every day our vision of life is extended. One discovery broadens the vision for another. Wireless telegraphy makes us more considerate of telepathy. What is the difference between the two? While at present we can only hear and talk by wire, it is claimed that the time is not far distant when we can see by wire.

Nothing seems impossible in the scientific world. All things originally copied or suggested from nature: our gods, our architecture, our mechanics. Nothing miraculous ever happens. Men make their own

gods, their own religious systems, just as truly as they elect their rulers and formulate their laws. Christ never performed an act of healing or any other so-called miracle that was not done in accordance with some well defined natural law. He never in the performance of his work violated any of nature's commandments. The same powers are in operation and as available now as they were in his day. No new force or substance has ever been added to or subtracted from the universe. Everywhere there is poetry, beauty, science, philosophy, painting, sculpture and architecture, if only we have the genius to observe it.

"If you think of it for a moment," says a writer, "all of us tame, prosy, common people live in the same world with the poets and artists, the philosophers and seers. Thousands have seen peasants stop and say their Ave Marie at sunset, but Millet painted it. All over the world in the unnumbered humble homes the same scene is enacted; but Burns wrote it." Place some people in a desert and they would create an oasis around them, while others would change the garden of Eden into a wilderness. A person may be able to write a school boy's composition but not a magazine article.

A man may be a good bar-room orator but totally unfit for the platform or rostrum. But if one is able to select out the grains of gold from the rough ore a good deal of knowledge can be learned from the bar room and the saloon where the sediment of society congregates. The tendency of all matter and conditions is upward, yet there is a climax to all progress. A true meaning is attached to every situation, passage and phase of human existence. The street on which a child is born colors his whole life. A single sentence, idea, or impression, has changed the current of many a boy's thought, aspirations, and endeavors.

No one can tell to what extent the smallest incident may influence his course. It is said of Byron that "His intensely susceptible nature took a dye from every scene, city, and society through which he passed." Out of the dust was man created and thither will he return. Nations, like the sun, rise and set in darkness. No person can throw off his inheritance. Sooner or later the barbarian element, if there, will prevail; the low-born instinct of his nature is sure to show itself. There will be some act, deed or tendency of life which points directly to the fountain of his existence.

"Can the Ethiopian change his skin or the leopard his spots?" There are men who in exterior appearance seem rough and uncouth but are gentle and refined at heart; then others, who are attired in outward apparel like gentlemen but are loafers in spirit and intention. Gracefully lifting one's hat, when meeting a lady, is the cheapest and most artificial way of showing respect that the human mind can conceive.

Some people make a good and acceptable appearance in whatever society they are placed. It is the heart, the soul, the purpose of an individual that determines his place in the world. Accident of birth, wealth or position give an artificial, not a real value to a person and down deep in the thought of community these things are duly noted. Many people in their very manner and words appear insincere, unreal and unmeaning. They are images, not persons; echoes, not voices; statuary, not life; but all have a purpose—a mission to fulfill. The chinks in the wall have to be filled, else the structure will not stand.

Extremes meet. Error has been as strong a reformatory force in the world as truth, false as fact. The great criminal and the great reformer are both men of abnormal mind. It is impossible to reconcile all the varying phases of life. There is only a grain of truth in the most positive statement. Everything seems a contradiction. The world had just as soon witness a funeral as a wedding, a crucifixion as a coronation. When Bonaparte was at the height of his glory, a person remarked about the pleasure it must afford him to see the people so enthusiastic whenever he appeared in public. "Bah!" he answered, "The people would crowd just as fast to see me if I were going to the scaffold."

The public mood varies as quickly as does the individual mind. There are moments of exaltation, when love, and beauty, and harmony, are universal. If a man could always keep up to his best moments, he would never be angry, he would have no enemies; his vision of right and wrong would be clear, passionate, and convincing. But the highest ideals cannot be maintained. The idealist always sees the impossible beauty, the impossible philosophy, and finally the impossible perfection of mankind; we say the impossible, but no one knows the limit of human attainment;—like the rainbow it recedes as we approach.

The future is always radiant with hope; and if there is to be no fruition, why this constant desire, this earnest expectation? Beauty, poetry, genius, inspiration, can none of them be defined, yet there is no mistaking their presence. The deep things of life can be painted, portrayed or voiced, only experienced. All our knowledge is largely based on conjecture. Very little is known beyond a possibility of doubt.

The shadow is constantly being taken for the substance, things asserted for things proven. There is no virtue in reading the Bible unless we understand its meaning. A person may obey all of the Ten Commandments and not have "moral character enough to make a shadow."

"We're born, we breathe, we suffer and we die;
'And eagerly to know the reason why,
The finite to the Infinite appeals.
The gulf's impassable; there is no reply."

Norwich, N. Y.

HENRY MORRISON TEFFT.

SPIRIT PHOTOGRAPHY.

Some Personal Experiences Narrated.

I had a sitting with Pierre Keeler, October 7, just after his return to Washington from Lily Dale. I prepared thirteen questions addressed to different persons in spirit life, sealed the papers in an envelope, and expected as heretofore to get the answers within, written in pencil. After waiting about fifteen minutes, Mr. Keeler told me that George Christy, his guide was not able to call together the different persons, but if I would come again on the following Monday, October 10, George would bring them all; and he added that I would find the request written on a blank leaf had enclosed. On my return home I opened the envelope in presence of my wife and found on the blank sheet the following: "We all will meet you Monday morning at 11 o'clock. G. C."

I resealed the envelope and promptly at the time indicated, sat again. Mr. Keeler said that this time the answers would probably be written on leaves which he proceeded to strip off a small tablet, seventeen in number. These he put in a small box together with my sealed envelope. In a few minutes he opened the lid of the box. All my questions were answered in pencil on the seventeen leaves. One, from the Rev. J. A. Walter, a Catholic priest, of whom I requested a sentence in Latin, was as follows:

"Dear Brother:—We write in such language as the moment provides the preponderance of power. I prefer English. J. A. Walter."

But underneath were the underscored words, "Exceptio probat regulam"—"the exception proves the rule"—must also transcribe a message written backwards by Wm. H. Mumler, whom I had not addressed. It was the life to me a surprise, as follows:

"Mr. Burri:—Be slow to condemn and slow to approve and commend, and in nine instances of ten you will arrive at a safe conclusion. Wm. H. Mumler." This message seems to have been prompted by what I wrote to The Progressive Thinker on "Spirit Photography and Materialization," in which I stated my reasons for discrediting Mr. Mumler's spirit photographs in 1863. (See The Progressive Thinker of September 3, 1904.)

And now I have something more to say about spirit photography, from personal experience. On Monday, November 21, Mr. Joseph J. Bender called on me and requested myself and him to go to his rooms and sit for spirit photographs. Mr. Bender was a skeptic in regard to spirit manifestations until two years ago. He received a communication at a seance, April 17, as follows:

"Mr. Bender:—I feel that I can develop you for photography (spirit) in a short time if you can make arrangements with the medium Keeler [William] to help you. Wm. Mumler." Five days later, April 26, he received this further message:

"Mr. Bender:—There are not spirit photographers enough, and you have the latent power, and all that is necessary is to see my medium, Dr. Keeler and sit with him for about a month as we direct. After you have made arrangements to sit I will give you minute instruction, for I think your daughter is also a medium for the phase. How beautiful it will be for you to develop this most wonderful of all gifts. I hope to see you again. Yours for the truth. Wm. Mumler." Mr. Bender began early in May to sit with Dr. Keeler. At once spirit pictures appeared. He continued to sit for development, both in Washington and at Lily Dale. At the latter place the pictures were of a different character. I have a remarkable picture, of which I have a copy. The two Keelers sat for Mr. Bender's full forms appear seated, but beside Dr. W. Keeler is a female skeleton, indicated by white drapery wound about the figure, covering the top of the skull, and flowing down by the side so as to cover the lower part, but leaving the feet exposed, standing on nothing, a foot from the floor. The right arm of the skeleton ends at the elbow, close against Dr. Keeler's left temple. Pierre Keeler, he said: "If I had known that such a thing was going to appear on the plate I would not have sat."

But to recur to my own experience. On Monday, November 21, myself and wife sat for Bender. It was his first attempt to take spirit photographs alone, as directed by Mumler and, seconded by Sarnoy, a distinguished photographer in earth life. Three pictures of myself were taken and three of my wife. The next day we sat again when three more pictures of myself and two of my wife were taken. The operating room was quite bare, and the third plate for my wife being too small, caused trouble by falling into the camera, which was taken apart, giving her an opportunity to inspect it minutely. A day later Mr. Bender brought us the prints. Four of them contain spirit faces, but none as yet recognizable, save that of the Emperor William, grandfather of the present emperor of Germany. Above my head is a gigantic one whose head is twice the size of my own pictured head. The two stern eyes of the old emperor are even with the top of my head, the left one partially intercepted by my head. But the emperor's nose faintly appears in front of my right forehead, with his right side-face more distinctly visible, also the white moustache protruding from behind my head on each side. But the lower part of the emperor's face is not there. It is a strange result—a gigantic face, partly behind and partly before my face, then fading off entirely, leaving my form unobscured except my right forehead, intercepted by the emperor's nose.

Two other pictures of me contain several spirit faces, but very indistinct. Only one of my wife's five pictures contains a spirit face. It is very distinct—a young female with white scarf covering the top of her head and falling down each side below her shoulders. It is not yet recognized.

At a third sitting, November 23, two of the six plates contained spirit faces.

THE MEANING OF DEATH.

Dr. Thomas Talks of the Passing Into the Beyond.

From the physical, the sense side of existence, the church long and tenaciously clung to the idea of a physical resurrection of the body. But this view is passing away; Bishop Foster of the Methodist church almost laughs at it, though it is still in the "articles of religion." A bishop is too big to be tried for heresy.

The explanation of this change in the faith of the churches is found in the more spiritual view of life that is coming as a growth of thought, and this, again, is not alone the result of larger looking and thinking, but of a better understanding of the processes of life. In the long story of its higher becoming, it is found that life does not go back and call up the dead bodies it has cast off by the way, but that at each stage in its wonderful evolution it has created its own higher body.

Living in material, in sense bodies, it is not easy for the mind to think of life as disembodied. And not easy, because it is not natural—lies outside of possible experience. And all this because at bottom it is not true—not true in the world of the real.

The truth one should try to grasp and make real is that mind, soul, spirit, is itself a form; not only has form, but form. The difficulty is in thinking away from the grosser to the finer; from the grosser material form of the body, flesh and blood, to the more ethereal form, body, of the spirit.

It is on the mind side, the being side, that man comes into relation with the unseen, finds his deeper correlations with the qualities as well as the quantities; finds that he can live the life of the Christ; that his "citizenship is in heaven" as well as on earth.

And now, what does all this mean? Simply this: Physical evolution has carried physical life up to the body of man; mind has been carried up to rational and moral consciousness, and here began the evolution of the spiritual in the growth of reason, of conscience; the growth of the ethereal side of being in the qualities and the functional life of the good. It means the Christ life in man, actualized, idealized in the love and beauty of the home, in all business, in government and religion.

And it means that all this strange scene is but a prelude, the last and highest of an earthly existence, and that death is the entrance way, the birth of the soul, of the real being, into another and higher form of life.

In the long way of life beneath man death is seemingly natural, orderly, necessary, so free from fear and probably from pain, that it is little thought of, but with man it is more; for life has been made, and man, of all things that die, knows that the journey is to that last home of earth. The animal wanders off, lies down and dies alone; man knows that he is dying, gathers dear ones about him and bids them farewell, and goes away as one starting upon a long journey; speaks back at last word as the ship sails away from the shores of time. It is not the tragedy of life to die; it is the fitting, prophetic climax, the travail of life in its great new birth, from the mortal to the immortal.

Not till we know more of what the life beyond is can we know the gain of death. We must suppose that the life beyond death is the present life continued, carried over and on; that reason is not left behind nor memory lost by the way, that form and features, voice, hearing, vision, higher sense relation to the material, all that goes to constitute personality, self-consciousness, will be a part of being there as they are here.

On one there appeared two beautiful female faces, one of which is inverted, also the face of a man inverted. Another plate has two infant faces, one of which is inverted. Both these plates contain my own photograph. The infants look like twins, but they cannot be my own offspring as I am the father of only one child, a female now living. These are the twins of one week, and may be continued as directed by Mumler. Mr. Bender was a manufacturer of litharge in Pittsburgh, Pa., for thirty years, and has had to learn the photographic art in the last six months. His guide, Mumler, tells him that he will in time be able to produce spirit faces as desired by the sitters, which will be a result not yet achieved by spirit photographers, none of whom, as I understand, can insure a recognizable spirit face, though occasionally one does appear.

Mr. Bender has presented to me a remarkable picture which I will now describe. It was taken by Dr. Theodore Hansman, an amateur spirit photographer, May 11. On the right is a distinct and excellent profile of Thomas Paine, recognizable by its resemblance to the only good portrait of him by the celebrated English portrait painter, Romney, which, however, was not a profile. On the left is our national flag unfurled, the end of which covers a part of the face of Mr. Bender sitting in the rear. His face is less than half the length of the profile of Paine. Can anybody imagine how this could be a fraud?

And here let me add that there is documentary evidence that our flag was designed by Thomas Paine.

In conclusion let me say that if Mr. Bender's spirit pictures are fraudulent, I and my wife are confederates in the fraud. WM. HENRY BURR.

Few sons attain the praise of their great sires, and most their sires' disgrace.—Homer.

Nothing is so firmly believed as what we least know.—Montaigne.

Simplicity is one of the first great laws of greatness, and another like unto it is humility.

The whole world is honest to an honest man, and to a thief all are thieves.

TO ALL WHO LOVE THEIR FELLOW MEN.

Greeting: A work of 182 pages (paper covers), entitled "The Elements of Ethic," founded on the Natural Laws of Mind as revealed by Human Conduct, outlines the fundamental principles of the Science of Ethics—a larger and more complete exposition of the Science.

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BY E. J. SCHELLHOUSE, M. D., Author of "The New Republic," "Evil: Its Remedy Considered," "Problems for the People," and other works.

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vance of the well-being of mankind, by the only means that can be employed in such advance—the Recognition of a Conscious Force acting as the Cause of, and the Effect of, the human conduct.

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The Cure of Insobriety by Hypnotism. That alcoholism in Russia is widely treated with success by Hypnotism is asserted by the writer of "Note in Cosmos." The method has been adopted in government institutions, but it is believed that the peculiar adaptability of the Russians to this mode of treatment is largely responsible for its good effects. Says the writer:

"The cure of alcoholism by means of Hypnotism is the order of the day. Recently Dr. Legrain communicated to the Society of Hypnotology and Psychology some very interesting information regarding the treatment of alcoholics by Hypnotism in Russia. In the cities of St. Petersburg, Moscow, Jaroslavl, Kien, Saratoff, and Astrakhan, there have been established for several years, under government auspices, dispensaries, to which the sufferers resort by hundreds, and where Hypnotism is the principal, if not the sole, therapeutic agent. It is required of the alcoholics that they declare sincerely to be cured, and that they abstain from all spirituous liquors during

the period of treatment. This is perhaps to ask of them a colossal effort, since their will-power has generally been destroyed; but they are obliged to accept a continual surveillance, and it is attempted to ameliorate their conditions of life as much as possible. These means succeed very well in Russia; but, as has often been remarked, French drinker is much less tractable, and consequently the cure of alcoholism in France is much more difficult and much less durable than in Russia; with us, in fact, the alcoholic poisons himself with essences as various as they are injurious, and it is only exceptionally that he submits to treatment for a long enough time to effect a lasting cure. It is not the less true that at the present time Hypnotism is almost the sole means of cure for alcoholism in France."

Translation made for the Literary Digest.

A WISH.

Mine be a cot beside the hill;
A beehive's hum shall soothe my ear;
A willow brook that turns a mill,
With many a fall shall linger near.

The swallow, oft, beneath my thatch
Shall twitter from her clay-built nest;
Oft shall the pilgrim lift the latch,
And share my meal; a welcome guest.

Around my ivied porch shall spring
Each fragrant flower that drinks the dew;
And Lucy, at her wheel, shall sing
In russet-gown and apron blue.

—Rogers.

He who always complains of the clouds receives little of life's sunshine and deserves less.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.30
Single Copy	10c

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, DECEMBER 17, 1904.

WORDS OF CAUTION.
You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Its Root in Barbarism.

Harper & Brothers, of New York, published in 1855 a valuable work by Jas. Jackson Jarves, entitled "Parisian Sights and Principles, Seen Through American Spectacles." The book is deeply interesting, as the writer wrote mostly from personal observation, and of historical facts relating to places he visited. Chancing to open its pages I give an inkling of church procedure a terested, and read hundreds of pages before it was laid aside, and then because other duties pressed. The following quotation from pages 106-7 gives an inkling of church procedure a few centuries ago, when Roman Catholicism was supreme. We quote verbatim:

"There is scarcely a religious edifice raised upon the ruins of a monastery that has not its foundations in an ecclesiastical dungeon. Saint Martin des Champs was a prison; the Sainte Chapelle a prison—Sainte Genevieve a prison—Saint Germain des Pres a prison—Saint Benoit a prison—The Temple a prison—Saint Gervais a prison—Saint Mary a prison; indeed, wander where you will in old Paris, and your footsteps are upon the remains of civil or religious tyranny, the catacombs of sectarian hate, but now exhibiting only temples of the Prince of Peace. The prison has disappeared—the church remains. Humanity has made such an advance that we can now scarcely credit the fact that in the 14th century every convent and monastery had a subterranean stone cell, ironically called 'vade in pace' [go in peace] into which the victim was let down, never to reappear alive. Sometimes the victims were immediately starved to death, but generally they were supplied with coarse food by means of a basket and rope. An abbe of Tulle was accustomed to mutilate his prisoners. He cut off the left hand of a man who had appealed to the Parliament against him for having cut off his right hand. Such was the justice and humanity of the church of that age."

Such were the acts of the church in its forming stage, and the mode of disposing of recalcitrants, those who kicked against the teachings of the priesthood, or their methods in enforcing discipline. The principal features in every Protestant creed, as well as Catholics, were built on the agony and groans of the victims of priestly outrage and cruelty. For what other purpose they had for dungeons and instruments of torture? Would not all these instrumentalities be called into requisition again if the church, by whatever name, was again supreme? We owe our safety and our civilization not to the church, but in spite of it.

Mr. Jarves, on pp. 119, 120, continues an account of these dungeons, and their use, with the galleys and instruments of torture, still on exhibition, to enforce obedience to priestly mandates. He says:

"The discipline of the Holy Catholic church required a dungeon, no less than its faith in the emblem of the cross."

It is painful to reflect that the popular religious faith had its root in these horrible atrocities, and that it could only make progress against the prevailing religion by crimes against humanity which make us shudder as we read of them. Let it continue to be the proud boast of Spiritualism that it required no such barbarous acts to commend its philosophy to the people of a far more intelligent age.

Thou Too, France?

The Foreign Budget Committee, of the French Parliament, has struck from the appropriation list \$12,800 for the expense of the Embassy to the Vatican. Thus diplomatic relations between France and the Papal authorities must be suspended. The Vatican seems to be growing in disfavor with civil government. Since Italy has declined to be directed by the Holy See, France has been her most hopeful dependant.

When Rome dominated the civilized world her religion, with its root in paganism, was a universal religion. As her power has waned so has waned her faith. Spain and France have been her most reliable support. Now, in her terrible decline, she is hoping to reestablish her power by making the United States a vassal province. Will she succeed?

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful term or phrase. Price \$1.

Actress Escorted by Her Husband's Spirit.

As set forth in the New York Herald, when death claims Edwin Varney, who has been hovering on his brink for several weeks and whose advanced age precludes hope for his recovery, there will be left only three members of the company that was playing "Our American Cousin" on the stage of Ford's Theatre, Washington, on that night in 1865 when John Wilkes Booth assassinated President Lincoln.

Until a few weeks ago there was a woman survivor of that memorable cast, and in her life there was perhaps as much romance and tragedy as in that unexpected play and the others involuntarily witnessed from the stage of Ford's Theatre—not so momentous to the world at large, of course, but more so to her, as the story will prove. This was Sarah Stevens, as she was always known to her fellow-players. She died recently in the Edwin Forrest Home, on the outskirts of Philadelphia.

Fifty years ago she was the reigning stage favorite of New York, in demand as a leading woman by all the prominent actors of that period. Adopting the stage at the age of eighteen, in the course of a few years she had played Hero to Lester Wallack's Benedick in "Much Ado About Nothing," Lady Anne to Edwin Booth's Richard III, and created the role of Mary Meredith in "Our American Cousin" with the elder Sothern, the part she was playing when Lincoln was shot.

She was only twenty years old and still a shy little ingenue when one night she appeared on the stage of a St. Louis theatre. That night John C. Heenan, a prize fighter, was in a box with a party of friends. He had just returned from England after his fight with Tom Sayers and was the hero of the hour.

Heenan, of course, was aware of the fact that he was the gaze of all eyes, but from the moment dainty little Sarah Stevens appeared behind the footlights all his attention was devoted to her.

That very night Heenan wrote a letter to the girl proposing marriage, but there were "Johnnies" in those days as there is, and Sarah Stevens laughed and put her letter away, although, as the sequel shows, she must have been secretly pleased.

Then a curious thing happened. One afternoon Sarah Stevens was walking in the street when she suddenly found herself face to face with Heenan. In a moment of what she afterward described as impulse, but without a shadow of regret, she put her tiny hand on his big arm and said:

"Mr. Heenan, if you promise me that you have struck your last blow in the prize ring and played your last gambling game I will be your wife."

Heenan gazed in astonishment for a moment, fearing that he was the victim of a joke, but he must have seen a light in the little woman's eyes, for after a slight hesitation he thrust out his hand and said, "I promise."

The actress herself was not quite

pendence, and of the falseness of the charges of Atheism, of libertinism, of drunkenness, of abandoning his faith on his death-bed, which the malicious Cheetham had concocted; libels which culminated in robbing the grave of the Author-Hero of his bones and transporting them to England, where they rest in an unknown grave, and he gave vent to his own outraged nature, for which we all thank him.

That learned scholar, Rev. Edward Everett Hale, now Chaplain of the United States Senate, in an article in the International Quarterly, says:

"By the year 2,000 no ecclesiastical organization now existing in America, will retain its present form."

Himself a sectarian, how is that from one of the ablest men of learning of the times? Let us quote him at length, for Rev. E. E. Hale is a profound thinker, and the views of such men are worth preserving:

"The country is profoundly religious. It believes in right, and it wants to have right done. . . . The leader of Americans who may wish to lead them forward in the line of that destiny which has triumphed thus far, leads a religious race of men, and yet they lack of every kind of government. The tendency of any other course is to a theocracy, with priestcraft in the ascendant."

Does Death End All?

We find in the Truth Seeker of Dec. 3, a valuable article from the pen of Hon. Daniel K. Tenney, of Madison, Wis., in reply to the question heading this article, the last part of which we gladly extract, as strictly in harmony with our views, as was the whole article, in fact.

Judge Tenney is a philosopher as well as scholar, and is reported as Agnostic; but he wrote as a thinker, and reaches the same conclusion which a multitude of other thinkers have done who repudiate the false and pernicious teachings of the church in regard to forgiveness of sins, total depravity, a crucified God, and endless torture.

Instead of scolding the teachings of Spiritualism, he says, "The evidence of its truthfulness is so apparent it would secure an affirmative verdict from an impartial jury."

Such an expression from an honest jurist we commend to the readers of The Progressive Thinker.

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The dog tracing his master through the street where a thousand other feet have lately trod, following all his meanderings, gives guidance of an exhalation that reached for humanity. So the perfume from a bed of roses is invisible to mortal vision, yet both corroborate the existence of the unseen forces of nature.

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The Atlantic Press.

During the early years of the New York Herald, founded by the elder James Gordon Bennett, it was very generally designated as "the Atlantic Press." This because of the sensational character of its news matter, and its peculiar zeal in apparently publishing every item of criminal news to which its energetic editors could gain access.

It was urged by the opponents of the Herald that its methods made it the organ of criminals, literally advertising crime, and by carefully detailing its incidents, teaching the vicious modes of operation, seemingly to the end that wrong-doers should display more skill in the practice of their vile arts to escape detection.

Who has not observed that at times there appears to be epidemics of wife murder followed by suicides; of robberies, burglaries and arson; then the holding up of railroad trains, and the dynamiting of express cars. These alternate with periods of forged checks on banks, of counterfeiting coins, or of bank notes. Each, in turn, seems to be favorably accepted by the criminal class, until the Atlantic press has popularized some other method of crime, when that, for a time, has had its period of action.

The murder and robbery at the street car barns in this city, and the hanging of several criminals, has been duplicated by the youthful element again and again, unfortunately omitting the executions.

We venture to assert that every high robbery in this city, the details of which have been given in the city press, has served as a sort of advertisement to the commission of other robberies, virtually confirming the well-known quatrain of Pope:

"Vice is a monster of so frightful mien,
That it is never seen but to be seen;
Yet, seen too oft, familiar with her face,
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We are glad to record the fact, that there are newspapers which delve in other than the cesspools of vice for their principal news. We wish there were more of them; indeed we wish there were no others; and that the masses, particularly boys during their adolescent period, were wholly ignorant of the criminal world, only as they know of its punishment.

All of the better classes of society object to what is familiarly known as the "Yellow Covered Literature," because of its injurious influence on youth, and of late there is an effort to suppress the details of the police courts. Should not the repression be extended to the Atlantic press, which peddles news of crime in place of legitimate intelligence?

France Coming to the Front.

A vigorous effort is now being made in France to separate church and state. During the French Revolution of 1794 this was accomplished, but when Napoleon Bonaparte came to the throne he rehabilitated the Roman Catholics, gave them a new lease of authority, and provided for the support of their priesthood; and this condition, to some extent, has continued to the present.

Fortunately for America when our Constitution was formed the people were divided into many sects, no one being dominant. It was easy, then, to throw each on its own resources, and withdraw government support from all. The result was a happy one, and all the world admires our toleration of all religions, and of no religion, and yet is in no way responsible for the action of any.

The minor systems of religious faiths, as Baptists, Presbyterians, Methodists, etc., have added largely to their numbers until they have become great powers in the state; and yet they lack of every kind of government, a sort of wheel within a wheel.

Any one church, as Episcopalian or Catholic, if made supreme, all others would languish, and their ability for good would be correspondingly abridged; while the favored church would tyrannize over the others, and usurp prerogatives to which all are now strangers.

France, Republic, can do no more to popularize free institutions, and a free government, than to withdraw all support from every religious sect, and bid the pope to keep hands off, and allow each person subject to its authority to worship God in his own way, or not at all, without molestation, or interference from within or abroad.

Universal toleration of all religions and no religion, should be the abiding motto of every government. The tendency of any other course is to a theocracy, with priestcraft in the ascendant.

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sure of his sincerity, after her own unconventional proposal, but her doubts were set at rest the next day, when his public announcement was made in the newspapers that Heenan had retired from the ring forever. There must have been further agreements between them, for at the end of that season, at his request, she retired from the stage and they were married.

After that for eleven years the stalwart warrior of the squared circle and the fragile little girl of the stage lived a life of almost ideal devotion. Heenan's death was a sad blow to his wife and chiefly for the sake of keeping her mind occupied she returned to the stage not long afterward.

William H. Thompson, who will soon reappear in this city in "The Secret of Polichinelle," was traveling in the same company with her some years ago. He had observed her habit of going to and from the theatre alone, and one night they happened to be playing at a house the stage entrance of which was up a dark alley in an unsavory part of the town.

Their first night there Thompson waited for her after the performance, and with the privilege of an old friend, said: "Sarah, let me see you to your room. This is a bad neighborhood and you might be insulted. Besides, you ought not to walk the streets of strange cities alone and at night."

Only the other night Mr. Thompson recalled the incident. "She looked up at me with a glow in her eyes," he said, "and answered, 'Don't you know, Mr. Thompson, that John always brings me to the theatre and takes me home again? I did not know she has become a Spiritualist then, and I feared for a moment something had gone wrong, but I was soon enlightened.'"

"I happened to be just back of her as she reached the stage door and passed into the street. To mortal eyes there was no one there, but she looked up in a soft tone, extended her hand as though grasping another unseen one and tripped off as merrily as a bride on her honeymoon. I spoke to her again about it, carefully and rather timidly, and she said:

"John is always with me. Just as he did in life, he meets me at the stage door every night and we walk along together in the same old sweet way."

"I am convinced," continued Mr. Thompson, "that she felt his kiss on her lips, the clasp of his arm in hers, that she was satisfied he was there by her side, as he had always been since their marriage, and would be, so she believed, for all eternity. And he had then been dead perhaps twenty years or more. It was a beautiful thing to see, a sublime belief that the soul survives death, and I believe she had it up to that day a little while ago when she quietly slipped away to join him in what perhaps is the only reality—death."

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Giant Minds in the Great Conflict.

in any form whatsoever is only a superstitious imagination," he would have displayed just as much wisdom as he has done in assuming that obsession (within the evident meaning and intent of the book) is only a superstition. He may, perhaps, flatter himself that he has thereby dis-

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A SPECIAL MESSAGE

To the Members of the Frances E. Willard Circle.

Dear Brothers and Sisters—Greeting: It has been my purpose for some time to address you through The Progressive Thinker, and thus answer the many letters I am unable to give personal attention. It will soon be seven years in which our ardent sister, Frances E. Willard, has been actively engaged in promulgating the cause of Modern Spiritualism. In 1898, she "returned unto her own and her own received her rest." Then she said, "If Spiritualism will receive me, I will accept Spiritualism and work for it," and we have ample evidence of her industry in the work, manifesting it through various mediums of high and lesser degree, teaching that God is no respecter of persons, but dwells in all and every spirit.

We have had our message from Miss Willard, and it remains with us to receive or reject it. She added her testimony to others as to the continuity of life, and spirit communion on every plane of life. She has organized and established Frances E. Willard circles in many spheres, reaching from the divine down to the mortal, for the purpose of communion one with the other, through the instrumentality of the inhabitants of each sphere. She has made an appointment with us, that we meet with her every Thursday evening for one hour, from eight until nine irrespective of locality, as she can send her influence into every circle in the twinkling of an eye. So let every home circle, be it composed of one or more members, that keeps the appointment with Sister F. E. Willard, know that she is there with them and that to bless, giving credit to all good that attracts us to the better life.

We know also that in Spirit Lily Bell Scott we have an indefatigable worker for our cause. She ably assists Sister Frances E. Willard in her home circle work by seeking for and bringing into the circles the ones who are nearest and dearest, and helping them to manifest, and General Scott is proud to be the father of such a noble spirit as Lily Bell Scott, and we may all be exceedingly glad that there is such an entirely working for the good of humanity.

Miss Willard's invitation is to every one to meet with her in sweet communion every Thursday at 8 p. m., commencing with this thought: "Praise God from whom all blessings flow; praise God above, ye heavenly host; praise God above, ye heavenly host, and bind our souls in holy love. Followed by 'Protect us by thy might, Great God, our King,' at the same time placing yourself in the power of God for good and you need fear no spirit communion under these conditions at this time and hour and then you will receive vibrations of health and messages from the loved ones gone before.

This is the message our Frances E. Willard gave me for myself and through me to humanity. And now my message being delivered, my duty is done. For myself I accept the invitation which calls me higher, and will in the future, as I have done in the past always try to keep the Thursday evening appointment which is so generously filled with good for me. In union there is strength.

The Frances E. Willard health and developing circle now numbers more than one hundred members on the mortal plane, many of whom who are so faithful that they solemnly declare that it will never cease to exist while they remain in the body, and it truly is a gift from heaven free to all who wish to receive it.

I will answer as many personal letters as my time and strength permits, but urge all to take The Progressive Thinker, as by the courtesy of the editor I can occasionally reach you by mail through a general communication, and thus keep in touch at harmony with all. Your loving sister, ELSA HORNBECK.

Shaker Spiritualism.

It is pleasant to place on record the proofs that come to us mortals of the tender guardianship and loving feeling of fellowship of our angel ends. We recently witnessed the manifestation of that spirit power which was one more link in the chain of evidences proving that those who have passed the boundary line of what is called death have advanced to a higher plane of existence and have been released from environments that, while here, held their life in bondage and prevented its more perfect manifestation.

Sister Minerva L. Reynolds, a highly respected and valuable member of the Shaker community, passed to the evergreen shores, Nov. 26, at the advanced age of eighty-six years. For the last ten years she has been one of the presiding officers of the Community at Kiskadee, Florida. Returning north this last summer to her home at Mt. Lebanon, N. Y., where she passed to her heavenly home after several weeks of suffering.

On Sunday, Dec. 4, while the members of the Community at Shakers, N. Y., were holding service in the hall used for religious meetings, one of our mediums was taken under control by our ardent sister, and she manifested her joy at her release from the bondage of earth life, by a lively dance around the room, repeating the words, "I am free, I am free from the house of bondage." And what was wonderful was the fact that the medium, Sister Harriet Jones, is a person weighing some two hundred and twenty-five pounds, but she moved around the room as if she was apparently floating on the air, being most of the time in an unconscious trance. There were a score of people in the room, and they personally acquainted with our ardent sister and recognized her presence. Before her translation she suffered greatly from cancer of the stomach and was so thankful for her release from that she was not bound to those earthly conditions any more. She was a spiritual mother to every one who came in her presence and under her influence, and her children who are tolling in earth life are thankful for her blessed influence, and may it continue to remain as a blessed benediction on our lives. HAMILTON DE GRAW.

West Troy, N. Y.

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the facts and the many wretched lives. Price, by mail, \$1.

"The Present Age and Inner Life: Ancient and Modern Mystics Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

SPIRITUALIST MEETINGS.

It is important when a meeting is announced, that notice be given in such a manner that no one may be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland and Wabash streets.

The North Star Spiritualist Union holds services at Perle's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 56th street, between Kimbark and Monroe avenues. Jackson Park card pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Rising Sun Spiritualist Mission holds services every Sunday at 3 and 8 p. m., at the People's Institute Building, Van Buren and Leavitt streets. Sunday-school at 2 p. m. We extend a cordial invitation to all. Chas. H. Green, corresponding secretary.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Light of Truth Church will hold its Sunday meetings in the Athenaeum, 26 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Burdand, pastor.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., in Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aiken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 133 East North avenue, corner Burlington, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Holmberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The German-English Society Bund der Wahrheit, No. 13, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m., lecture at 8 p. m. The hall number is 361, 363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wilcox Hall, 601 W. North avenue. Lecture and tests by Mrs. Th. Loh and Mrs. J. Villroth.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 965 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Chicago and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Madison street. Admission to afternoon meetings, free. Evening services, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Church of the Spirit, Spirit Building, 109 East Randolph street, third floor. (Please take elevator hall and join.) Services every Sunday, conducted by William Fitch Ruffley, who will give tests, spirit messages and psychometric readings to all in attendance. Services, 11 a. m., lecture and tests to all; 2:30 and 7:30 p. m., song service and tests to all. Lecture omitted afternoons and evenings in order that all may receive tests. Residence, 3201 Indiana avenue.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists, St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7:30 p. m. Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner of Wabash and Chicago streets, conducted by William Fitch Ruffley, who will give tests, spirit messages and psychometric readings to all in attendance. Services, 11 a. m., lecture and tests to all; 2:30 and 7:30 p. m., song service and tests to all. Lecture omitted afternoons and evenings in order that all may receive tests. Residence, 3201 Indiana avenue.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m. at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 512 of the Masonic Temple, 312 N. Wabash avenue. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 of the Masonic Temple, 312 N. Wabash avenue, at 8 o'clock. Coffee and lunch at 8 o'clock.

Psychic Research meetings at Scott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osceola street. Visiting Psychic Researcher, Dr. W. E. The Spiritual Truth Society holds services every Sunday at 2:30 p. m., at Hopkins Hall, 528 W. 63rd street, opposite Eggleston avenue; conducted by Mrs. Holton Upson, missionary for the Truth Seekers. Musical messages and tests. All are welcome.

The New Era First Spiritual Church, Rev. Moses Hall, pastor, will hold services each Sunday in the Masonic Temple, Hall 412, both morning and evening, at 10:30 and 7:45 respectively. Admission free, but collection will be taken. Messages will be given at each service. T. W. Sherk, secretary.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in the Temperance Hall, 309 E. 63rd street. Services conducted by Prof. J. K. Hillis and wife.

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warner, president; O. E. Kropp, 5481 Kimball avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of



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Give Us the Truth, the Whole Truth, and Nothing but the Truth.

all their mediums, stating their particular phase of mediumship. Address all communications to the secretary. Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

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This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

THE HOME CIRCLE.

Some Very Interesting Experiences Narrated.

Narrated.

To the Editor:—If you will allow me space in your valuable paper, I will give a brief account of a few incidents resultant of a home circle held in this city.

The medium, Mrs. Kate Brewer, is a well known resident of this city and a lady whose reputation for truth and veracity is a well established fact. She was formerly a member of the First Baptist Church, and up to about two years ago was opposed to Spiritualism, and honestly believed that any one who investigated it was afflicted with aberration of the brain. The writer has heard her remark that mediums (none by her) seemed to have that far-

She did not look as intelligent as other people. Out of curiosity she later attended a camp meeting and received some spiritual messages which set her to thinking. As a result she determined to arrange for a home circle of her own, where she knew fraud could not find its way, and she could prove for herself whether spirit return and mediumship were true or otherwise.

Her circle was composed of herself and husband, and the "Invisibles" who have played a part in her destiny never to be forgotten by herself, or her friends; in this life, or the next.

At first her sittings were irregular, she often sitting alone, her husband detained by the press of business. After sitting this way for about eight months a voice was heard. At first it

was unintelligible, but as time passed on this voice began to whisper a word until finally it gave the name of William Riley. As the voice grew stronger it was able to converse intelligently, stating to the medium that he (Mr. Riley) would do a grand work for the uplifting of humanity through her mediumship.

Recently, Spirit Riley organized a

...for the development of materialization, the writer and three other sitters being chosen by himself for that purpose. William Riley states that he was once a mortal man, inhabiting a body of flesh, but that he passed out of the body of flesh only to find his faculties intact, and performing their natural functions, and that his mission is to help those still in the mortal body to

Just here I will state that Spirit Riley has conclusively proven to me his power to foresee events. At one time he told me I would receive a certain letter which I knew nothing about, neither did his medium. In three weeks the letter came.

old me that in less than one year I shall receive a grand mediumship if I make the right conditions, which I fully intend to do, and will report to the readers of The Progressive Thinker later. Ask you all to make note of this prophecy and see how it comes out. I am certain it will be just as Riley has predicted.

On occasion, while sitting in a role at his home, Riley told his medium that he would take her to California in a couple of weeks. Mrs. Brewer's daughter met a tragic death, an accidental shooting, at Eureka, Cal., and the father and mother took that long, sad trip, of many hundred miles, to bring home the mortal remains of their beautiful, accomplished daughter, whose life on the mortal plane was thus

On another occasion, Mrs. Brewer saw a white casket let down before her; this was about six months before her daughter's death. On arriving at Berea, and visiting an undertaking establishment to procure a casket for her daughter, the facsimile of the casket seen in the vision was set down be-

These are only a few incidents occurring in less than one year, in the experience of this lady, and the little *mé circle*.

ferent individualized spirits, who full-
and perfectly identified themselves
their friends. An Indian chief giv-
the name of "Mogie" spoke in a
perfectly audible voice, giving us grand
vice, and general instructions.

MRS. MARY J. WHITNEY,
Marshalltown, Iowa.

To the Editor:—I wish to give a word warning to the readers of The Progressive Thinker of one Otis J. Comer, said to hail from Richmond, Ind. He is but 18 years of age, and represents himself to be a trumpet medium, and can surely give messages through a trumpet, but he has to have it to his

uth. His plan of operating is to have the one sit with him, but instead of placing his hands he places his hands on top of the one who sits with him, not being sure he has everything within reach of his right hand he soon takes it away, and "spiritual" manifestations are plenty. He was with us for several days before we caught on, and then we desired to give him the

effit, of every doubt, and offered him
hance to sit under perfect test con-
ons, and remove the suspicion. He
once under such conditions and we
no results. In December 10th issue
The Progressive Thinker, Sister
rback of Greenup, Ill., writes of him.
close a letter from her, which goes
how he was the writer of it instead
the sister. Now I have been a reader

ne progressive thinker long enough
have all the premium books, and I
love it to be doing a grand work for
cause we, excuse and it cannot do
better work than to show up de-
mon. A. T. LEVICK, M. D.,
t. Vernon, Ill.

YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

SEND YOUR SUBSCRIPTION IN AT ONCE, AND KEEP PACE WITH ALL THAT IS TRANSPERING IN THE RANKS.

VOL. 31

CHICAGO, ILL., DEC. 24, 1904

NO. 787

THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week.

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

SELF-MURDER—SUICIDE.

Some Important Reflections Thereon, Leading to a Higher Attitude.

A respectable gentleman of high business attainments and of no mean scholarship, with property more than sufficient to pay all his debts and to leave a comfortable estate to his children, died at his own hands the other day in this city. He was a single man and mourned the recent death of his mother and his only sister. He had no dependents.

He left to the coroner and therefore to the people of Cook county a testament of justification for his unnatural deed. It is likely that in this document he thought only of himself, and totally forgot the baneful influence which his example and philosophy might exert on feeble and disappointed minds. Wide publication has been given to this gloomy production and it seems fitting and orderly that a daily journal should as conspicuously discuss and confute the errors that abound in the last and unhappy gentleman's reasoning.

This suicide led a solitary life and sought for his teachers—other single men—Hume, Kant, Gibbon, Schopenhauer—whose reflections upon life have inspired but little courage or heroism in their admirers. It is not good for man to be alone. He marvels in his letter to the coroner. "I marvel at the decision which can perpetuate human life through so much mental and physical suffering as most men and women must undergo. 'The will to live,' as Schopenhauer called it, is a blind force which, most of us obey without question." This was dated at 5:30 p. m. of Dec. 5. At a date of 12:05 a. m. Dec. 6, evidently while dying, the unhappy man added a postscript as follows: "Plato said: 'To die is the most precious gift of man.' This I believe, and I accept this gift gratefully."

The suicide was a silent man, a constant reader and a chronic sufferer from dyspepsia and insomnia. There can be little question that he was practically insane at the hour of his taking off.

Other people have read books also and there will never fail to be found in the arguments of suicides a shallow treatment of such mental and physical maxims of philosophy as Plato, Aristotle, Epicurus, and all other men. People in primitive times may be considered to have opposed more difficulties than man suffers from nowadays, yet, in a book that seems to be the oldest in the world, while he laments that man is born into trouble, the sparks of life are kindled at the same time, and, as Plato says, "My days are sweeter than the weaver's shuttle."

The brevity of life, rather than its protracted difficulties, is the true sorrow of the world, against which Plato, Socrates and the whole race, in fact, have sought to fortify themselves by a praise of death itself, which all superficial readers have often construed into a defense of self-slaughter.

Socrates, in his analogy before the judges who had condemned him to die, expressed almost literally the sentiments which Shakespeare afterwards gave so harmoniously into the soliloquy of Hamlet—"To be or not to be." If death were a dreamless sleep that would be well, indeed. If death were a translation to a region presided over by friendly deities then death would be a blessing. But Plato, in the "Death of Socrates," expressly states that Socrates explained that he might speak differently to Cebes than to the wicked magistrates who had just doomed him.

Last week's suicide had not been doomed by the courts to die of poison at sunset as had Socrates, and yet Socrates clearly refused to hasten his demise, and in the argument that followed bore out the opinion of the ancient civilized world—that life is true. This view grew out of the custom of human slavery.

If the Egyptian subject, working on the pyramids killed himself in despair Pharaoh, his owner and lord, nailed the body of the subject on the cross—the sign of immortality. Pharaoh pointed the finger of the cross before the affrighted eyes of the host of surviving workers and also disgraced the relatives of the suicide.

Now, it followed that if the slave owed a duty to his master so also the freeman must owe the same duty to God, because a desire for equity is always in the heart of man, and what was fair for the slave was also fair for the master. Socrates therefore waited until sunset, heated his blood with argument, against the protest of his mother, who feared there might be need to administer two or even three poisons, and at last welcomed death only because his time had come to die and he could not prevent it.

In another case, where Plato debates the fight with which an old man awaits his dissolution, the dying father is vigorously criticized because he does not meet the inevitable with composure. It seems utterly erroneous to quote Plato as teaching suicide.

As for the curmudgeon named Arthur Schopenhauer, what is the value of his vicious essay on suicide when, after all, he closes it as follows: "Suicide may also be regarded as an experiment—a question which man puts to Nature—trying to force her to answer. Nature's answer is this: What change will death produce in man's existence, and in his insight into the nature of things? It is a clumsy experiment to make, for it involves the destruction of the very consciousness which puts the question and awaits the answer."

It may seem superfluous to state that Schopenhauer did not himself commit suicide. Neither did Hume, the author of a similar essay.

As a literary man Schopenhauer was an honest, prosaic writer—a little too candid for humor. As he says in his essay "Of Women," the members of the fair sex, especially the married ones, remorselessly pursue the confirmed bachelor as an enemy. He has denied a husband to some woman in the world and woman deems it to be the most heinous of social wrongs. It would be perhaps well for wives and daughters to take note of the fact

DALLAS TEXAS.

The Truth Seekers Spiritualist Society.

We the Truth Seekers Spiritualist Society of Dallas, Texas, have had the privilege and honor of having the first new law of the National Spiritualist Association.

The hall was beautifully decorated by one of Dallas florists, and a handsome bouquet of bride roses was presented to the Rev. Alice Baker in behalf of the Truth Seekers Spiritualist Society. Under the management of Miss M. C. Campbell the music was appropriately arranged; pianist, Mrs. Chas. Williford, and Mrs. McKenzie sang two beautiful solos.

On Wednesday, Nov. 30, we held two meetings at Maccabee Hall. John W. Ring, National Superintendent of the Truth Seekers Spiritualist Society, was with us to conduct the ceremonies of the day. In the afternoon the services consisted of the naming of two babies and giving the charge. White floral stars and many loose petals of white and delicately tinted pink flowers were used. In the evening we were favored by a large attendance of intellectual people. Mrs. Alice Baker, of Cleveland, Ohio, was the candidate for ordination. John W. Ring performed the sacred ceremony in the most impressive manner, and was the instrument of the most beautiful inspiration by which Mrs. Baker was re-ordained. Mrs. Baker responded in a clear voice and sincere manner, showing her realization of the duties and responsibilities resting upon her.

Too much praise cannot be given to our worthy minister who has worked so ardently to sustain and promote our glorious religion, and for the continuance and progression of the Truth Seekers Spiritualist Society. We have never had a better leader and leader since we organized two and a half years ago, than the Rev. Alice Baker, who has been with us for one year and has proved herself worthy of the support of all Spiritualists who are true to their highest conception of the philosophy of Spiritualism.

Master Milton Baker, son of the Rev. Alice Baker, is doing a grand work in his different phases. As a lecturer he is one of the best to be found of his age (sixteen years). He has lately developed independent state writing and reading and answering sealed questions. Any society wishing to engage him would be pleased with his work. With a cordial invitation and an earnest wish in behalf of the Truth Seekers Spiritualist Society, for all Spiritualists of Dallas to come and unite with us.

MRS. GEO. W. QUINN, Secretary.

THAT SKELETON.

Were Human Bones Found at Hydesville?

For many years, in fact since 1849, I have been deeply interested in the question, "Was a skeleton found in the Hydesville house at the time of the rappings?" I should have been greatly delighted to learn that such was the case. A few years ago I wrote The Progressive Thinker, mentioning the fact that at the time of the excitement—persons present at the digging had stated that no skeleton had been found. Whereupon some irate correspondent tackled me for my statement and demanded that I prove that none had been found. As I was unable to prove the negative, I passed the matter to the submissive silence. If now the statement in The Progressive Thinker of Dec. 10, quoted from the Post-Express, be true, it surely settles the question in the negative. Readers will remember that the statement is substantially, that by the caving in of the cellar wall human bones were brought to light. Now if this is true, and as I suggested the bones are those of the supposed peddler, Charles Rosna, then these bones were not found at any previous time.

But suppose the affair is a trick of the finder, as some may claim—does this afford evidence of anything? It certainly does. It seems from the article in question the bones were found by a gentleman—a skeptic—by the name of Hyde. Now if (as I do not believe) Mr. Hyde is trying to brag the story by announcing this find falsely, then he knows no bones were found in 1848. This is too plain for comment. I hope, however, that the story may prove to be true, for in that case at least we shall have some verification that bones were really buried there.

Hopeful that the truth may be revealed, B. R. ANDERSON, Concordia, Kans.

That elderly single men are human beings with keener feelings than the generality of people and with the social right of kind treatment which is accorded even to the humblest of domestic animals. Many a one of them, too, carries a loyal sorrow in his heart, that rose when some loved woman died.

We who survive to read the suicide's testament may logically accord approval to one another if we tarry as many years as we may in this wonderful age of invention and discovery, when all most every week conveys to us the tidings of some still more welcome triumph by man over the powers of the universe. If one will take his mind off death altogether and instead thereof will fix it on astronomy, light, radiation, mathematics, physics, chemistry, exploration, archaeology, philology, or any one of a hundred avenues leading to absorbing mental interest and healthy development he will have neither time nor inclination to enter the uncanny if not the insane realm of thought regarding suicide, and he will probably prolong his life.

The above reflections in the Chicago Chronicle brings to the front many crime against one's self—suicide. The one who commits this crime greatly retards his spiritual development—yet, as some claim, there may be occasions when it is justifiable. T. R. UTH.

Mysteries of the Human Soul.

The science of telepathy [as set forth in the Chicago Examiner] which was ridiculed by the scientific world only a few years ago, is rapidly gaining ground, and statements which would have been considered absurd at the end of the nineteenth century appear perfectly natural in the beginning of the twentieth.

And, after all, is there anything strange in the idea of telepathy? May not two brains which vibrate in unison several miles apart, be moved by one and the same psychical force? May not the emotional force of the brain travel through the ether in the same manner as attraction and strike the brain, which vibrates at any distance whatever, just as a sound through a room makes the chords of a piano or violin vibrate? Let us not forget that our brains are composed of molecules which do not touch each other and which are in perpetual vibration?

But why speak of the brain? Thought with psychic force, or whatever else it may be called, can it not act from a distance, on another will through the sympathetic and indissoluble bonds of intellectual kinship? Are not the palpitations of the heart transmitted suddenly to the heart which beats in unison with ours?

Are we to suppose, in the case of the apparitions often seen by responsible persons, that the spirits of the dead have really taken a corporeal form beside the observer? This hypothesis does not seem necessary. In our dreams we believe that we see persons who are by no means before our eyes, which, besides, are closed. We see them plainly as well as in the daylight; we speak to them, we hear them, we hold long conversations with them. Assuredly it is neither our retina nor our optic nerve which sees them any more than it is our ear which hears them. Our cerebral cells alone are in play.

Certain apparitions may be objective, exterior, substantial, others may be subjective, in the latter case the person who manifests himself would act at a distance on the person who sees him; and this influence upon his brain would determine the interior vision which seems to be exterior, as in dreams, but which may be purely subjective and interior. In the same way as a thought, a memory awakened in the mind an image which may seem very real, very vivid, so one mind acting upon another may evoke in it an image which for an instant may seem to be reality.

These facts are now clearly demonstrated by experiments in hypnosis and suggestion, sciences which are still in their infancy, but which give results assuredly worthy of the most earnest attention as well from a psychological as from a physiological point of view. It is not the retina which receives the impression of real objects, it is the optic thalamus, which are excited by psychical force. It is the mental being itself which receives the impression. In what way? We cannot tell.

But can we in our age of experimental philosophy add positive science admit that not only a dying but a dead person can hold communication with us?

What is a dead person? A human being dies every second upon the whole surface of the terrestrial globe—that is to say, about 86,400 persons die every day, 31,000,000 every year, or more than three millions in a century. In ten centuries thirty thousand millions of corpses have been given to the earth and returned to atmospheric circulation in the form of water, gases, vapor, etc.

The earth which we inhabit today formed in part of the myriads of brains which have thought, of the myriads of organisms which have lived. We walk over our ancestors as those who come after us walk over us.

The brows of the thinkers, the eyes which have looked, smiled, wept, the lips which have sung of love, the arm of the worker, the muscles of the warrior, the blood of the vanquished, youth and age, the rich and the poor alike, all who have lived, all who have thought, lie in the same earth. It would be difficult at this day to take a single step upon the planet without walking over the remains of the dead. It would be difficult to eat and drink without reabsorbing what has been eaten and drunk a thousand times already; it would be difficult to breathe without incorporating the air already breathed by the dead.

Do you believe, then, that this is all there is of humanity? Do you think that it leaves nothing nobler, grander, more spiritual behind? Does each one of us in yielding up his last breath, give nothing to the universe but flesh and bone, which become disintegrated and are returned to the elements? Has not the soul that animates the body as good a right to exist as each one of its molecules of oxygen, azote or iron? And all the souls which have lived, do they not still exist?

We have no reason to affirm that man is formed solely of material elements and that the faculty of thinking is only a property of his organization. We have, on the contrary, the strongest reasons for believing that the soul is an individual entity and the force which governs the molecules in organizing the living form of the human body.

What becomes of the invisible and intangible molecules which constitute our body during life? They become a part of new bodies. What becomes of the souls equally invisible and intangible? It is reasonable to suppose that they also become reincarnated in new organisms, each one following his nature, his faculties and his destiny.

What is the immortality of the soul? What are its modes of manifestation? When does its memory become permanent? Does it preserve with certainty a consciousness of its own identity? Under what diversity of forms and of substances can it live? What extent of space can it traverse? What kind of intellectual relations exist between the different planets of the same system? What is the germinating principle in the worlds? When shall we be able to place ourselves in communication with the neighboring worlds? When shall we penetrate the profound secrets of destiny? All is mystery and ignorance to-day. But the unknown of yesterday is the truth of to-morrow.

It is an absolutely incontestable fact, demonstrated by history and science, that in all ages among all peoples and under religious forms the most divers ideas of immortality remains fixed imperishably in the human conscience. Education has given it a thousand different forms, but it has not invented it. The ineradicable idea is self-existent. Every human being on coming into the world brings with him under a form more or less vague this inward sentiment, this desire, this hope.

CAMILLE FLAMMARION.

Some Pertinent Thoughts Contributed

by Kate R. Stiles.

To the soul that is attuned to the infinite, nothing is infinitesimal. All such souls all things appear great, grand and glorious. Such hear no discords in life's great anthem. To their cultivated sense the minor tones are in perfect harmony with the major strains.

Would we gain the answer to the query, "What is Truth?" Then must we develop or unfold it within our own being. Not outside of ourselves shall we ever find the "pearl of great price."

He who eateth the bread of idleness, is no more to be condemned than he who eateth the bread of ill-gotten gains. Not what others think of us, but what we think of ourselves, when we view ourselves in the translucent mirror of the soul. Let this be our criterion of action.

Men often cloak their weakness under the garb of that which they call their sincerity of speech.

KATE R. STILES.

IN WINTER
The flowers have yielded to the cold, The summer birds have gone away, And all around us is the mold Of what was life and joy yesterday. And yet the air is strong and sweet, And wakes us to unwearied glow, And firm and clear our pulses beat, Their measure of the strengthened flow.

The doubtful ones arise again, And take their wings in stronger grasp, And hands of men in hand of men Assume a warmer, firmer clasp. And though the season nears decay To every tender summer guest, It surely is but nature's way, For the survival of the best.

—Town Topics.

THE PAPAL POWER.

Judge Waite and His Speech on "Rome and Liberty," at St. Louis.

He said in part: "In order to intelligently consider the subject of this toast, it is necessary to go back and to a glance at the origin and growth of the papal power. About the year 590 the church of Rome acquired pre-eminence over the other churches, but it was a hundred years later, under Constantine, when the church attained temporal power. From that time the growth of the papal power was steady and rapid. Kings were put up and pulled down. Henry IV, one of the early kings of France, and one of the best kings that country ever had, went to Rome and appeared before the pope, the papal power, waiting for an opportunity to do penance. Henry VIII renounced allegiance to the pope in England, but France remained in subjection until the reign of Louis XIV."

"Let us now look into the connection of the papacy with Peter. There has been much controversy between Protestants and Catholics as to whether Peter ever was in Rome. So far as this has been carried, the chaplain of the United States Senate, in one of his opening prayers, is said to have thanked the Lord that Peter never was in Rome. (Laughter.) The popular legend was that Peter was Bishop of Rome twenty years under Nero. The difficulty with that was that Nero only reigned 13 years and 8 months. But there was another legend concerning Peter, which ran in this wise: Peter being in Rome—and as he came to his death at that time it must have been in the twentieth year of Nero's reign. (Laughter.) Simon Magus came to Rome, and he and Peter had a trial before Nero, who had just died. A young man, who had just died, was brought in. Simon tried his hand first, and partly raised him; then Peter finished the job. (Laughter.) Then Simon called two large dogs and set them on Peter, but Peter stretched out his hands and prayed, and the dogs would not touch him. Simon now announced that he would fly through the air. He went up on a high tower and, put on his wings, and sure enough, directly he was in full flight. But Peter, stretching out his hands again, prayed that the Lord interfere and melted Simon's wings, and down he came with a splash. (Laughter.) This angered Nero, who had Peter crucified, 'head downwards,' and Peter preached a head sermon to the people while being crucified. (Laughter and applause.)"

"Now let us look after the toast (Repeated laughter, 'Rome and Liberty.' Translated into the facts of history, this should read: Rome and Slavery for 1200 years; Rome and some liberty for 100 or 200 years; Rome and increasing liberty during the 18th and 20th centuries."

"Rome held the people in slavery 1200 years. This was chiefly by means of the institution of slavery, which originated in the twelfth century, as claimed by Protestant writers, the institution can be traced back, first, 600 years, to the Code of Justinian; then a hundred years further back, to the great fathers of the church, Jerome and Augustine; then another hundred years, to Constantine; and, finally, go back with me to the teachings of Paul, and the reported sayings of Jesus, and you will find the basis of the institution laid broad and deep among the very foundations of the Christian religion." (Great applause.)

DO ANIMALS HAVE SOULS?

You ask if animals have souls: I knew one I think had. And when I think of that dog Mike, It makes me rather sad. He wasn't no high breed of dogs, Was just a common hound, And was known as 'Mike, the tramp dog.'

By neighbors all around. What first drew my attention there, Impressed him on my mind, I noticed when I went to wheel, Mike followed on behind. And soon we formed acquaintanceship, To him it seemed a lark, As though he said, 'I'm with you, pard,' As we went through the park.

One day I went to take a ride In an electric car, I drove Mike back—the distance we were going was too far. I soon was speeding on my way, The dog was off my mind. I looked around and there came Mike At full speed, on behind.

I lost him ere I reached the end; He gave up in despair. And on the journey coming home Looked for him everywhere. About a week passed by; I thought No more of Mike I'd see, One day he showed up, seemed to say: 'Old boy, you can't lose me.'

But there was one bad fault of his Which 'done him up,' alas! He'd tackle every kind of dog No matter in what class. And one day Mike came limping 'round, A big hole in his head— He tried to whip a butcher's dog, And now poor Mike is dead.

I think that animals have souls, And live for those they like, And when I leave this earthly plane I'll look around for Mike; And though he cannot play a harp, Or join when they sing, I hope to hear his bark again, 'Twill give a welcome ring.

BYRON D. STILLMAN, Chicago, Ill.

COMPENSATION.

Because I had loved so deeply, Because I had loved so long, God in his great compassion Gave me the gift of song. Because I have loved so vainly, And sung with such faltering breath, The Master in infinite mercy Offers the boon of Death.

—Paul Laurence Dunbar.

SOME PLAIN WORDS.

For the Benefit of a Sneaking Coward.

To the Editor:—Will you kindly grant me space in which to say to my friends that I still have about two-thirds of the number of booklets that I have set aside to be sold for the little girl mentioned in my previous appeal, and would be glad to hear from all who wish to help in this work to the extent of the price of one of these little books.

I also want to thank the friends who have responded so generously to my appeal in behalf of a sufferer. Among my letters I received two that were unsigned. One contained a dollar bill, and was simply signed "A Spiritualist." With all my heart I thank him (or her) for the kindly words in that letter. The other one contained my appeal, and read as follows:

"Dear Brother:—I enclose find a slick advertising dodge to get rid of your books of chaff which you cannot sell; as you don't know the truth you could not get any chips. If you were spiritual as you think you are, you would confine your efforts to the help of Spiritual children, and let the dead bury their dead. She don't need your help, but many spiritual people do. When heart will realize the truth, the flesh profiteth nothing. Better defend your Morris Pratt Institute which the heirs will take away from you for lack of funds and spiritual power. Moses Hull has joined the fakirs, so that may help you. Good-bye. Spirit in Truth."

The above letter ("Spirit in Truth") certainly needs assistance, and that badly. Any individual who makes such charges as he has (I say he, because I cannot bring myself to believe that a woman would be so lacking in feeling for the sufferings of another), and yet is too cowardly to sign his own name to the charges, and still has the monumental task of signing himself as this writer has done, must be one of the Spiritual (?) children who needs the assistance he talks of, and I would be very glad to render such assistance. The moral coward is the most despicable of all—the person who attacks another's motives and hides behind an anonymous title or name, in my estimation would not only deprive the suffering of the first-class inquiry, but would make a human being for the good (?) of their souls.

This person does not know that I offered to give the editors of the several papers, proof of the statements I made in my previous appeal. As for the charges against myself they are not worth my attention: I make lots of mistakes, but not one of them is that of being afraid to sign my name to any letter I write.

As to the insinuations against Moses Hull, and the Pratt Institute, let me say right here, that while Brother Hull needs no defense from me, if the creature who wrote me the letter copied verbatim above, will come out of hiding and sign its own name to its articles or letters, I will undertake to defend both Moses Hull and the Pratt Institute. I venture to say that if the school does go down for lack of funds it will be because there are too many creatures mislabeled men who hide behind some high sounding phrase as has the writer aforesaid. I doubt very much if any of that person's money has helped either the Pratt Institute or anybody else.

We have too many people who are lost in their eternal star gazing, and better by far take care of the children they have here, upon this plane—better quit murdering as many as are destroyed, and then there won't be so many spiritual (?) children to look after. These monopolists who imagine they have all the truth there is, give me emetic kinds of pains. They need an emetic of some kind to purge their systems. I have sent the original of the letter to the editor of The Progressive Thinker, and for any other editor who sees the curious production of this erstwhile "Spirit in Truth," will cheerfully send it to them, as it is on exhibition. It is the first time I ever knew that a Spirit in Truth could descend to innuendo and the methods of the assassin who stabs from the dark.

Once more I ask my friends to send for the copies of the book that I have set aside for the benefit of Hazel Elden who was so badly burned. The fact that nearly the entire edition was exhausted in a year, without advertising, will disclaim the necessity of using any "slick advertising dodge" in which the sufferings of a human being are involved. Yours for truth and humanitarianism, WILL J. BRWOOD, La Crosse, Wis.

THE CONSERVATIVE.

At 20, as you proudly stood And read your thesis, Brotherhood, If I remember right, you saw The fatuous faults of social law.

At 25 you braved the storm And dug the trenches of Reform, Stung by some gadfly in your breast Which would not let your spirit rest.

At 35 you made a pause To note the columns of The Cause; You noted with unflinching eye, The heedless world had passed you by.

At 40 you had always known Man owes a duty to His Own; Man's life is as man's life is made; The game is fair, if fairly played.

At 50, after years of stress, You bore the banner of Success. All men have virtues, all have sins, And God is with the man who wins.

At 60, from your captured heights You fly the flag of Vested Rights, Bounded by bonds collectable, And hopelessly respectable.

—Edmund Vance Cooke.

THE HOME CIRCLE.

Some Very Interesting Experiences Narrated.

To the Editor:—If you will allow me space in your valuable paper, I will give a brief account of a few incidents resultant of a home circle held in this city.

The medium, Mrs. Kate Brewer, is a well known resident of this city and a lady whose reputation for truth and veracity is well established fact. She was formerly a member of the First Baptist Church, and up to about two years ago was opposed to Spiritualism, and honestly believed that any one who investigated it was afflicted with aberration of the brain. The writer has heard her remark that mediums (noted by her) seemed to have that far away look in their eyes, and that they did not look as intelligent as other people. Out of curiosity she later attended a camp meeting and received some spirit messages which set her to thinking. As a result she determined to arrange for a home circle of her own, where she knew fraud could not find its way, and she could prove for herself whether spirit return and mediumship were true or otherwise.

Her circle was composed of herself and husband, and the "invisibles" who have played a part in her destiny never to be forgotten by herself, or her friends; in this life, or the next.

At first her sittings were irregular, she often sitting alone, her husband detained by the press of business. After sitting this way for about eight months a voice was heard, but at first it was unintelligible, but as time passed on this voice began to whisper a word, until finally it gave the name of William Riley. As the voice grew stronger it was able to converse intelligently, stating to the medium that he (Mr. Riley) would do a grand work for the uplifting of humanity through her mediumship.

Recently, Spirit Riley organized a circle for the development of materialization, the writer and three other sitters being chosen by himself for that purpose. William Riley states that he was once a mortal man, inhabiting a body of flesh, but that he passed out of the body of flesh only to find his faculties intact, and performing their natural functions, and that his mission is to help those still in the mortal body to understand that the so-called dead still live; can return to their loved ones, and manifest, if they will make conditions.

Just here I will state that Spirit Riley has conclusively proven to me his power to foresee events. At one time he told me I would receive a certain letter which I knew nothing about, neither did he tell me. In three weeks the letter came as predicted. He has also told me that in less than one year I shall receive a grand triumph, which I make the right condition, which I fully intend to do, and will report to the readers of The Progressive Thinker later. I ask you all to make note of this prophecy, and see how it comes out. I am certain it will be just as Riley has predicted.

On one occasion, while sitting in a circle at my home, Riley told his medium that he would take her to California in a couple of weeks. Mrs. Brewer's daughter met a tragic death, by accidental shooting at Eureka, Cal., and the father and mother took that long, sad trip, of many hundred miles to bring home the mortal remains of their beautiful, accomplished daughter, whose life on the mortal plane was thus cut short in the bloom of young womanhood.

On another occasion, Mrs. Brewer saw a white casket let down before her in a couple of weeks. Mrs. Brewer's daughter met a tragic death, by accidental shooting at Eureka, Cal., and the father and mother took that long, sad trip, of many hundred miles to bring home the mortal remains of their beautiful, accomplished daughter, whose life on the mortal plane was thus cut short in the bloom of young womanhood.

These are only a few incidents occurring in less than one year, in the experience of this lady, and the little home circle.

Nine different voices have been heard from the cabinet, coming from nine different individualized spirits, who fully and perfectly identified themselves to their friends. An Indian chief giving the name of "Angie" spoke in a perfectly audible voice, giving us grand advice, and general instructions.

MRS. MARY J. WHITNEY, Marshalltown, Iowa.

His Manifestations of an Earthly Character.

To the Editor:—I wish to give a word of warning to the readers of The Progressive Thinker of one Otis J. Comer, said to be from Richmond, Ind. He is about 15 years of age, and represents himself to be a trumpet, and he can surely give messages through a trumpet, but he has to have it to his mouth. His plan of operating is to have some one sit with him, but instead of holding his hands he places his hands on top of the one who sits with him, then being sure he has everything within reach of his right hand he soon has it away, and "spiritual" manifestations are plenty. He was with us for several days before we caught on, and even then we desired to give him the benefit of every doubt, and offered him a chance to sit under perfect test conditions, and remove the suspicion. He sat once under such conditions and we got no results. In December 10th issue of The Progressive Thinker, Sister Starbuck of Greenup, Ill., writes of him. I enclose a letter from which you will see that he was the writer of it instead of the sister. Now I have been a reader of The Progressive Thinker long enough to have all the premium books, and I believe it to be doing a grand work for the cause we espouse and it cannot do any better work than to show up deceptions.

A. T. LEVICK, M. D., Mt. Vernon, Ill.

The Irrepressible Conflict.

The Question Considered in What Does It Consist?

It has not been in the conflicts which mankind have waged to attain freedom on the external plane of being, however necessary they may have been to supplement the great conflict which human life is waging. That the human may have been created a "little lower than angels" is true, and it is a glorious privilege to recognize this divinity which is within, and not only that, but it is necessary for the human soul in its irrepressible conflict with the powers of darkness, that it place itself in alliance with the spiritual forces that it may make a success of its efforts to rise above the instincts and impulses of the mere animal nature which is the inheritance to a greater or less extent of every human soul.

Great struggles have been and are at the present time being made to overthrow the various forms of external slavery, and while we would not in the least degree underestimate the good that will come to mankind through the successful culmination of those struggles, for they show that there are elements and forces within human life that will not remain on the lower levels, but to every human being of average intelligence there will be recognized the fact that there are more subtle and degrading forms of slavery than any that exist through its external manifestations. The irrepressible conflict is in the struggle of the soul to attain emancipation from those forms of spiritual slavery which hold the soul in bondage to its lower self, to the emotions, desires and passions of its nature of its not yet outgrown animalism, and the hero is the one who,

"Vanquishes his sins,
Who struggles through weary years
Against himself and wins.
He is a hero staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low.

"All honor, then, to that brave heart,
Though rich or poor he be,
Who struggles with his baser part
Who conquers and is free."

It is time that there should be a higher manifestation and understanding of what constitutes human liberty than the one that only recognizes external symbols. The Spiritual Philosophy teaches that the individual in passing to what we term the spirit world does not change its moral environment and that if no effort had been made for the development of its moral and spiritual faculties they would as a result be in a dormant state, unable to be a directing force in the individual's life, and the law that nature abhors a vacuum is as applicable to the spiritual realm as it is to the physical; hence, there would be the instincts of the animal, they would be the dominant factors of its existence. The earthly forms of slavery would be liberty in comparison to the bondage which held the individual down to the lower levels of life, and if it arose to the higher planes there would have to be an irrepressible conflict.

The philosophy also teaches us that it is better to have the moral and spiritual faculties developed to that extent that they can be the directing and controlling forces of life while the individual is in this probationary state, so as to be fitted to enter the higher grades of scholarship.

It has been our good fortune to have known those who while in earth life had fought the irrepressible conflict, which produced the glorious medals which proclaimed their emancipation from the lower forms of life, and it is also our good fortune to have the acquaintance and friendship of those who at the present time are on the mortal plane of existence, who can say truthfully in regard to the elements of the lower forms of life, "we have met the enemy and are conquerors."

Our philosophy also informs us of the various planes of being in spirit life to which the different grades of development are fitted, according to the unfoldment of the individual, and it is consistent. The unavoidable blending in a large degree of all the elements and planes of being as here in earth life is here largely avoided. Life in the aggregate is only a compounding of individual life, and to improve human society the work must begin with the individual and there be gloriously prosecuted. Every man being that possesses the normal faculties of mind, moral and spiritual development feels dissatisfied with their present unfoldment. They realize that there are other conquests necessary to be made, and other fields that must be explored. They may have made great attainments and arrived to that plane where they can have communion on the spiritual plane of their better self, those who have also progressed up to that plane, but that only intensifies their desire for a more perfect development.

To attain unto this higher culture there must be an elimination of the lower forms of life, and this does not come without there being a conflict between the elements that compose the two planes of their being. This fact can be well attested by the testimony of every human being that has made an effort to rise to a higher plane of being, and from which emanated the forces that dominated their lives. Slavery on the physical plane of being is a condition that works greater degradation to the oppressed than to the oppressor, but it cannot be compared to the slavery of the moral and spiritual faculties to conditions of life that exist on the lower planes of being, and the times those who are in physical bondage are enjoying a freedom unknown to those who pose as their masters.

The voluminous publication of the criminal records in our daily papers is appalling and snatches the finer sensibilities of human life, doing no good and creating an influence that lowers the moral and spiritual status of many human beings, especially those who have not yet unfolded the higher life, making the irrepressible conflict through which they sometime must pass more violent in its manifestations. The environments of life have a great influence on character formation, especially during its plastic state, before the forms of thought that dominate life be established.

Those individuals who, coming apparently from the lower levels and through the might of their intellects and moral power rose to positions of honor and responsibility among their fellow beings, had, whatever may appear to the external mind, the benefit of good parentage and an endowment of moral force which no adverse conditions on the external plane of life could vanquish.

What is very much needed at the present time is that the doctrine of individual responsibility be taught, and that there is in the heart of every man a truthfulness statement than the one which informs mankind that, "whatsoever a

man soweth, that shall he also reap." A false and degrading theology has taught that someone else will assume the responsibilities of our life acts, and that by some hook or crook we can palm off spurious or second-rate goods for first-class, which will be found false in time, every one entitled to the rank of good and true. Each will carry their own goods, and only receive what they are actually worth is the truth.

This irrepressible conflict of life is incessant, not for one moment ceases the struggle between the lower and higher self, and steadily with an irresistible force the spiritual elements of life are dominating, assuming the place that the destiny of life intended they should occupy.

That all who are truthfully desiring the more perfect unfoldment of their lives receive help is true. They are not left alone to wage the conflict with the elements that would seek to hold life down to the plane of the rudimentary forms. The spiritual philosophy informs us that we are encompassed about with a great cloud of witnesses, and that their helpful, spiritualizing influence is given for our benefit if we but honestly desire it, but it cannot be given to those who will not accept it, as their antagonism is an impassable barrier to its being able to work for the individual's benefit.

The trend of our life is ever upward, toward a more perfect unfoldment of its forces; and even the experience gained through apparent defeat is a help, as we can by that means learn to avoid the obstacles that previously impeded our journey. As the earthquake and the volcanic upheavals are evidences that our physical earth is, by those convulsions yearning and preparing for the moral and spiritual progress of the individual, the spiritual philosophy gives evidence of the truth that life is moving upward to higher forms of existence, and that it is able to manifest an energy that can separate the pure elements of life from the dross with which it was formerly blended.

HAMILTON DE GRAW.
West Troy, N. Y.

AN EXTRAORDINARY VISION.

A Son Sees His Mother on the Spirit Side of Life.

My mother died on Dec. 23, 1888, and was buried on the 25th, Christmas Day. I was living several hundred miles away, and was not aware of the fact until the 3rd of the following month when I received a letter from a brother.

Only those who have lost a kind and indulgent mother can form any idea as to the great grief into which I was plunged. The thought that I should never see my mother again in this world was terrible. For several hours this agony of mind continued, when at last a change took place—a reaction. My grief had fled and I felt serene, happy and at peace. I relate this peculiar condition of mind exactly as it occurred, for I think it had a great deal to do with what followed.

In this frame of mind I retired to my room alone and went to bed. I lay quietly for some time, perhaps an hour, when I seemed to be seized by what I thought to be a nightmare—stoppage of the proper circulation of the blood. I could not move, and the more I tried the more firmly I was held. A feeling of horror which accompanies this condition took possession of me, and in a short time I lost my senses and knew no more.

When I recovered my senses I was lying on my bed in what looked like a large tent. It was about seventy-five feet in diameter, with an opening or door on two sides, with a path running straight through the middle from one door to the other. It looked like a circus tent supported on the inside by a very curious, rusted, ironwork. The ground was covered with green grass, like a newly-mown lawn. A very brilliant light pervaded the place, but I could not see what caused this light.

My astonishment can better be imagined than described. As I have said, I was lying in my bed which was up against the side of this tent with the whole interior of the tent as before me. I had full possession of my senses, but I could not move my body. I reasoned that I had passed over into the world of spirits.

A peculiar feeling possessed me which is impossible to describe—a mingling of helplessness, intense interest, fear and terror. The strain was awful.

As I lay gazing on this singular scene I noticed something moving in the path in the midst of the tent. It looked like an escaping steam. This ceased in a second or two, and in its place appeared a little girl about ten years of age. She was dressed as girls of her age usually are—a short dress of what looked like gingham, cut and fitted in the usual fashion. She was the very picture of good health and she tripped gaily along the path as if going on an errand, and soon disappeared through one of the openings.

And now another very singular thing took place. It seemed that I got information without the use of my senses. I knew I was going to see my mother. I was positive of it, but how I got the information I do not know; but at just the very instant that I expected her to appear, she did appear. I expected her to appear also in the spirit world was at her right hand. They came in at the door where the girl had went out, and it seemed that she had been sent as a messenger to tell them to come.

As soon as they entered, they looked at me and smiled. It was my dear old mother—she was no more than a few years before me—she was a child. Her hair was black, her face was ruddy with health, and her eyes sparkled with life and happiness. My sister appeared as bright, healthy and happy as my mother. They were dressed in most beautiful, well-fitting robes of what looked like cream-colored silk, and I never expect to see anything on earth so graceful, so marvellously beautiful as these two beings of the world of spirits.

They did not come to me. They walked slowly along the path to the other side, smiling all the way, and just before they went out I managed to nod my head to them. That was all. It went as you blow out a candle, and I was in my bed in the dark room again, perfectly satisfied and happy, and from that day to this I have not received a moment over my mother's death.

Lansing, Kansas.

"The Emerson New Thought Calendar." A dainty little calendar for the year. Just the thing for the holidays. Price 25 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

FROM THE EDITOR-AT-LARGE.

How the Other Side Looks at Spiritualism.

Not often does anything as rich in suggestion of conceits born of ignorance of the subject discussed, come to the surface, as a letter written by Rev. Hendry of Tacoma, Wash., to a friend in Texas, Mr. J. H. Anderson, to convince him that his belief in Spiritualism is all wrong and will land him in hell.

Such letters written by gospel ministers to those who have recently escaped from the church belief, and are new in Spiritualism are the source of mingling, and unrest, and because of this, assume a consequence altogether disproportionate to their source.

The letter is too lengthy to be inserted entire. His first proposition is that he takes the "bible and that alone" for his guidance.

"From the bible I learn that it is undoubtedly true that we can see, if we wish, communication with, and guidance by spirits." "These spirits are good and bad."

After this admission, he makes the astonishing statement that there is only one good spirit, and that spirit is God. All others are evil.

Under the control of all departed dead are under the control of Christ, and he alone can take them out of the place to which they have been consigned, whether in Paradise, where He is, or Hades, and from these places he will in his own good time bring them, "some to everlasting life, and some to shame and everlasting contempt."

After this strictly orthodox assertion he continues: "Your idea of hell is very grotesque (presupposing that hell is to be taken literally), nevertheless on the word of Jesus himself, 'I have fire' is a very real and awful place, prepared for the devil and his spirits, and of men who have chosen their company rather than that of Christ."

Surely this idea of hell is "very grotesque," quite absurd, and for an intelligent man, setting up as a spiritual teacher, to advocate these dogmas of the benighted ages, reminds one of a revived mummy galvanized into semblance of life.

Mr. Anderson has a daughter Stella in spirit life. With his wife and himself a circle is formed and the dear one comes to comfort them. They are an aged couple, and it gives them a heaven of joy to receive messages by themselves from her. This is the comfort this representative of orthodoxy gives them.

"Stella was a noble Christian woman, the servant of the Lord Jesus Christ, in whom dwelt the Holy Spirit, and when she left this earth, she went to be with Christ, according to His promise, and when He comes again to this earth, as He will, she will come with Him, and not us. Any spirit which has been speaking to you in her name is a liar, seeking to deceive you by impersonating her. As a servant of the Lord Jesus, I command that spirit, in the name of Jesus, the Christ, speak no more in Stella's name, and I entreat you, if that spirit again comes to you, to read this command to it."

They God's command to have no dealings with familiar spirits, for as sure as we do, and follow those who "peep and mutter" you will find out too late, that you will have no part with Stella and those who are of the first resurrection."

The arrogance of Rev. Hendry in assuming spiritual dictatorship, after the manner of a Catholic priest, as far as he individually is concerned, is of small moment. Because he is a type and illustration of tens of thousands of other ministers, who thrust their heads into the bible as ostriches and say to do into the sand, and are blind to do anything else, makes him worthy of comment. It is scarcely worth while to show that he and his fellows misinterpret and misunderstand the bible on which they found their belief, or how false and what residuary relics they are of an age past and gone we trust forever.

Stella, as representative of all our loved spirit friends, may have been a Christian or she may not have been. In either case, when her aged parents who loved and yet love her aged parents, sit around the home hearth, praying earnestly for her coming, will she be drawn by the magnetism of their desire from the fartherest paradise? If Jesus has given us any spirit a place, what a savior he would be to place these home comings. Can there be any paradise for Stella comparable to the Eden of her parents' hearts? Could she be happy if she could not come to her friends?

The exorcism of the reverend gentleman is amusing for its self-assuring complacency, and the great of poor Spiritualists' going to hell at last, because God allows them to believe in the devices of the evil spirits, if founded on anything tangible would be alarming. Suppose all the assertions of orthodox ministers are proven by the bible; that there is a hell, and no spirit can return, and at a circle a spirit comes and identifies itself as Stella, beyond and doubt, all other theories and assertions vanish and become inconsequential for discussion. The one fact disposes of all theories.

Reverend Hendry has never tried his formula for laying evil spirits. Before he publishes it widely, he had better give it a test. We have met other preachers who firmly believed they could make the devil believe before them, some with an exorcism, others by laying the "holy bible" on the table. Without exception they have failed. This one will fail, though he will not learn wisdom or humility thereby.

Thousands and tens of thousands find in Spiritualism an assurance they never found in the church. A knowledge that the lost are found; that the broken threads of this life are gathered up in the next; that those who are not shut away from us by arbitrary decrees, nor have forgotten us; that affection draws them to us, and the world of spirits broods over the world of men, is a balm in Gilead for all broken hearts.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

Ordination of Mrs. Alice Baker, a Pleasant Affair.

November 15, 1903, the Truth Seekers' Spiritualist Society of Dallas, Texas, engaged Mrs. Alice Baker as their regular speaker, and Mrs. Baker has remained continuously since. Just previous to the annual meeting of the Texas State Association of Spiritualists held in San Antonio, Sept. 23, 20, and Oct. 1, 1904, Mrs. Baker made application for ordination. No action was taken at that time, as the officers of the association wished to in every way comply with the Usages for Ordination as adopted by the National Spiritualists Association, in October of 1903.

The convention of the N. S. A. of 1904, it was found that the Usages did not interfere with state requirements in regard to ordination, but were simply to establish order to this most important rite, and upon return to Dallas from this convention in St. Louis, Mrs. Baker be-

A GREAT PROBLEM.

A New Year's Message, From Nature to Humanity.

From all ages of the past, and from all parts of the world, today, blending in the cheery greetings of the hopeful and happy, comes the dismal and mournful cry, "human misery. From birth into this life, it seems as though the trouble and sickness, anguish and terror are universal, and that man moves in darkness, and in ignorance of the purpose and plan of life, unable to escape the evils of life till death, the grave and the worms receive him.

The materialist, although without the faith in, or knowledge of the occult world, or any religious beliefs of any kind, may yet gather comfort and hope from the physical universe, such as the others can never know or appreciate.

The mysterious problem of evil, in its many forms of expression, its purpose, its nature and its effects, has long been the subject of discussion, and the standard of argument, thought and deduction have been numerous, and varied, and many utterly foolish. However the materialist will appeal to the physical universe for his answer and explanation, and this answer will be sufficient.

A search of the vast heavenly blue about us and our earth will show that all the individual planets have the dual processes of growth and decay forever at work, while the great solar systems around us, show repulsive attraction; within and upon our earth, all forms of life show birth and death, and the double processes of tearing-down and building-up, just as we can see in our own physical bodies. Human history is full of examples of the double forces ever at work.

From the earliest stages of mollusk life on earth up to the present enlightened man, life has been a constant struggle, a battle in some form or other; it is between the two forces of birth and death, growth and decay, or of good and evil that life and humanity has evolved up to its present status. And as man has progressed, so have good and evil assumed new and different forms of expression.

What do these facts teach us? They teach us that while living on this earth, and while traveling along that level of time, from birth to death, we are all destined to encounter these extreme phases of nature, the destructive and the constructive, or in other words good and evil.

On first glance, all appears to be in conflict and at war, of sunshine and shadow, of light and of foes, and of good purposes. The first step of reason, and the popular teaching of the beliefs, hold the evil is a separate force, destroying all in its pathway, bringing only trouble, misery and woe. And that the burdens to bear, the battles to fight, the problems to solve, being all a part of life, we must all pass through them and share in them, without relief or comfort, or escape till death comes as a deliverer.

However when viewed from a universal standpoint, and the general results and effects, a second thought shows that if evolution is true, a different deduction is correct; instead of crossing each other as is generally taught, good and evil really harmonize, and fraternalism is the keynote, and that there is no foundation for the common precepts.

All things work together for good, and the pessimist has no place in nature. Science will show the nature really tears down to build up again in new and improved forms, and this is progress; what appears to be an evil always works out for good, or in other words evil is undeveloped good; evil causes progress regardless of what may be the nature of the evil.

Nature far more than man made evil the position of good and the natural evil, the compelling force and good the passive. This may seem strange reasoning, but it is true. The lessons taught by experience with the various forms of evil, are the only ones which mankind receives. Therefore we have solid grounds in the light of the universe for good and for hope.

Another and more important standpoint of deduction and reasoning presents a new phase. That is, there is no evil, as generally taught to people it is no existence in nature or science. All is good, and what is, ought to be, or is natural or right. The causes of pain, suffering and misery have their normal and natural place in the universe.

When we realize that all things in nature go by contrast, that evil is a comparison teaches; experience brings knowledge, and this in turn brings wisdom, which is very evidently the end and purpose of nature's plans and designs.

The comforts derived from this is the knowledge of natural laws, of order and system, and of harmony in the universe. Believing that we are occupied with blessings, come in disguise, peace and contentment is obtained because we become self poised and self-balanced in the knowledge of hope.

Our consciousness is broadened through suffering and pain, our hearts may bleed, but our sympathies extend to others, as we get into touch with nature and our fellowmen, understanding their trials and problems of life all the better for the experience.

The weary and heavy-laden, the weak, the disappointed, the troubled, have firm grounds for peace, contentment and hope, and this is the basis of happiness.

Such is the New Year's Message from Nature to Humanity.

Minneapolis, RICHARD E. TITUS.

an arrangement for her ordination. Mr. John W. Ring, ex-president of the Texas State Association, was authorized, under date of November 25, to perform the ceremony, and on Wednesday, November 30, in the Maccabee Hall, Dallas, Texas, the ceremony was performed.

In the afternoon of that day Mr. Ring delivered a lecture and named two babies, William Leo and John Hubert Grizzard. At night, before the Ordination Usages prescribed by the N. S. A. was taken up and the ceremony of ordination was duly performed, making Mrs. Alice Baker a minister for Spiritualism to Humanity. On behalf of the Local society a very beautiful bouquet of roses artistically arranged, was presented and these were used as symbols of the experience which are probable to come in the experience of an ordained capacity. The audience was very attentive to the ceremony and to the address, and the cause of Truth as seen in Spiritualism looks up in Dallas, Texas. JOHN W. RING.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer. In the past, three months I have made \$200.00. I never saw anything sell so easily. Every family Dish-washer will buy one who shows how beautiful it will wash and finish dishes in two minutes. I sell from my own orders. Each Dish-washer sold brings me many orders. I give my experience for the benefit of my friends. I will start you in business in your own home. L. A. C.

AT PITTSBURG, PA.

A College of Spiritualism is Now Proposed.

Pittsburg will soon be a disseminating point for Spiritualistic lore. Plans are now rapidly reaching a state of fruition by which this city will be given a lyceum or school of Spiritualism, just as Boston, Philadelphia and other cities have. In this lyceum the young will be taught the principles of the occult. As soon as the debt of \$5,000 now resting on the First Church of Spiritualists, in Oakland, is lifted, the money now being expended in interest will be applied toward paying a competent instructor in Spiritualism. The interest charges are now \$300 a year. According to C. L. Stevens, president of the church association, several wealthy men of the city are to give sufficient to the church to clear the debt. The substantial \$25,000 church building on Boquet street, below Forbes, will then be without encumbrance. In the building are rooms especially made for the lyceum purposes, so it will not be necessary to build a separate structure, for this purpose. The church itself occupies the second floor of the building.

In addition to teaching Spiritualism, the children will be given instruction in physical culture, music and other things and receive patriotic training, for Spiritualists believe in these things, holding, like the ancient Greeks, that a well-developed body is a necessary thing for one's success in life. There will be nothing approaching a common school course given in the lyceum, however.

The lyceum, according to Mr. Stevens is becoming a necessity, as Spiritualism is growing so rapidly in and around Pittsburgh. Millions and millions of industry are taking an interest in it, he says, and are helping the church in stocks and bonds, and a leading manufacturer and business held positions of honor and influence in commercial bodies. It is likely that the instructor will come from Philadelphia, as the Spiritualists have their eyes turned that way. There is no one in this city who is specially trained in the work, although Mr. Stevens is capable of imparting such instruction. His time, however, is fully taken up with the management of the church affairs and the leading in services.

In the Spiritualistic church there are no regular pastors, but the ministers travel from church to church, preaching for a period of several weeks or months. At present Dr. Alfred Austin, the celebrated Spiritualist and author, is filling the pulpit or platform, although Mr. Stevens conducts the services in general.

Besides the starting of a lyceum, which it is hoped will be a reality, a year at latest, Spiritualists in Allegheny are getting busy. The flock is under the pastorate of Rev. Clinton Day, which now meets in a church on Sandusky street, near Robinson street, and received and in the near future a site will be selected and a church built. It will not be a large, expensive structure, but will cost about \$10,000, according to the best data obtainable. There are now several hundred Spiritualists on the North Side who are more or less interested in Spiritualistic matters.

In talking about his church Mr. Stevens said: "Many leading men in the business world are taking a great interest in Spiritualism. They are coming to our meetings. They are surprised that our services are much like any other denomination except that we read messages from spirits passed to spirit land and have psychometric readings. Many people come to our church thinking they will see a dark cabinet and spirit things move and fly around. They think we move pulpits and pews with our services. There is nothing terrifying or sensational in our service. We sing hymns and have prayers and deliver sermons just as other denominations do." Mr. Stevens said that Spiritualists believe everything is made up of solidified ether. Impressions, emotions, thoughts are sort of vibrations of the part of spiritus toward Spiritualism was a good thing as it was broadening the thought of the day. Spiritualism, he added, was no longer ridiculed but treated with respect. He mentioned that there were certain persons who possessed wonderful psychical sense of religion but which was used merely for sordid commercial purposes. Such he said was a prostitution of a divine gift bestowed on mortals for a base purpose. Such people have the same power as mediums who go into a trance, see clairvoyantly and hear clairaudiently or who read the past, present and future from articles placed in their hands.

ALMOST A CENTENARIAN.

Yet in Her Advanced Age Her mind is Clear.

To the Editor:—To-day I mail with this my order for The Progressive Thinker, which may be the last one I shall send for I am now past ninety-six years of age, and to all it is apparent that my presence here in this bodily form will not be continued another year.

I am a Spiritualist. Spiritualism is not a religion. I have no religion. I used to have a religion prior to fifty years ago, but it was unreliable. When I held it up and looked through it by the light of reason it proved to be but gauze, or as a feather before the wind; and only something somebody had written and said I must believe it was inspiration.

People who live in this period of the world's history are to be congratulated, as persecution for opinion's sake is a thing of the past; a period now when with a free government, free press, free speech and liberty of conscience, man is beginning to walk forth in his native dignity and freedom, and his knowledge of himself and his inseparable connection with the source of all power, makes him bold. Nature must give up her secrets, for man has found that all of her treasures and productions are for his use and at his disposal. There has been more progress in literature, art, science, discoveries and inventions during the past eighty years than in all of the world's previous history.

Man no longer submits to that superstitious belief in time that has caused more human blood to be shed than all other causes combined.

Now as man gains in knowledge he also gains in power, and as knowledge is power, which he has often proved, it does not follow that there is no limit to his progress, especially when he inherits the great Eternal Will is his inheritance. He is no longer a feeble heights he cannot climb. Earth has no claim he cannot contest.

He can already ride under the river, walk through the mountain, talk through the ocean, and ride among the clouds, and the end is not yet.

MRS. C. H. STEVENS.

ISAAC P. WALTON.

A Tribute of Love to a Worthy Man.

A few days since I learned, with painful surprise, of the transition of this devoted friend of truth, to the higher life, from his long-time earth home in Tyrone, Pa. It did not seem at first as if it could be the case, but these were the words in cold type in the local paper, and the heartier letter of his beloved wife to prove that he had left us. It caused a feeling of loss, and the sweep over me that so good a man as Brother Walton could be taken from us. Yet, why should he not go on to his reward? He had lived six and seventy years as men count time, and had never wearied in all that long period in well doing. He was a well-appearing life—spent in doing good and certainly the worst physical frame was entitled to its rest, while his great soul had earned its freedom.

October 3, 1904, was the day of his birth into the higher life. He had been in failing health for some time, yet no one dreamed the end would come so soon. He was born of Quaker parents, in Pennsylvania, and grew to manhood in that peaceful, loving faith. His was a questioning mind, and he fearlessly investigated every topic to which his attention was called. Spiritualism early became a problem of interest to his mind, and he pushed his search forthwith with such unremitting energy that he speedily found the coveted solution of that problem, and knew for sure that man lived beyond the grave. From that time to the day of his transition, he never wavered in his loyalty to his religion, nor did he doubt for an instant what its revelations gave to him.

To Isaac P. Walton, Spiritualism was the soul's true religion, and this, as he interpreted it, meant clean living, right doing, and kind deeds for his fellowmen. No one who knew him can truthfully say that he ever failed to exemplify his religion in his daily life. He was the embodiment of kindness and tender charity in his every thought and deed. No one who was worthy ever appealed to him for a favor in vain. No one in trouble ever failed to find in him a kind and sympathetic friend. It seemed as if he could not do enough for others, and his great happiness was found in making others happy. Such men are blessings to every community, and always leave the world better for their having lived in it.

He was ready to explain the tenets of Spiritualism to every seeker for truth, and was abundantly able to defend its sacred principles when they were attacked by the thoughtless. So gentle and consistent was his life that even the most extreme orthodox preachers and laymen in Tyrone held him in the highest esteem and treated him with the respect justly his due. So much as a white, consistent life in every community for our Spiritualism.

At the age of seventeen, Mr. Walton entered the jewelry establishment of George Gordon of Philadelphia. Here he remained for many years, and became thorough master of the jewelry business in its every detail. He went into business for himself in Philadelphia, and was eminently successful in all his undertakings.

In 1854 he married Miss Abbie Noble, of Maine, who for fifty years has been his faithful helpmeet and companion. They had no children, and she, with one brother and three sisters, are left to mourn his physical loss. In 1859, Mr. Walton sold his home in Philadelphia, and moved to Tyrone, where he has since resided. Here, too, his name in the business world became a synonym of the strictest honesty and integrity, and he soon had the confidence of the entire community. He carried on the jewelry business alone until 1892, when he became associated with F. W. Acklin, who is now the manager of the I. P. Walton Co.

Mr. Walton was a man of large public spirit, and took a deep interest in everything that would promote the welfare of the community. He believed in good schools, and in economical municipal government. He was frequently called upon to fill official positions of various kinds. His home paper says that he maintained his reputation for honesty and integrity without break or question for more than half a century. In all official positions, he gave trust for trust, hence all of his fellow citizens could feel and did feel that their interests were safe in his hands. He gave liberally to every worthy cause, and was president of the "Crystal Spring Band" of Tyrone, in the early sixties, the first ever organized in the town. He was an ardent lover of the arts, in the dark days of the civil war, and while physically unable to go to the front as a soldier, he yet did a soldier's duty at home in caring for the widows and orphans of those who gave their lives for the nation's preservation. All this was done modestly, without ostentation, and in quiet ways that even his own right hand did not know the good the left one was doing.

Mr. Walton became a Master Mason, July 6, 1853, and was always an active craftsman. His knowledge of Masonry was thorough, and its principles appealed to his noble nature as worthy of daily exemplification. July 6, 1903, Tyrone Lodge tendered him a royal banquet in honor of his fiftieth anniversary as a member of the order. Masonry has lost one of its noblest sons in the transition of Mr. Walton. He was also a power in financial circles, and held the position of vice-president of the First National Bank of Tyrone at the time of his departure from earth. In politics Mr. Walton was a Republican of the Abraham Lincoln school, hence a natural and partisan in any respect. Honest and true in principle were more to him than a party label. He was a member of the Association of Philadelphia Bankers.

Mr. Walton's memory by sending an exquisite collection of orchids, costing fifty dollars, as a token of the high esteem in which he was held, on the occasion of his funeral.

For sixteen years it has been the privilege to know Mr. Walton well, and to be honored with his friendship. At all gatherings of Spiritualists, whether at camp-meetings, local meetings, or national conventions, Isaac P. Walton was always the same devoted friend to the cause of Spiritualism, the same true friend and loyal brother. He was a firm believer in organization for Spiritualists, and has been a general supporter of the N. S. A. since its inception at Chicago in 1893. He was frequently a delegate to its annual conventions, and served on many important committees, always advantageously to the association, and to Spiritualism.

Through Mr. Walton's influence, the writer was selected to deliver the address to the graduating class of the Tyrone City High School in 1902. He had hoped to introduce Spiritualistic lectures the following autumn, but circumstances over which neither he nor we had control prevented the fulfillment of his desires in this respect.

Isaac P. Walton, the gentle Quaker-Spiritualist, the good man and true, has gone to his reward. Tyrone has lost her foremost citizen, Masonry one of its noblest sons, Spiritualism a loyal defender, scores of workers in their never-failing helper, hundreds of men and women a true friend, in his departure from earth. His wife, who knew him best, feels most keenly of all, the separation that has come. She knows he is not dead and realizes his presence in spirit. To her the full measure of sympathy of all his devoted friends should flow at this hour that her health may be restored, and strength given her to carry on her noble husband's work. She was his counsellor in life, and to her now is committed the fulfillment of the wishes of his generous heart. All honor to his memory of the good man who has arisen to the spheres of the spirit! Peace, love, power attend him in his new life! "The world is all the better for his having lived, and the spirit spheres all the richer for his having entered there!"

A tribute of love from his friend,
HARRISON D. BARRETT,
Wheeling, W. Va.

parture from earth. His wife, who knew him best, feels most keenly of all, the separation that has come. She knows he is not dead and realizes his presence in spirit. To her the full measure of sympathy of all his devoted friends should flow at this hour that her health may be restored, and strength given her to carry on her noble husband's work. She was his counsellor in life, and to her now is committed the fulfillment of the wishes of his generous heart. All honor to his memory of the good man who has arisen to the spheres of the spirit! Peace, love, power attend him in his new life! "The world is all the better for his having lived, and the spirit spheres all the richer for his having entered there!"

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter.

TERMS OF SUBSCRIPTION:

Five PROGRESSIVE THINKERS will be furnished until further notice at the following terms, in advance:

One Year..... \$1.00
Six Months..... .60
Three Months..... .30
Single Copy..... .05

REMITTANCES:

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SATURDAY, DECEMBER 24, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Spiritual and Material Progress.

It is a fact worthy of thought, that no great invention, such as marks the material progress of the modern world among enlightened peoples, was ever brought into existence by a mind low down in mental unfoldment. Such mind does not yet contain the adequately matured state of development that must exist, to prepare it for the conception of grand inventions. It reaches but a little way ahead of its present material attainments.

A floating log or tree was the first means of navigation, pushed by poles in the hands of the navigator. Finally the log was scalloped, by burning or other rude means, forming a rude canoe. The pole becoming a paddle, and an oar. The wind was brought into requisition, by rude sails. Step by step, little by little, as man progressed in mental development, in the course of time, he arrived at the great floating palaces of to-day, propelled by machinery set in motion by steam.

Now, be it noted that this material progress has ever been the resultant of spiritual forces pushing man forward, inciting, moving, propelling him to think, to conceive, to act.

The germs of all inventions are spiritual; in man's spiritual nature they have their inception, and according to man's spiritual growth and development has been his advance in art, inventions, and all the concomitants of civilization, enlightenment and material progress.

Great and wonderful as have been the achievements of the past, man has not reached the end of his progress. The road he is traveling has no end. Each step he takes as he mounts the ladder lifts him nearer a higher step. Greater inventions await, when greater spiritual and mental development shall have been achieved, and even in the light of the past and the present "it doth not yet appear what we shall be," in the future progress of mankind.

Progress is ever the watchword, and since the wonderful advance in science and invention during the last fifty years, it is not in the power of man to imagine, now, what will be the achievements of the race at the end of another half century. Our present works may then seem like the efforts of stumbling infancy.

But of one thing we may be assured: Whatever the acme of material progress may then be, it will be found that spiritual progress has gone forward at least side-by-side with it, if not in advance as a herald and an inspirer of the work accomplished.

A Christian Weakness.

It is a petty weakness of zealous partisans of the Christian religion, to claim all morality and all educational enlightenment as having their source in Christianity. A sample of this weak partisanship is found in some remarks of the Rev. W. A. Bartlett, who, like many other Americans, is enthusiastic over President Roosevelt's late message, which he finds humane and just to all. Summing up its merits, he calls it "a strong Christian document."

Commenting on this, the Chicago Chronicle well says:

"The word Christian is hardly the term to apply to a message from the president of the United States to the people unless the message carries with it something of a religious character apart from its strictly human sentiment. Our country recognizes no one religious denomination to the exclusion of other sects. All religions are tolerated."

"There is nothing in the president's message which may not appeal to the Jew, the Buddhist, the agnostic or the Mohammedan as well as the Christian. It deals with practical matters affecting the welfare of the country as a whole. It has nothing to do with the future life, and the problems relating to the interests of the soul are left for each one to decide for himself."

"It is true that in a way Mr. Bartlett has the right to apply the term Christian to the document exactly as the Jew might call it truly Jewish or the agnostic might praise it that it ignored religion and the things of the spirit. It declares it thoroughly in harmony with the deepest principles of his religion, but in no other sense than that it is broadly humane can the message be called Christian."

"The fact is the constitution purposely recognizes no one religion to the exclusion of others. Had President Roosevelt's message been obviously Christian it would have given needless offense to many sects which have the right to full recognition under the constitution."

The Horrors of War.

Man in his natural state is but a slight remove from the brute. He is a savage, and so far as the rights of others are concerned, he only lives for himself, with but small regard for even offspring after grown to maturity. The most destructive feuds are carried on with each other, generally ending in the bloodshed of whole families. In time, conscious of his own weakness when unaided and alone, he joins with others and they form clans, by the union of several families, all agree to assist each other when engaged in strife. Dissensions continuing, clans unite and form confederacies for mutual aid and defence. Of many thus united, states are formed. The area, still enlarged, nations and empires spring into being. Mutual aid in war and peace, are bonds of union. Jealousies and contentions are prevented by a general head that "commands what is right and prohibits what is wrong," enforcing obedience by severe penalties.

By such union and enlargement of powers disputes are settled by courts, or, too powerful for their control, the military arm is invoked, and discord is avoided by the concentrated strength of overwhelming numbers.

Without such united mutual aid feuds arising from disagreement as to boundaries, or possibly some trivial real or imagined insult, and they plunge headlong into war. Death and destruction follow. Each party exhausts its ability and resources in ruining the other. Whittened bones bleaching in the sun, palaces on fire, or their site marked by ashes, are all that remain of once populous cities, cheerful homes, and a thriving industry. The population of a state is reduced, and its recovery is retarded for years, because of the terrible scourge of war.

Could we enter families and see the wrecks that ensue; the misery entailed on helpless children; widows overburdened with care, surrendering their lives to grief; and doubly orphaned children struggling with adversity to prolong life, houseless, homeless, and even foodless, then we would see some of the ravages of war.

Christian civilization, of which its defenders are ever boastful, has done very little to lessen the horrors of the battle field. It has gone on increasing its ability to destroy, enlarging its army and navy, while its best minds expend their strength, not in laboring to increase the general happiness, or in subduing the elements, compelling them to minister to human needs; but to destroy such advances as a peaceful age has already inaugurated.

This condition should be changed. Instead of wasting the resources of a nation in arming for war, or defence, let all nations the great earth over, join in developing their boundless resources, and in augmenting human well, resting assured, if each observes the golden rule which has been falsely interpreted, "Do to others as others do to you," then there will be no outside aggression; all wars for conquest will end, disputes will be settled by arbitration, and lasting peace will everywhere prevail.

Our system of telegraphic communication has brought the whole world in closer connection than were small states sixty-five years ago. We read in our evening newspapers, of great battles fought by contending armies on the opposite side of the globe during the morning hours of the same day. Then time and distance are no longer barriers to international arrangements for peace, and they cannot be entered upon too soon, or made too emphatic.

Just as this article was completed the morning paper brings to hand the following resolution adopted by the Woman's Christian Temperance Union, in session in Philadelphia, which is in harmony with the above expressed views, and which cannot be complimented too highly:

"We deplore the war now raging in the far east with its merciless slaughter, and deprecate the action of our government in fostering the spirit of militarism in the United States, by increasing our army and navy, furnishing instructors to schools and colleges, and by other methods for teaching the art of killing which breeds the desire to kill."

Revivalism Run Mad.

A species of religious epidemic is just now creating great excitement in Wales. Spontaneous auto-suggestion, hypnotic influence from the living and the spirit side of life, all would seem to enter into the causes of the commotion. Hypnotism of a dominant character that sets aside rationality and becomes an obsession in its nature may exist as caused by spirit influence, or by the influence of mortal minds, usurping the victim's rightful power of self-control. In its essential character this wild fanaticism is of the same nature with the fanaticism of the Flagellants who whipped themselves as a means of grace, in the long ago.

A special cable dispatch to the Inter Ocean reads: "The religious revival is sweeping all Wales into paroxysms of devotion. Bangor is the latest district infected by the emotional example of young Evan Roberts. The fiery cross has set the principality aflame."

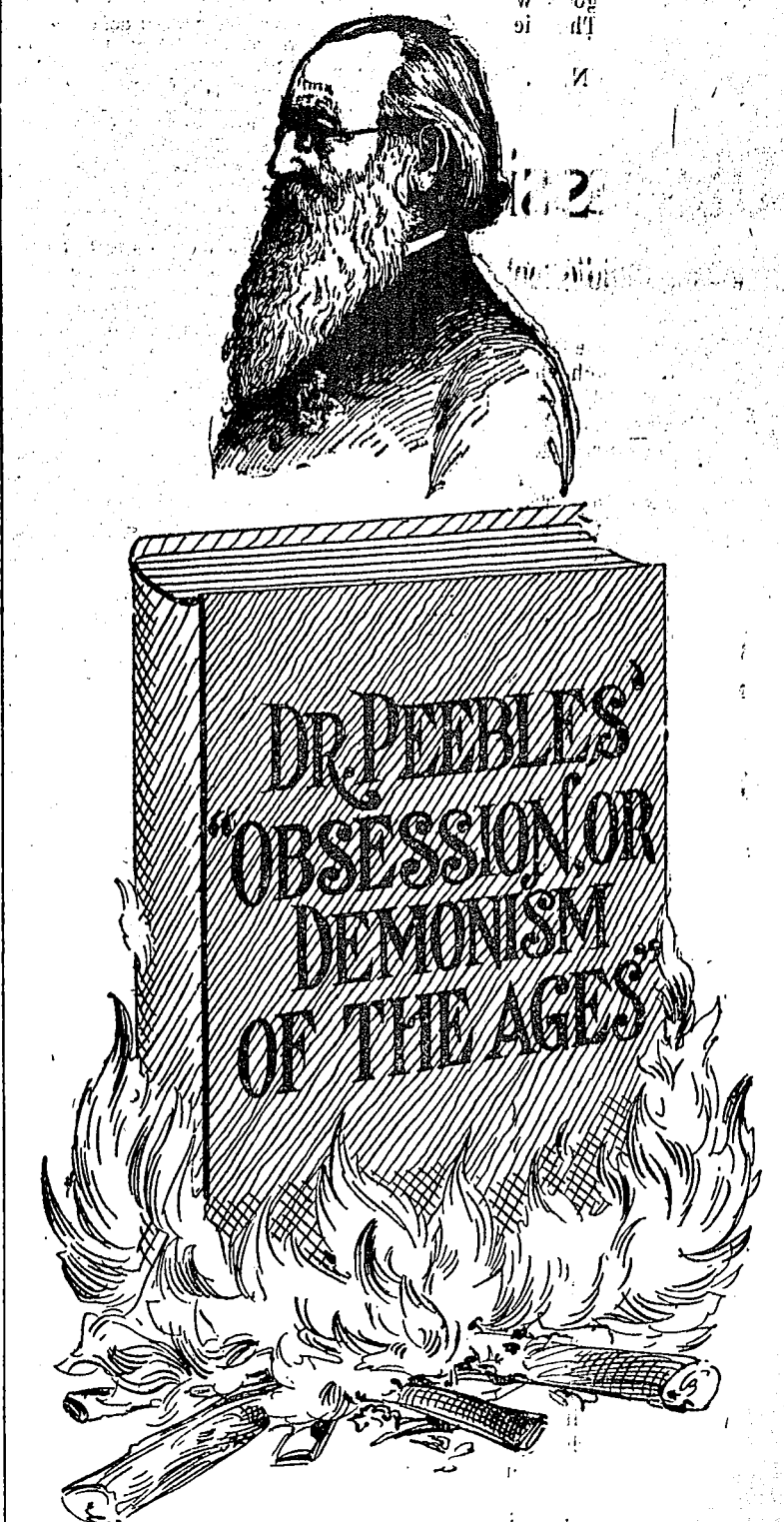
But a terrible penalty is being enacted by nature in return for all this unnatural excitement. The Llanelly police have placed under restraint a married man who was found raving in the streets. His mind became unbalanced at a revival meeting, where he prayed for the salvation of such of the deacons as were drunkards!

Two days later he went on his knees in the office of the works where he is employed, and prayed for the manager and the directors. Then he went at large in the streets, talking about visions seen in the night and messages uttered from the throne of grace. Finally he became so violent that he had to be taken to the asylum. His wife has also lost her reason. Three similar cases have occurred at Ammonford and Loughor, and the victims are under restraint at their homes.

At Rhos, the center of the North Wales revival, the woman who announced her vision of the Messiah is lying in a state of nervous collapse. The chapel deacon who was found naked under his bed, shouting "Salvation!" is recovering.

These occurrences have caused great uneasiness, and thoughtful residents are asking in dismay how many more people are to lose their wits through the revival?

"We do not know what will happen," said one of the ministers. "They come and say they want a meeting in the

Dr. Peebles and His Book
BEING BURNED.

"Burn the Book and Burn the Effigy—Dr. Peebles—on Top of It," is the sentiment that comes floating into this office from a prominent medium! Verily what an intense excitement all along the line this book has created, almost equal to that which the Great Psychological Crime caused when first launched as an object lesson upon the ranks of Spiritualism. "Burn the Book!" "Burn in Effigy Dr. Peebles!" "Destroy the Book as you would a Noxious Weed!" Such are the sentiments expressed! Verily, the time has arrived in Spiritualism, to be thoughtful, and calmly discuss all the so-called weaknesses of our Cause. Evidently Dr. Peebles is highly gifted in presenting "burning" questions, and the discussion in reference to his book has created great interest in this country and Europe. Each issue of the paper is very carefully watched to see what is said upon this important topic. Remember, the book "Obsession, or Demonism of the Ages," will be sent out during the discussion, for \$1.00, postage prepaid. It is having an immense sale.

chapel, and within an hour the place is crowded with people who have come from their households and their shops, from the pits and brick works.

"For a week after the revival began I was skeptical of the reality of it, but on Sunday week, when I was in the pulpit, I felt suddenly moved, and I got up and spoke without knowing what I should say."

"I prayed that we might all bring God more closely into our lives. A man got up and proposed a special meeting for prayer to follow the service. We held the meeting, and it lasted for hours. As soon as the people went out others followed in. Ever since we have been holding meetings until I am quite exhausted."

"On Saturday it was proposed that we should go out into the streets. It was a new thing for me, but soon I found myself marching at the head of my people singing hymns. They went into the public houses, brought the men out, and took them to the chapel in various stages of intoxication. "They came carrying bottles of beer in their hands, and had bottles in their pockets. When they got sober they handed over the bottles, or took them outside and smashed them."

A meeting was held yesterday morning in the Baptist chapel at Ponkey, a curious little village straggling down the hillside, with houses built in confusion at all angles to the streets. The chapel was crowded. Dozens of mothers rocked babies on their knees while they sang plaintive Welsh hymns. "There was no great preacher to attract them. There was no music save that of their own sweet voices. There were no prayers except those they themselves offered. Three or four ministers were there, but they took little part in the service. This is a people's revival."

A white haired old man rose and prayed. As his prayer ceased a voice raised a familiar hymn, and the gathering joined in. It was a beautiful hymn, which rose and fell in mournful cadences, and died away in a gentle "Amen." Probably in no English church or chapel could such sweet singing be heard.

The meeting lasted two hours or more. Now a man spoke, then a woman, and then came a hymn. One woman, in a voice broken with sobs, prayed for her erring relatives. A young man prayed for the conversion of

his father, a notorious poacher; others spoke of the happiness brought to them by the revival of belief.

Talmage's Denunciations of Spiritualism.

We have received something less than 1,000 replies to Talmage's denunciation of Spiritualists and Spiritualism. Hudson Tuttle, editor-at-large, answered him fully, saying all that was necessary to put the reverend "prancer" in his proper light before the world.

A Happy Horse.

Said the man whose equine acquaintances outnumber the humans he knows intimately, and who seems glad of it: "There is a wise old horse belonging to a grocer in Wisconsin avenue, and he might appropriately be called the children's friend. The store is close to a schoolhouse, and this horse friend of mine spends much of his time standing in front of the store when his wagon is not in commission."

"He has a habit of standing with his forefeet on the sidewalk gazing into the store. At such times the children fairly swarm on him. They jump into the wagon and hold the reins; they climb on top of him and walk underneath the kindly animal, and he looks benignly down upon them, and is often rewarded for his good nature with bits of sugar and candy and other things that horses like."

"There are few happier faces in town, if you know how to read horse faces, than this of my four-legged friend. May he live long and always be happy!"—Chicago Inter Ocean.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in regard to it. By Ex-Judge Abraham H. Daley. Demonstrates: Futility and inadequacy of Hudson's explanation of spiritual phenomena. Price 25 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

"The Romance of Jude." A Story of the Life and Times of the Nazarene and His People. Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Three Arisen Spirits.

An Illustrated Comparison, by Dr. T. Wilkins.

THE ATHEIST.

Well, here I am, alive, and yet I know not where,
Or when I came, nor do I feel I do not care,
Because I know I am; that breeds some potent thought,
And I would know the rest because I think I ought.

I thought at death man's life would find a final end,
And still I live, and though in darkness I have to wend
My lonely way, I know I live and seem awake,
And still I cannot from my eyes this darkness shake.

I once was sure that down within the gloomy grave
Was rest and peace for master and for lowly slave;
But only find my mortal eyes in darkness closed,
And learn there is no "rest and peace," as I supposed.

I find my aspirations all the same, and feel
That some sweet day a friend will hear my strong appeal
And bring me light from some eternal, brilliant day
That will dispel all doubt and drive the clouds away.

I know I lived a moral life on earth while there,
I know the burdens of the weak I loved to share,
And hence, I must arise with other souls of right,
And find the truth, the world of life, eternal light.

I know the earth was made for me as for other men,
And I shall see as others see; I know not when,
But with the fact that I exist, comes hope to know
The how, the why, the right, the light; shall be so.

THE ORTHODOX.

O, I think I hear them singing now somewhere,
Of the Savior and the land so bright and fair,
And their voices all appealing in a prayer,
To the boatman to be rowing
For a Christian who is going
With a crown bedecked with jewels rich and rare.

O, I have not met the Savior over here,
And I wonder if my record is all clear.
I am waiting at the landing in good cheer,
Though the way is not the brightest
I'm discouraged not the slightest,
For the blessed Lord I must appear.

'Twill be dark and the twilight I must stay
Till the dawning of a new and brighter day;
Till the clouds of superstition pass away,
When a yearning for the turning
And a burning for the learning
Will bring aid to lead me on: For this I pray.

I have prayed to meet St. Peter at the gate;
I have sought to see the Master, but must wait,
For the Christians are so many, here of late,
And the Christian trusts are
Waiting
To the lines in heaven, forming,
For the purpose there of learning of their fate.

Yes, I know I am still living—know it well,
And I know I must be patient for a spell
In the twilight of the soul-land, not in hell,
For I find since my transition,
That the hell is but condition,
And that heaven is where peaceful spirits dwell.

THE SPIRITUALIST.

I have risen from the body to the heights where I belong;
I am in the land of spirit, 'mid the over-restless throng;
I have passed beyond the border of the earth to land of soul,
But am still within the purview of the Great Eternal Whole.

As I mingled with my kindred in the body on the earth,
I am mingling with my kindred in this new and higher birth.
All the knowledge of the spirit that I gained ere coming here,
Was of value at my entrance into this bright spirit sphere.

I have learned some things since coming that I never knew before;
That a man may be a Christian in belief and nothing more;
That a man may have a vision and know nothing of the cause;
That a man may be a spirit and know nothing of the laws.

That a man may know of spirit and its independent state,
And be dwarfed by some condition, such as bigotry and hate;
That a man may be a Christian and be just, and true, and kind,
And be equal in advancement, though still ignorant and blind.

I have learned that through the ages that have passed this way before,
None have ever found St. Peter or their Jesus at the door;
That all saviors and all masters are within the human mind,
And the heaven and the hell are but conditions that we find.

I have met no one in soul-land who has seen the great white throne;
I have found no one so perfect that the spirit is full grown;
I have found no one so knowing that he needs no further aid to know;
I have found the soul-land roomy for the souls who wish to grow.

I have found the spirit mirror that reflects each thought and deed;
I have found Nature's haven where her children rest and feed;
I have found no walls of jasper and no streets of shining gold;
But I have found that each spirit has been fitted to its mold.

I have found this world accepts us as we pass from scenes of earth,
As the earth accepts the spirit, in our innocence, at birth;
I have found the high and holy, in this land, to be just those
Who on earth were true and noble, and by energy arose.

I have found no god of fashion, and no millionaire of greed;
I have found no loving Savior who will sanction any creed;
I have found no kind of devil but the lower trend of man;
I have found no great Jehovah in all Mother Nature's plan.

I have found a common entrance and no seats here in reserve;
I have found no one is holding any pew with gold or nerve;
I have found no class distinction, no revenge in Nature's laws;
I have found all things evolving from and toward a perfect cause.

In the truthness, in the justness of progression's onward roll,
I have found no sect, religion or belief can change the soul.
I have seen the sad and gloomy and the blind uplifted, free,
And I know there is great value in all knowledge given me.

DR. T. WILKINS.

Our Divine Plan.
Establish a Spiritualistic and Occult Library.

NOW IS THE TIME TO COMMENCE ESTABLISHING A SPIRITUAL AND OCCULT LIBRARY, BY SUBSCRIBING FOR THE PROGRESSIVE THINKER. SEVERAL THOUSAND THINKER, AND SECURING OUR DOLLARS (FOR WHICH WE DO NOT RECEIVE EVEN A CENT OF INTEREST) ARE REQUIRED TO INAUGURATE OUR DIVINE PLAN, OUR SUBSCRIBERS RECEIVING THE BENEFIT THEREOF. THEREFORE IT CAN WELL BE SAID THAT THE EVEN TRIED TO IMITATE OUR METHODS. JUST THINK OF IT, ARE THE MOST ADVANCED IN ALL ELEVEN EXTREMELY VALUABLE THINGS THAT PERTAIN TO SPIRIT- PREMIUM BOOKS, NEATLY AND UALISM AND OCCULT SUBJECTS SUBSTANTIALLY BOUND IN CLOTH, GENERALY OF ANY PEOPLE ON SENT TO YOU FOR \$3.35. AFTER WE PAY THE POSTAGE WE REALIZE A TRIFLE OVER \$2 FOR THE ELEVEN BOOKS. THIS IS OUR DIVINE PLAN, TO ADVANCE OUR PATRONS ALONG SPIRITUAL AND OCCULT LINES AT THE LEAST POSSIBLE COST, MAKING THEM THE BEST POSTED PEOPLE ON THE EARTH IN REFERENCE TO ALL OUR USEFULNESS.

MISSIONARY WORK.

Spiritualists residing in the southern portions of Ohio, Indiana, Illinois and Missouri; also those in all parts of Kentucky, Tennessee, Arkansas and Oklahoma, who are desirous of having missionary work in their respective communities are requested to write at once to the undersigned for dates and terms. I am ready to work week days, week nights and Sundays, and only seek the co-operation of the local friends who are really interested in Spiritualism. Write now, and make sure of time. Yours for Spiritualism, HARRISON D. BARRITT, President and Missionary-at-Large, N. S. A., General Delivery, Wheeling, West Virginia.

THE POWER OF SELF-FORMATION.

"The Power of Self-Formation" is a new book announced by Leroy Barrie, its author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art vellum cloth, gilt top and title, for 80 cents.

This book is to present the subject of self-formation from a human cultural point of consideration. The author is a devotee of the Science of Human Culture, and an adherent of the new psychophysiology. The proposition which is demonstrated by the citation of actual practice in life, is this: Self-formation of mental and physical conditions is now an established fact in the Science of Human Culture. Two discoveries in the sciences of psychology and physiology during the latter half of the nineteenth century, completely placed the power of self-formation in the grasp of the human race.

This little scientific treatise presents in a simple style those two great discoveries and demonstrates the power of self-formation as well as presenting the most advanced systems for the cultivation of the mentation that controls the power of formation.

The author demonstrates the fact that we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-formation means the ability to be just what we desire to be, and this constitutes the highest of all achievements.

The Power of Self-Formation will be completed and on the market about holiday time. It already has an advance sale of 501 copies. Send all orders to the office of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

LITTLE BIT OF A BABY BOY.

Little bit of a baby boy—
Never could have his way,
Never a gleam or a glint of joy,
Life a long rainy day.

Father always too busy to tell
The stories he loved to hear;
No one to comfort him when he fell,
No one to see the tear.

Always so healthy, his mother said—
Couldn't get sick if he tried;
Just had to see he was washed and fed
And punish him when he cried.

Only the angels in heaven knew
The ache in that little breast—
Away up there in the sky of blue
They knew him and loved him best.

And so when a cloud came sailing low,
Came out of that sky above,
The little fellow was ready to go—
For oh! how he longed for love!

—Jas Montague.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could be better spent than buying this little book. Among them has the care of children should read it. Price 25 cents.

CHRISTMAS.

Listen to the joy-bells as they ring,
Count the gladdened tones of cheer,
Sounding through the spaces, as they sing,
Songs of Christmas drawing near!

Hearken to the echoes as they rise,
Sweeping on, from sphere to sphere,
Up from lowly earth-land to the skies,
Christmas-time is drawing near!

Lift, then, sombre shadows from the heart,
Cast away the care and fear,
Let God's sunlight in to do its part—
Christmas-time is drawing near!

Little ones that prattle in their glee,
Winsome faces sweet and dear,
Voices full of laughing melody—
Signs of Christmas, drawing near!

Peace on earth, and good-will give to men,
This the message, strong and clear,
Let us now fulfill its meaning when,
Christmas day is drawing near!

ELLA DARE.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated. \$1.25.

The Widow's Mite.

DEAR DR. FUNK:—I TAKE THE LIBERTY TO WRITE YOU IN REGARD TO THE "WIDOW'S MITE." I AM A BORN AND BRED SPIRITUALIST AND HAVE BEEN PRESIDENT OF A SPIRITUALIST CAMP FOR SIX YEARS AND AM NOW A DIRECTOR IN THE SAME CAMP. I HAVE READ THE "WIDOW'S MITE" AND AM NOW READING IT FOR THE SECOND TIME, AND I WISH TO CONGRATULATE YOU. IT IS THE MOST READABLE BOOK ON SPIRITUALISM I HAVE EVER READ AND I HAVE READ A GOODLY NUMBER. I WISH EVERY SPIRITUALIST COULD AND WOULD READ IT AND HEED YOUR SUGGESTIONS. I THINK IT WOULD PUT SPIRITUALISM ON A BASIS THAT WOULD COMMAND THE RESPECT OF A VAST MAJORITY OF ITS OPPONENTS. YOUR VIEWS AND ADVICE TO ITS ADHERENTS ARE IN EVERY WAY COMMENDABLE. ALTHOUGH A STRANGER TO YOU AND MY TESTIMONIAL UNSOUGHT, IT AFFORDS ME THE KEENEST ENJOYMENT TO BE ABLE TO WRITE AS I HAVE WRITTEN, AND I BEG THE FURTHER PLEASURE OF THANKING YOU FOR YOUR MASTERLY TREATMENT OF A SCORNED IDEA.

MOST RESPECTFULLY YOURS,

B. L. ROBINSON, M. D.

THE ABOVE REMARKABLE BOOK IS FOR SALE AT THE OFFICE OF THE PROGRESSIVE THINKER. PRICE, \$2.

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

EDUCATE THE MASSES IN EVERYTHING THAT PERTAINS TO SPIRITUALISM. PORTRAY IN VIVID COLORS ALL THAT IS GRAND, BEAUTIFUL AND SOUL-UPLIFTING CONNECTED WITH IT, AND AT THE SAME TIME PRESENT TO THE WORLD CERTAIN UNPLEASANT FEATURES, CONSISTING OF OBSESSION OR EVIL SPIRITS. THUS EQUIPPED WITH A FULL AND COMPREHENSIVE KNOWLEDGE OF BOTH SIDES, ONE CAN INVESTIGATE SPIRITUALISM UNDERSTANDINGLY. READ CAREFULLY WHAT REV. N. F. RAVLIN SAYS. HE IS ONE OF OUR FOREMOST LECTURERS AND THINKERS.

OBSESSION A FACT.

To the Editor:—It seems strange to me that any intelligent Spiritualist can deny that evil or ignorant spirits do obsess, influence, or control certain sensitives in the mortal form, sometimes with malicious intent, but more frequently through ignorance.

The truth of Spiritualism rests upon the fact of spirit return; but to suppose that only the good come back, and that they and they alone can or do influence mortals, is illogical and absurd. Such a theory would force the conclusion that the death of the physical body transforms wicked men and women into angelic beings, which is an unthinkable proposition.

The unfoldment of man's higher nature must come from within, and the death of his external form is powerless to effect any such result. Evil doers are evil doers still, and will be until they shall cease to do evil, and learn to do well. They can remain in the love and practice of evil as long as they so desire. No power will force them to lead a better life. They are in the world of spirits, but they are not in the spiritual world.

They have not left their old haunts of vice. Where vile men and women do congregate, there they are at home. Sensuality, in all its baser and more revolting forms, reigns supreme on the lower planes of the spirit world. Here crime is bred and mischief is hatched.

It is an undisputed fact that intemperance is the cause of more crime, suffering, pauperism and death, than all other causes combined. The saloon, the brothel and the gambling den are crowded with their damned victims, in the form and out of it. Is it to be supposed for a moment that these inebriated wretches become transformed at death into moral and spiritual beings? Or are they confined in some spirit prison, and prevented from returning to their old haunts? This proposition would be a reversal of the church theory that demons only are privileged to roam abroad. Neither of the above theories is true. Physical death does not, cannot, change the moral nature.

Neither are we to suppose that wicked spirits sleep with their mortal bodies in the grave while the good are ranging the fields of Paradise. Then where are the wicked people who have passed and are constantly passing the Great Divide? They are surely somewhere, and are doing something. Never having learned to do good and never having ceased to do evil, it follows logically that they are doing to-day what they always have done. The truth is, they have really never left the earth conditions amid which they have lived and died.

A hundred thousand drunkards in this country die or pass out of the mortal form every year, and if the truth were known, many of them become recruiting agents, to fill the depleted ranks of inebriates, from the young men of this country. Some irresistible unseen power often inflames men and even women with a desire for a drink of whiskey, or some other intoxicant. The writer is personally knowing to many instances of this kind. Refined, chaste women, under some unseen control have been known to curse and swear, and use the vilest language, which would be revolting in the extreme to them in their normal state. Moral, upright church people as soon as they begin to investigate Spiritualism and submit to the control of certain spirit influences, soon become reckless and immoral in their lives, and the change for the worse is charged to Spiritualism by the church; but Spiritualism in truth has had nothing to do with the change. A counterfeit article palmed off on the investigator by some deceiving control is responsible for the mischief. Pure Spiritualism cannot lead from higher to lower planes of living. When that which is assumed to be Spiritualism does that, it furnishes proof positive of the truth of obsession.

Many so-called mediums are simply obsessed people, undeveloped sensitives under the control of immoral, deceiving spirits. In saying this, the writer casts no reflection upon the medium, but the spirit controls wink at immorality, lying and deception. This kind of business is what has so long brought Spiritualism into disrepute. It has had to carry whole train loads of barnacles that do not belong to it, and it has been through the influence, control and teachings of sensual, carnal, earth-bound spirits that the cause we love has been thus handicapped.

Now, Mr. Editor, with some personal observations and experiences in treating for obsession, I will close.

In two instances the writer has saved the medium from death by casting out the spirit on murder bent. The writer has treated many obsessed persons when the spirit controlling would curse and damn me and swear to kill me—language which the persons coming for treatment would never use in their normal state. One case I will relate that came under the writer's personal observation, and those who deny obsession are asked to explain it upon any other hypothesis. The case was that of a little girl seven years of age. She could both see and hear spirits, and was accustomed to play with spirit children, and they were so natural that she could hardly distinguish between those in the form and those in spirit. But there was an adult spirit that sometimes controlled her to act very ugly toward her mother. She was afraid of him, but could not help herself. He told her who he was, and that he was hanged for murder, but he swore he would kill her if she told his name. One day her mother was giving her a bath and he controlled her to fight her mother and to curse and swear at her, till the child in a brief lucid moment gave his name, when instantly her head was drawn back till she was well high in life, when she was released from his power by the higher forces that chanced to be present.

What was the effect of this murderer's attempt to take the child's life? Her neck on the left side and under the ear was discolored and bore the marks of the hangman's rope. Now, did a ministering angel thus treat this child, or was it the decastrate murderer that sought her life? He was using the little girl in order to learn more perfectly the law of control and use this knowledge in revenge for his own taking off.

Another case in which the writer and his companion were the instruments through whom release finally came, was that of a lady declared to be hopelessly insane by the authorities of the asylum, and who had been in this condition for twenty-two years. She was cured and restored to perfect sanity by silent mental treatment for obsession.

Thus we might multiply instances in proof of the fact of obsession. If we appeal to history, the same fact crops out all along the line. The new testament narratives are full of it. In truth it was a very important part of the apostles' work to cast out devils.

In conclusion, the writer would say that he has not read Dr. Peebles' book, but has read sundry adverse criticisms of it, and the spirit shown by some of his critics furnishes proof positive of the truth of obsession. No one unless influenced by a demon could use such language, express such diabolical wishes, or breathe such horrible imprecations upon the venerable author of said book. It is evident some of the demons in the spirit world were hit, and hit hard, till they were made to fear that their vocation might be in danger, so they show their resentment through the organisms that repudiate the very idea of being thus influenced.

The cause of true Spiritualism can never be advanced by the use of harsh epithets, and bitter personalities. While Spiritualism reveals the danger compassing mediumship, it also points out the path of safety. While it discloses the evil, it also reveals the good. In its economy, while angels will never become devils, devils may become angels. Herein lies the superlative grandeur of its philosophy. Evil is overcome by Good; Error, by Truth; Darkness, by Light; Ignorance, by Knowledge; and Lust, by Love.

We are in the arena of conflict where battles are to be fought and victories won. The mighty struggle between right and wrong, between manhood enslaved or emancipated, is being fought out along psycho-

logical lines. The battle is on. It rages on both sides of the line. The mighty hosts of the angels of light are marshalling their forces. The denizens of darkness are being lined up in battle array. The whole earth is convulsed. The nations are in perplexity bordering on distress, old foundations are being inundated. Hoary-headed systems of religion are being swept away. The powers of the heavens are shaken. But in the midst of it all, the glorified spirit of the Christ may be seen walking upon the waters, saying, "Peace on earth, good will to men." The trumpet of recall is heard. The war is ended. The victory is won. Love reigns, and all mankind are free forevermore.

Philadelphia, Pa.

N. F. RAVLIN.

The Great Obsession.

As Viewed by the Wisconsin Philosopher.

I have read Dr. J. M. Peebles' "Spirit Obsession, the Demonism of the Ages." It is a great work. It gives such a comprehensive, clear picture, panoramic view, of the world Spiritualism as has never before been given by either mortal or spirit. It is faithful, honest, and unbiased. It is the effort of painstaking labor and research. It is a presentation timely, interesting and instructive.

I was not looking for anything but the shadow on the canvas. It did more; it painted the attractiveness of the inestimable value, and bright side as well. It is neither visionary nor speculative; it is matter of fact and solid. And what is of great importance it is practical. It proposes no destructive, abrupt change, as some other sensational Spiritualist books have done. It is valuable knowledge to take with us for use when we pass on to the stage of action.

Dr. Peebles begins the book by asking some pertinent and most useful questions. It passes on to show wherein lies the danger of trusting everything to the spirits, as has been too much done by the Oriental nations. It shows that in China, India and Japan, Spiritualism is much more general than it yet is in America. It presents voluminous evidence. From their experience it is easily suggestive of what lesson Modern Spiritualism remains to learn.

In the little nation of Korea is where the Doctor found Spiritualism had done its worst.

In Japan he found Spiritualism to differ from the bible in that it was mostly the women that were attacked.

In China he found all the phases of mediumship with which we are familiar in the West.

In India a very intelligent Hindu says: "It is strange that in India mediumship, except in very rare instances, is looked upon by us as a great misfortune, while the Spiritualists of the West seem to encourage it as a means of communication between the living and the dead, or between men and the angels. It is sad to think what terrible misfortunes they are bringing upon their several communities by thus ignorantly breaking down the barriers erected by nature between the two worlds. Our knowledge has been bought by the miseries of ancestral experience, and perhaps the Western nations will have to journey the same road."

This Hindu has failed to learn that there never before has been so great a general enlightenment as now exists here in the West. It is so great here, that we have already taken a step for the first time, which is, to start a Spiritualist college. This was done through the far-sightedness that detected the lurking danger in the distance.

In India the Doctor found the general sentiment to be that while Spiritualism was a truth, yet, as practiced there, the result was more detrimental than beneficial. White magic meant the bright side, and black magic meant the dark side. Theosophy was largely speculation, and reincarnation void of any fact in its behalf.

In Greece he found things just a little better. The Grecian mind entertained Spiritualism, but in a little more enlightened form.

In Australia he was told that the higher spirits found it very difficult to find a medium through whom they could communicate.

In Judea, Spiritualism dated back four or five thousand years before the Christian era. He could not learn that there was ever a Spiritualism there that the United States would welcome. The new testament account of the mediumship of Jesus to cast evil spirits out of mortal victims is first class.

On witchcraft, the Doctor brings to Modern Spiritualists most valuable light. In all the fifty-five years this subject has remained in much obscurity. It was not the work of so high a class of spirits as those that introduced Modern Spiritualism. It should also be added that the mortal mind was then in greater darkness.

The Doctor has also given a more rational and wholesome analysis of hypnotism than has before fallen to my lot.

On "Why Is Obsession Allowed?" he says: "It may be asked, why do not good, pure-minded, exalted spirits interpose and prevent obsession? Just as wisely ask why good, honest officials on earth do not prevent all vice and wrong-doing. Spirits and angels are not endowed with infinite power. They do what they reasonably can. The attitude will largely govern there as here. A selfish, positive spirit, with base motives and a potent will, may obsess; where a sensitive, refined, negative mother in spirit life might fail to counteract the obsessing influence."

He gives extracts from Swedenborg's diary, kept in London between the years 1747 and 1749, that alone are worth the price of the book.

The Doctor, in this book, has made somnambulism no longer an uncertain quantity. It is a clear instance of obsession.

The "Spirits in prison" question has received numberless versions. The book clears away all of this mist.

Modern Spiritualism is no longer a baby. It no longer needs a milk diet. It can now bear the whole truth. The blackest, most ominous cloud darting forked lightning, should fill no twentieth century mind with dismay. The new Spiritualism from heaven has come to an advanced enlightenment on earth. Progress is written in big letters all along the way. That which frightens the Orientals, brings cheer to the Occidentals.

Spiritualism is a co-partnership between the two worlds. As long as the earth side failed on its part, of course the whole business was a failure. There are still a very few modern Spiritualists on the ancient "go-as-you-please" plan, and would continue to leave everything to the spirits. Happily the number is small and daily becomes less.

Dr. Peebles is entitled to thanks and praise for his contribution of rich intelligence at this critical time. He has cleared away a mountain of rubbish. Hereafter if any fail to travel the flowery path, it will not be the fault of Dr. Peebles. None can be spared, so it is important that the last Spiritualist should be converted from obstacle throwing as soon as possible.

The book says, "Spiritual life is a divine life, a social life, a constructive life, a redemptive life. Obsessing spirits are hearing, believing, and multitudes of them are moving up on to higher planes of existence where, after a time, they become divine helpers. Sometimes they bring these dazed, distressed spirits of the lower spheres into quiet, orderly seance rooms that they may the more cognize both their shadowy environments and their moral incompleteness."

A particular beauty of the volume is, it advocates no impracticable form of mediumship. We know the modern mediums have suffered untold agonies in their various developments. It is up to the mortal now to do something that shall stop such suffering. There is one remedy, and only one. It is in the establishment of institutions of learning where the whole subject shall be profoundly studied, and ably taught. Fortunately, very fortunately, this idea is growing in power. A few of the Spiritualists are like the boy that went to a phrenologist to have his head examined. The professor told him he would never do for a farmer, for after planting the corn he could never wait for it to grow; he would want the full harvest at once. These Spiritualists, if they can't have the whole work accomplished in a night, they would have nothing. Obsession is dangerous only to the ignorant. The required knowledge must be special rather than general. The best defense against trouble is to understand it.

Do I endorse everything in the book? No. A little of the Doctor's supernaturalism, which he hasn't yet fully outgrown, is infused in spots. I am past accepting this. This borders on the ancient theological, which is something separate and apart from Spiritualism. President Lincoln is said to have had his faults. Gladstone was a giant statesman and a pigmy theologian. Ingersoll was up on theology and down on Spiritualism. We overlook all this in Lincoln, Gladstone and Ingersoll. Is there one so cruel that he cannot be equally generous to Peebles? E. W. BALDWIN.

Madison, Wis.

"Human Culture and Cure. Part 'The Priest, the Woman and the Confession.' The Philosophy of Cure. (In-fessional.) This book, by the well-known 'Methods and Instruments' known Father Clinique, reveals the de-by E. D. Babbitt, M. D., LL. D. A reading, impure influence and results very instructive and valuable work. It of the Romish confessional, as proved should have a wide circulation, as it by the sad experience of many wrecked well fulfills the promise of its title. Price, by mail, \$1.

THE ANIMAL KNEW HIM.

Curious Case of Recognition After Twenty Years.

There lived in Auburn, N. Y., some sixty years ago, a clergyman, an intimate friend of my grandfather. This gentleman owned an exceedingly beautiful, fleet, and graceful sorrel mare, which bore the classic name of Diana. She was the admiration of the town, and the pride of the clergyman's family. But alas! one dark and stormy night the barn was boldly entered, and the beautiful Diana stolen from her stall. All efforts to discover the clever thief, though long and perseveringly continued, were useless. At last the family sorrowfully abandoned hope; another but inferior horse was purchased, to which, by the way, the children would not allow the occupancy of the old stall of their pet, for that, with everything else which had belonged to her, they insisted upon keeping sacred to her memory.

Nearly twenty years had passed, the clergyman had grown white with age, and his children had become young men and women, when he chanced, one autumn, to be called on business to a remote part of the state. Having an easy chase, he made the trip, as was not uncommon in those days, by private conveyance. He was riding slowly along a winding road, on the third morning of his journey, when his attention was forced from the beauties of the scenery to the strange behavior of an old horse confined in a pasture by the roadside. The creature seemed bent upon attracting the clergyman's notice; it pranced, snorted, and beat the fence with its forefeet, keeping all the time in line with the slowly moving chaise. Wondering a little as to the cause of such singular conduct, the clergyman drove to the end of the pasture, and then turned down a narrow road which branched off in an opposite direction. As he did so, he was startled by a cry of such human agony from the poor creature in the pasture that he instantly stopped his horse and looked back. There, at the corner of the fence she stood, her neck thrust despairingly forward, trembling in every muscle of her body, her eyes fixed upon him with an expression of utter helplessness, which strangely moved the tender-hearted clergyman. He now discovered that the head and face of the animal bore a marked resemblance to his lost Diana. Impressed by the likeness, he obeyed a sudden impulse, and drove rapidly back to a farmhouse near the pasture, where he found the farmer just getting up from his twelve o'clock dinner.

"Friend," said the clergyman, "is that your horse in the old yard?" "Yes; the mare's mine. I've had her about twenty years."

"Twenty years!" "May I ask where you got her, friend?" "I bought her of a peddler, who cheated my wife on a gingham gown, but he didn't cheat me on that horse." "Diana! as sure as I'm alive!" cried the clergyman, starting excitedly for the pasture, followed by the astonished farmer. He entered the field, and the moment the old mare caught sight of him, she rushed wildly forward, snorting with delight. Old and faded, rough and lame, the clergyman still unmistakably recognized his lost beauty; and oh, the joy of Diana! Tenderly she licked her master's hands and face, lovingly nestled her head upon his shoulder, and at last, with something of her old coquettish ways, took the rim of his hat cauttily between her teeth, and lifting it from his head, replaced it hind side before.

"Never saw her do that before!" cried the farmer.

It was a trick which the clergyman himself had taught her, and which she had remembered during their twenty years of separation, to practice once more on her beloved master. The farmer consented to part with Diana for a small sum, and she was welcomed back to her home amid general rejoicing. There she lived, tenderly cared for, for several years, and there she died a peaceful death, exulting her last breath in vain attempt to lick her master's hand.—Our Dumb Animals.

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All of Prof. Lockwood's publications are on sale at The Progressive Thinker office, Chicago, Ill., and at the rostrum when he lectures. These treatises contain the wealth of a vast historical and scientific research.

SEASONABLE SUGGESTIONS.

To the Readers of the Progressive Thinker.

The snow is falling as I write, but each little flake seems a kiss from some dear soul gone beyond.

The winter is upon us and all the world is singing the evening hymn of summer, so short and bright, so soon a thing of the past; yet, while we listen to this hymn we can join the voice of nature and say, "This is all a prophecy of the coming spring."

Thus it is that the winter of our life on earth bespeaks for us the coming of our spring-time in the other world. How sweet a thought, and oh, how different from the old, old stories taught in early childhood. How thankful we ought to be for this knowledge, and to whom do we owe these thanks but to our arisen friends.

The outside world seems busy and the stores are full of people buying presents for their dear ones. The spirit of kindness and generosity is at work, and the vibrations carried from one soul to another send the thoughts of love and tenderness still further on their way.

Yet there are sad hearts everywhere. No city or town is free from such. Pity the poor who have no money to buy gifts, and the still poorer who suffer from cold and hunger. The merry sleigh-bells and Christmas carols will have no sound of cheer for them—but loving angel mothers will strive to cheer them on their way.

Dear readers of The Progressive Thinker, send out kind, encouraging thoughts to-day to all such weary ones—and with them such as you can in the way of assistance. You all have something that the poor can use. Spare at least one dish from your Christmas table, and fill with something for the hungry. Don't forget the sick friend, a few flowers and little fruit or dainty article of food will make their Christmas brighter.

There are also sad-hearted mothers longing for one look into the eyes of absent children, some gone into the world to return with stories of failure or success. Some gone beyond this vale of tears to return with the richest blessing that can be bestowed on a child, the blessing of soul knowledge.

May our hearts be tender at these times and the world made better for our being in it.

Yours for a Merry Christmas and Happy New Year.

GEORGIA GLADYS COOLEY.

HERMIT'S WRAITH REAPPEARS.

Joseph Weimer's Ghost Declared to Have Been Seen at Woodlawn.

In his early days he was only a rude sailor; in his later years a hermit squatter and his body occupies an unmarked grave. Yet Joseph Weimer will not soon be forgotten by those who knew him. Since his death the children of the Jewish Orphan asylum, 62d street and Drexel avenue, are lonely, and many a citizen of Woodlawn prefers to give the former site of the old "Chutes," across the street from the asylum, a wide berth when the darkness and mists begin to settle across it. They say they have seen the squatter's wraith.

It was in 1895 that "Jo," hailing from nobody knew where, came to the vacant block bounded by 62d and 63d streets and Drexel and Ingleisle avenues. The Chutes had been torn down, leaving the long cement-lined basin and a concrete wall, the foundation of the slide, at the south end of the basin, as the sole vestige of the World's Fair pastime. To the east, northeast and west were blocks partly or wholly vacant, boasting a considerable growth of scrub oak and tumble weed. Jo came and saw and stayed, or rather came and stayed and saved, for he detected possibilities in the patches of scrub oak and presently with ax and saw he was providing kindling for the people of the neighborhood.

First, however, he built a "lean-to" against the six-foot wall of concrete which he used as a protection against the cold north winds. Houses were under construction in the neighborhood and lumber was easy to get. He asked no one's permission and signed no lease and yet he was not molested until a few weeks ago when his body wracked by consumption and a mind affected by too frequent tipping began to fall him, and he was removed to the county hospital, where he died.

Year by year he added to the hut beside the concrete wall until he had not only a room to eat and cook in, but a sleeping room, but an anteroom or parlor. In this he entertained such acquaintances as he had, corner loafers, tramps roaming through the country as he had done before exposure began to sap his strength and bow his large frame, or policemen who affected his acquaintance as a matter of business and sometimes used the bench in front of his lowly door as a place of repose. Jo's needs were few. He earned a few cents by beating carpets and chopping and selling kindling wood.

The night of Joe's death the hut which had sheltered him was destroyed by fire. Two nights later three young men of Woodlawn were passing near the ruins, when one of them called the attention of his companions to the figure of a gigantic man moving near the site of the burned hut. The figure approached and the figure seemed to drift slowly toward the basin and vanish. They withdrew and the mysterious figure returned. They separated and approached from three directions, one of them walking up the basin. This time the figure disappeared instantly.

With rather eerie feelings they left the place and told of their experience at a drug store near by. Since then others have witnessed the phenomenon, or say they have. This shatters a theory that it was smoke rising from the ruins of the hut which was seen by the first trio of ghost hunters.—Chicago Daily News.

The Proofs of Life After Death

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Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

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MAN: Four Centuries of Progress. A Lecture delivered at the 19th
 Year's International Congress, Chicago, Ill.,
 1893. By Susan H. Wilson. Price 10c.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and on the clearest possible basis. Questions are forced brevity. Proofs have to be limited, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters in a hurry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the expected courtesy of correspondents is expected.

HUDSON TUTTLE.

Harriet I. Craft: Q. What interpretation should we give the startling book "Intra Muras"?

A. Books of this class are beyond the pale of criticism. They profess to deal with the conditions of another life, and there is no means of demonstrating their assertions, or of disproving them. The most constantly observed characteristics of all revelations made regarding the future life, are always intensely colored by the channel through which they are given. The writer of "Intra Muras," is a steadfast believer in Christianity and hence in her trance sees what every Christian expects and hopes to see—Christ as the glorified master in heaven.

The author, Rebecca R. Springer, at the crisis of a painful sickness became entranced and was taken by a spirit brother to heaven. What she saw of the spirit land and its occupants, the meaning of death, the relation of spirits with their friends on earth, are beautifully expressed and the spiritual philosophy inculcated most unexceptionably. That such a book is published as a volume of the "New Sabbath Library," and meets with wide approval by the orthodox and conservative, is one of the best evidences that Spiritualism has taken a wide and strong hold of the churches. If Spiritualists desired to send out a book for missionary purposes, and to reach church members, it would be difficult to select a better. This work is being done for them, and thus the ground prepared for the more positive teachings of Spiritualism.

"Intra Muras," departs from the orthodox belief in a city with golden streets. The next life is as real and material as this. It is true that there is much that Spiritualists would object to, but these are as the sugar coat on a pill.

The author, according to this book, is a real world. Spirits go, there from mortal bodies and take with them unchanged their love, affection, and character. They can return to the scenes of their earth-life. They communicate with their friends. If all this is granted, we can well afford to pass by for the time the bias given by our conceived belief. As in all spirit communication, the medium is factor always to be considered and as an undesired quantity must be eliminated from the equation. Especially is this true of trances, and yet more of that trance state made possible by disease, or hypnotism. In this state everything is seen and understood by the subjects colored by their own capabilities, and distorted by their belief.

With this understanding, it is remarkable that so clear and comprehensive a presentation of the spiritual state could be given through one who apparently was subjugated to her religious ideas.

For instance, when she had been taken to the heavenly country by her spirit brother Frank, she saw no jeweled gates or golden streets. She saw an exquisite and lovely landscape, with flowers beautiful beyond description. "Away, away—far beyond the limit of my vision, stretched this wonderful sward of perfect grass and flowers; and out of it grew equally wonderful trees, whose drooping branches were laden with exquisite blossoms and fruits of many kinds."

Her brother's spirit asks: "Whom of all the friends you have in heaven, do you most wish to see?"

"My father and mother," I answered quickly. He smiled so significantly that I hastily turned, and there, advancing, my dear father and mother and my youngest sister. With a cry of joy I flew to my father's outstretched arms, and heard with a thrill of joy, his dear, familiar "My precious little daughter!"

Not the least interesting part of this book is the supplement by Rev. David C. Cook, its publisher. He would prove that "Our loved ones are given back to us there," "Jesus the Resurrection Now." It is eminently just and sweetly charitable. The interest the subject awakens is shown by the fact that over two thousand books have been written presenting it in various aspects, and all have had ready purchasers.

But Mr. Cook narrows the means of spirit communion to acceptance of Jesus. It is through him we are to perceive the home-coming of our departed friends. For him it may be the best and only way. By concentration of mind on the "Master," the receptive condition is induced, of harmony and the strength of assurance, and no one should find fault with his method, or be too severe in criticism of his belief.

A Spiritualist: Q. Would it not have been best for the N. S. A. to have accepted the challenge of the Anti-Spiritualist Association?

A. On that subject I would not have been so sure. We presume this correspondent, like many others, thinks the only method to sustain a cause is to repel every snarling at

lack, no matter how or by whom made. If this be granted, then should we present the grounds on which we meet, and not give the attacking parties the privilege of selecting the weapons of attack. The traveler is not obliged to prove he is not a tramp by stopping to club every barking dog. It is the tramp who will thus attempt to vindicate his character. Think of the National Association representing the growth of half a century of the grandest system of religious and scientific thought, stopping to discuss with Hagaman, for Hagaman it is who composes the front, body, and caudal extremity of the Anti-Spiritualist business! Hagaman, a Campbellite preacher, starving at which he became a medium, and after years wherein he confessed he played as a fraud and deceiver, he failed to get recompense, and went over to the church as an expert!

Hagaman, who was never accepted by the Spiritualists as genuine; who was no more trusted by them before than he has been after his return to the church, Hagaman after his failure in attempting to pose as a medium, and turning exposer for the money the church furnished to salary him, is a slight too pitiable for contempt.

The National Association would gain nothing by accepting the challenge of such an adversary. In an old fable, the fox said to the lion, "I hear you are such a coward you refused the challenge of the polecat." "I did," replied the lion, "Had I accepted I might have killed him, but not escaped the stench of him the rest of my life."

When the Episcopal church meets in convention, if some renegade minister, who had become an infidel for the money he supposed to be in it, for advertising purposes should challenge that church for a discussion of belief, would anyone advise acceptance? To do so would place the two disputants on the same level.

Would the Spiritualists have the National Association brought down to the level of Hagaman?

The reply of the convention spoken by its president, was one of the most subtly wise, and so completely met the issue, that in the reports of the St. Louis journals, it was openly or tacitly acknowledged that the challenge was beneath the notice of Spiritualists.

If Hagaman and his Antis are honest and wish for the truth, why do they not investigate as all Spiritualists have done, but the Association does not propose, or feel called on, to discuss the principles on which it is founded, which to its members have been long ago demonstrated. The Association has no interest in Hagaman's conversion, except as one great object of Spiritualism is to lead men, and it possibly might lead him to be more truthful, less self-conscious. The Association does not care for his censure or praise, why should it descend to his level and honor him with acceptance?

"S." Q. Do you not think that such books as the "Great Psychological Critique," and "Demonism," injure Spiritualism?

A. Our correspondent is fearful that they will, but he may rest assured that in the end, whatever influence they may temporarily have, they will not. If Spiritualism could be harmed by its enemies, or the folly of its friends, it would have ceased to be, long ago. It is endowed with a vitality which laughs at the rising above exposure, and only smilingly looks on the most overwhelming attack passing away, leaving no trace. By the great sea, the shore sands left by the retreating tide may be written over with the vagaries of dreamers, of tramps and wreckers, but the incoming waves sweep clear the tide-line and nothing of their work remains. So may write by the coast of the Sea of Spiritualism, those who arrogate to direct its waves, and down its principles, and give it boats to find they are jetsam and flotsam on its tide.

Injure Spiritualism? Spiritualists may injure themselves, not the cause, which is above individuality. All the impurities washed from the continents, go into the ocean, and it sparkles in its purity as the waves threw up their white foam to the skies of the sun and the winds. It will take many such books to make Spiritualism unclear or do it harm. All the filth of Chicago river, turned into the Illinois, before it reaches the Mississippi, exposed to the purifying light, over rapids, or in broad expanses, loses its poisonous matter, its deadly disease germs, its noxious gases, and becomes pure as the waters of heaven.

So all that is not true, and right, and just, dissipate in the disinfecting Spiritual light, and we may have no fear that that which is true will fall. We may have only fear of being in the wrong.

Will Woman's Nature Change When She Votes?

A recent editorial upon Woman Suffrage in the Pittsburgh Gazette, closes with this sentence:

"The only question is whether it is adapted to woman's nature to participate in politics for no amount of education can make a woman more like a man than her grandmothers were."

The above sentence contains the sum total of the so-called arguments against woman suffrage, the only trouble being that one class of opponents tells us women should not vote because they would become like men if they did so, and the other class, like the writer of this editorial, that women should not vote because no amount of education could make them like the men.

It seems impossible for some people to conceive of anything but a man in politics. It is the very fact that women are different from men, and will always remain so, that they need the ballot and our government in turn needs them.

Women have no desire to become like men, nor vote like men, they want to be women and vote like women. Women being specially interested in the spiritual, moral and home side of life would look after these interests in our government.

Our commercial interests are already well looked after but good men are in despair over the moral side of our political life.

Women are specially interested and strong along the lines in which our government is weak. Combine the vote of the man and the woman and we have a complete whole. A government with men only to look after its interests is not complete any more than is a home with only men to look after it.

ELNORA M. BABCOCK.

IN THE SPHERES CELESTIAL.

A Divine Lesson Imparted by Visiting the Spirit Land.

I send the following bit of spiritual experience, feeling that it may be helpful to some soul who is longing to escape from the trials and burdens of physical life.

When I first became convinced, through investigation of spiritual phenomena and through the channel of my own mediumship, of the realities of spiritual life, there grew in me a desire to leave this life and enter into the spiritual. The desire became so intense that I believe my spirit would have left the body forever, had not the guides who surrounded me resorted to heroic measures.

While reclining one evening upon a couch I was startled to perceive that I was not alone; a visitor, a denizen from the spirit world, was in my presence, and having hardly become accustomed yet to visitations from ghosts, I gazed at him with much interest, wondering what he wanted. I was not long in finding out, for he stretched forth his hand, and said, "Come."

Realizing that he was one to be trusted, I placed my hand in his, and soon found that I was treading the streets of the Eternal City. Before I had sufficiently recovered from my surprise to interrogate my guide, he had left me alone, deserted in that strange country.

I beheld an innumerable throng, whose faces and raiment shone with such splendor that my eyes were blinded. This great and dazzling host of angels seemed to have assembled for some purpose that was not apparent to me. I looked in vain for a friendly, familiar face. My gaze was unnoticed by those glorious beings, but I felt that although they realized my presence, they had no use for me, and I was not welcome.

With a sense of sadness and disappointment, I turned away from the company, and sought the seclusion of a splendid garden near by. I walked by the side of a little rippling stream, whose crystal waters made enchanting music as it flowed over its pebbly bed.

But the sense of sadness and loneliness grew greater, and I realized that for the first time my soul failed to respond to the beauties of nature. In fact, I became thoroughly homesick, and the desire to return to my earth home completely overpowered me.

I felt that I was not in my proper sphere—not ready for the spirit life, but like an unripe apple that had fallen from its parent tree; and my joy can be better imagined than described when, after a period of loneliness and regret, I found myself back in my familiar little body, and standing beside me the dear familiar face and form of a loved spirit guide, and he said to me kindly: "My child, we have allowed you to pass through this experience to make you understand that it is not time for you to depart from earth. Your best work is yet to be done—a work for humanity. Forget your own painful experiences. Be true. Live near to the angels, and we will guide you on your path. That, when your work shall have been finished, your entrance into spirit life will be a happy one. Those shining ones you have just beheld will stretch forth their hands to greet you. The love and gratitude of those to whom you will bring the message of immortality will crown you with a joy unspeakable."

ALICE C. BARRY.

MY LITTLE CHILD IS THERE.

Make Each Day a Stepping-stone to Heaven.

In days gone by, when I have thought of heaven, A dreamlike mystery it seemed to be; I could not see by faith the many mansions.

Nor catch a vision of the crystal sea. But now it is a home where love is dwelling; It calls the weary heart its joy to share;

A blest assurance cheers my journey thither, Because I know my little child is there.

In days gone by, I thought that heaven's music Filled all the universe with bursts of praise;

"Celestial harps with holy music swell— And choirs chanting through unnumbered days."

But now I know sometimes the harps are silent, While only children's voices thrill the air;

And when they sing His praise in sweetest measure, I know so well my little child is there.

In days gone by, I did not feel so keenly What it would be to miss the shining land;

The happy, care-free days filled all my longing Till one was taken from the household band.

And now my life knows only one great purpose— The glories of the unseen world to share;

To make each day a stepping-stone to heaven, Because—because my little child is there.

—Lottie Wilson Smith, in Zion's Herald, a strictly orthodox paper.

GOOD SUGGESTION.

A Lovely Christmas Present, or New Year's Gift.

Mrs. Mary E. Wilson, (Farmer Mary) the widow of the well-known pioneer Spiritualist speaker and wonderful platform test medium, E. V. Wilson, is an aged and feeble woman and unable to do for herself. She has a few of her husband's books, "The Truths of Spiritualism." This is a valuable work worth many times its price, and should be in every Spiritualist's library.

Reader, if you wish to do a good deed and help a worthy pioneer medium and good woman, send \$1 to Mrs. E. V. Wilson, No. 301 Union street, Valparaiso, Ind., and you will receive this splendid book by return mail. It has a nice cloth binding and will make a lovely holiday gift.

This is your opportunity to bless a noble worker in our cause.

E. W. SPRAGUE, N. S. A. Missionary.

"The New Life." By Leroy Berrier. Emphatically suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of the mind. Price, 50c. "Longley's Beautiful Songs." A collection of beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents.

"WE ARE SEVEN."

"That lightly draws its breath, And feels its life in every limb, What should it know of death?"

I met a little cottage girl; She was eight years old she said; Her hair was thick with many a curl That clustered round her head.

She had a rustic, woodland air; And she was wildly clad; Her eyes were fair, and very fair;— Her beauty made me glad.

"Sisters and brothers," little maid, How many may you be? "How many? Seven in all," she said, And wondering looked at me.

"And where are they? I pray you tell." She answered, "Seven are we; And two of us Conway dwell, And two are gone to sea."

"Two of us in the churchyard lie, My sister and my brother; And in the churchyard cottage I Dwell near them, with my mother."

"You say that two at Conway dwell, And two are gone to sea, Yet you are seven!—Pray you tell Sweet maid, how this may be?"

Then did the little maid reply, "Seven boys and girls are we; Two of us in the churchyard lie, Beneath the churchyard tree."

"You run about, my little maid, Your limbs they are alive; If to the churchyard I laid, Then you are only five."

"Their graves are green, they may be seen," The little maid replied, "Twelve steps or more from mother's door, And they are side by side."

"My stockings there I often knit, My kerchief there I hem; And there upon the ground I sit And sing a song to them."

"And often after sunset, sir, When it is light and fair, I take my little porringer, And eat a supper there."

"The first that died was sister Jane; In bed she moaning lay, Till God released her of her pain; And then she went away."

"So in the churchyard she was laid; And when the grass was dry, Together round her grave we played, My brother John and I."

"And when the ground was white with snow, And I could run and slide, My brother John was forced to go, And he lies by her side."

"How many are you, then," said I, "If they two are in heaven?" "Quick was the little maid's reply, 'O, Master, we are seven!'"

"But they are dead; they two are dead!" Their spirits are in heaven!" 'Twas throwing words away; for still The little maid would have her will, And said, "Nay, we are seven!"

—William Wordsworth.

HYPNOSIS.

Dr. John D. Quackenbush Considers it a Balm for Many ills.

Pleading for the endorsement of an institution which can supply the psychic food which alone can save the soul, Dr. Quackenbush made, vigorous reply to those who disapprove the treatment of human life by hypnotism.

He spoke before the members of the American Institute of Scientific Research, which met at the home of Mr. and Mrs. Griswold Bourne, No. 1 West Sixty-eighth street, New York. The society is planning the establishment of a hospital and laboratory where diseases may be treated by influencing the mind.

"From the physical, viewpoint," said Dr. Quackenbush, "hypnotic suggestion has for its aim emancipation from functional disturbances through its regulation of the ordinary processes of digestion, metabolism, circulation, and innervation in general. Errors in assimilation may be corrected, and nutrition made perfect in fields where it is defective. Pain is controllable, and, as you know, minor surgical operations have been successfully and painlessly performed on hypnotized subjects."

"We may be of amiable disposition and yet be haunted with an impulse to pick up a hatchet and slay somebody. I successfully treated such a patient, of whose mind this idea had so far taken possession as to render him unable to discharge his duties as a bookkeeper."

Among the wrong tendencies which the physician said hypnotic suggestion now cures were mentioned cigarette smoking, drink and drug habits, kleptomania, lying, dishonesty, swindling, disorderly conduct, viciousness. To moral delinquents the suggestion is given, "Your better self condemns your course."

Besides curing disease the modern hypnotism, he asserted, awakens genius, as in the case of a young woman whom he assisted to train for the stage by strengthening of her over-soul. Hypnotism he said, is also good for the musician and the athlete.

Speaking of diseases, Dr. Quackenbush declared that the inherited tendency to cancer might be overcome by hypnotism by keeping up the vitality of the threatened tissues.

A Prophecy on Materialization.

To the Editor:—In looking over my papers I find the enclosed communication given me by Mr. J. B. Wolff, at a materializing seance about ten years ago, and a few years after the passed over. The reply was an answer to the question as to whether spirits would ever materialize, and was given from the platform. Mr. Wolff was at the time a Methodist minister of considerable influence and ability. It is in his handwriting and was given in front of many of those present, who had conversed with him many times.

The message may be of interest to your readers.

G. F. GILMORE, Washington, D. C.

Not only will such controls as now influence public speakers, materialize and speak beside them, but they will ultimately in presence of a good battery materialize without the presence of a speaking medium on the platform and give full proof of rational ability, and they will meet and talk with those who are in affinity with them, with those who

JOHN B. WOLFF.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Care. Paper cover, 15 cents. For sale at this office.

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A STRIKING PSYCHIC EXPERIENCE.

A Psychic Wave is Sweeping Over the Earth, and Many Are Influenced Thereby—Spirit Influence is World-Wide, and This Time It Took Rev. F. J. Culver, a Congregational Minister of Pasadena, Cal., and Separating His Spirit from His Body Each Night, Conveyed Him to the World's Fair at St. Louis, Mo., where He Surveyed the Magnificent Scenes, as Set Forth by the Los Angeles Examiner.

"Does the human soul sometimes leave the human body and consciously exist apart from it, returning later to its temple of flesh, bringing the memory of its experiences?"

Rev. F. J. Culver, the well-known Congregational minister of Pasadena, has had a remarkable psychic experience, which has caused him to give hours to this problem.

While his physical body lay asleep at his Pasadena home, the minister floated through space to the World's Fair at St. Louis. He viewed the wonderful sights of the great Exposition and floated back to his home, to awaken in the morning and relate to his family his experiences at the Fair.

Night after night this happened, and while Mr. Culver freely tells of the remarkable happening he does not attempt to explain it.

That he is puzzled he acknowledges, but although he says it might have been a dream, his whole manner shows he hardly accepts such a solution.

Rev. F. J. Culver is well known in Pasadena. He is a field secretary in the Congregational Church, was a high official in the Y. M. C. A., and prior to his recent illness was engaged in reorganizing the West Side Congregational Church, incidentally raising a fund of \$10,000 to pay off a debt.

This hard work occasioned a breakdown and the psychic experience followed.

His illness confined him to his home, 670 South Grand avenue, Pasadena. For some time he was in bed and then gradually began to improve. It was during these convalescent days that he was apparently carried through space in a chair, taken about the fair grounds and returned home.

The average man is decidedly skeptical about such matters, but there are those who earnestly insist that such things do occur, and even attempt to explain the experience of Dr. Culver.

Rev. Mr. Culver relates his experience as follows:

By Rev. F. J. Culver.

I had been laboring excessively for several weeks and was finally stricken down, being confined to my home. It was there I experienced this mystical visit to the Fair. It may have been a dream. I don't attempt to explain it.

I was started through space, from my own house and over the miles of country between Pasadena and St. Louis and placed in the fair grounds. I saw the buildings, saw the people and saw the exhibits.

I had been planning to go to St. Louis but my illness had prevented it. I could go about, see the exhibits and was greatly interested in many things that I saw. A man naturally shrinks from telling a story of this kind, but I tell this just as it seemed to happen to me. Had it been just one night I would have thought nothing of it, but happening night after night, I felt that I knew there is something about it I cannot understand.

Now, understand, I was not placed in a golden chariot like you see on the porch. There was nothing extraordinary visible. I appeared to be my ordinary self, except that I certainly possessed mental powers aside from whatever else there may have been. I was beyond any and all which am capable in my every day life. For those visits to the Fair were by no means all of my experiences.

Seated in the chair I passed over mountains, valleys and rivers, and in an incredibly short time was home again in Pasadena. On one occasion my attention was attracted by some people and I stopped to talk with them.

I do not offer any explanation at all of all these remarkable things. There is, of course, very much about the human being which we do not pretend to understand. In these days of the wireless telegraph and the X-ray we seem to be upon the verge of great possibilities.

I am not a believer in psychology, neither am I in a position to dispute the wonderful discoveries and remarkable progress made in the realms of the hitherto unknown. I simply cannot explain it.

Theosophist's Version.

W. C. H. Noble, president of the Theosophical Society of Los Angeles, undertakes to explain the remarkable experience of the minister. He says: "There is nothing remarkable in the experience of the Rev. Mr. Culver to any student of theosophy. Everyone who understands occultism, even in a small degree, knows that a human being is much more than the visible body he beholds with the physical eyes. He has also an astral body, which is visible to clairvoyant sight. Many people who have been specially trained tell us they are in conscious control of this astral vehicle and can do leave the physical body precisely after the fashion of Mr. Culver's experience. The physical body remains asleep, but not necessarily in a trance. The consciousness of the body leaves it entirely and performs functions in the astral vehicle. This is the body in which those who die exist immediately after leaving our visible world, and it is when this is sometimes seen by people who are slightly clairvoyant that we get most of our so-called ghost stories."

"I may add there are numbers of our society who are constantly doing this very thing Mr. Culver appears to have done without intention. I account for this experience befalling a man who did not desire it by the fact that he had been ill and this produced largely the condition necessary for the absence of social training in occultism."

Mr. Noble is the local manager of The Machinery and Electrical Company at 351 North Main street.

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No woman need any longer dread the pains of child-birth, or remain helpless during the process of delivery. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that pain at childbirth may be entirely banished, and that a woman may now be delivered absolutely free from pain. Send your name and address to Dr. J. H. Dye, 154 West 12th Street, Buffalo, N. Y., and he will send you his wonderful book which tells how to give birth to happy, healthy children, absolutely free from pain. No more fear of child-birth. No more pain. No more tears. Write to-day.

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VOL. 31 CHICAGO, ILL., DEC. 31, 1904 NO. 788

Merry Christmas and a Happy New Year to Spiritualists and to All Others. May Peace and Prosperity Reign Throughout the World, and May All Mankind Become as One Great Family. This Is the Broad and Heartfelt Greeting of The Progressive Thinker at the Entrance of the Year 1905.

A WONDERFUL PANACEA.
Love Beautifies the Soul.—By Maurice Maeterlinck.

Nothing in the world (as set forth in the Chicago Examiner) can beautify a soul more spontaneously, more naturally than the knowledge that somewhere there exists a pure and noble being whom it can unreservedly love.

When the soul has veritably drawn near to such a being, beauty is no longer a lovely, lifeless thing that the one exhibits to the stranger, for it suddenly takes unto itself an impetuous existence and its activity becomes so natural as to be henceforth irresistible.

Plinius, after speaking of the beauty that is "intelligible"—i. e., divine—concludes thus: "As regards ourselves we are beautiful when we belong to ourselves and ugly when we lower ourselves to our inferior nature. Also are we beautiful when we know ourselves and ugly when we have no such knowledge."

Bear in mind, however, that here we are on the mountains, where not to know one's self means far more than mere ignorance of what takes place within us at moments of jealousy or love, fear or envy, happiness or unhappiness. Here, not to know one's self means to be unconscious of all the divine that throbs in man.

As we wander from the gods within so does ugliness envelop us as we discover them, so do we become more beautiful. But it is only by revealing the divine that is in us that we may discover the divine in others. Needs must we ever get better to another, and no signal is so imperceptible that they will every one of them respond.

It cannot be said too often that, be the creature never so small, it will yet suffice for all the waters of heaven to pour into your soul. Every cup is stretched out to the unknown spring, and we are in it, and where none think of ought but beauty.

If we could ask of an angel what it is that our souls do in the shadow I believe that the angel would answer, after having looked for many years, perhaps, and seen far more than the things of the soul seem to do in the eyes of men: "They transform into beauty all the little things that are given to them."

We must admit that the human soul is possessed of singular courage. Resolutely does it labor its whole life long in the darkness whither most of us relegate it, where it is spoken to by none. There, never complaining, does it do all that its power lies, striving to tear out of the pebbles we throw to it the nucleus of eternal light that pervades the universe.

And in the midst of its work it is ever lying in wait for the moment when it may show to a sister who is more tenderly cared for or who chances to be nearer the treasures it has so tollfully amassed.

But thousands of existences there are that no sister visits, thousands of existences wherein life has infused such thinness into the soul that it departs without saying a word, without even once having been able to discern itself with the humblest jewels of its humble crown.

And yet in spite of it all does it watch over everything from its invisible heaven. It warns and loves, it admires, it attracts, repels. At every fresh event does it rise to the surface, where it lingers till it be thrust down again, being looked upon as wearisome and insane.

It wanders to and fro like aassandra at the gates of the Atrides. It is ever giving utterance to words of shadowy truth, but there are none to listen. When we raise our eyes it yearns for a ray of sun or star, that it may weave into a thought or haply an impulse, which shall be conscious and very pure.

And if our eyes bring it nothing, still will it know how to turn its pitiful disillusion into some faint, feeble, that it will conceal even till its death.

When we love how eagerly does it drink in the light from behind the closed door—keen with expectation, it yet wastes not a minute, and the light that steals through the aperture becomes beauty and truth to the soul.

But if the door open not it will go back to its prison and its regret will perhaps be a bitter verity that shall never be seen, for we are in the regions of transformations whereof we may speak, and though nothing born this side of the door can be lost yet does it never mingle with our life.

I said just now that the soul changed into beauty all the little things we gave to it. It would seem the more we think of it that the soul has no other reason for existence, and that its activity is consumed in amassing, at the depths of us, a treasure of indescribable beauty. Might not everything naturally turn into beauty, were we not unceasingly interrupting the arduous labors of our soul?

Does not evil itself become precious so soon as it has gathered therefrom the deeply buried diamond of repentance?

The acts of injustice whereof you have been guilty, the tears you have caused to flow, will not these end, long by becoming so much radiance and love in your soul?

Have you ever cast your eyes into this kingdom of beautifying flame that is within you? Perhaps a great wrong may have been done you to-day, the act itself being mean and disheartening, the mode of action of the basest, and ugliness wrapped you round, as your tears fell.

But let some years elapse, then give one look into your soul and tell me whether, beneath the recollection of that act, you see not something that is already purer than thought; an indescribable, unnamable force that has naught in common with this world, a mysterious, inexhaustible spring of the other life, where you may drink for the rest of your days.

And yet will you have rendered no assistance to the unliving queen, other thoughts will have filled your mind and it will be without your knowledge that the act will have been purified in the silence of your being, and will have flown into the precious waters that lie

Various Phases of Life and of the Social Order.

Able and Philosophically Discussed by Henry M. Tefft of Norwich, N. Y.

No man is taken for what he really is, but for what he represents—not for his inherent value, but for his outside dressing, the power, the position with which he is clothed. It matters not by what means he may have acquired this power—this position. It may have come to him by heirship, without the slightest merit of his own; it may have been bought; it may have been obtained by the basest ways and the most treacherous means; these matters are soon forgotten and a man is rated and accepted in community according to a standard as fixed by some outward insignia of wealth, rank or official position regardless of how he may have come to the enjoyment of the same.

The majority of people never stop to analyze a subject; they accept things as they appear on the surface. They are moved but they don't know by what force; they are controlled but they neither realize it or know by what power it is done. Brass burnished and polished shines like gold. Ignorance and superstition often pass for deep piety. It is curious to see how the great mass of the people are affected; how quick the current of their opinions and feelings change. The weather is no more changeable and fickle than the public mind. We vary our judgments about men and things without cause or reason. This fact is illustrated in a thousand ways.

You take the poorest lawyer in your vicinity, one whose opinion you would not accept on the most simple question of law, and yet let him by some freak of politics get elected judge of your county and it would not be a week before you would hear people quoting what Judge So-and-So said as if it was as binding as the statutes of your state. Of course the brief time the man had held his office had not changed his legal knowledge, but the unthinking, the unreasoning crowd clothe the man with the knowledge and ability the office requires.

Again you take the most popular minister of your community—one upon whom the rich and the poor alike bestow their favors—let him resign his position and engage in some secular business, and still remain in your midst, and see how quick the blind priestly homage which he has received is bestowed upon his successor, and how quickly he drops down to the level of a common citizen shorn of all that priestly power which in the public mind he was supposed to possess. While he marries your sons and daughters, buries your dead and visits and prays with the sick, you wittingly or unwittingly ascribe to him attributes and powers that it is impossible for you to do when he puts off his official robes and takes up the employment of ordinary citizenship.

Some by nature are born to lead, others to follow. It is said that in whatever company a Spartan was placed he instinctively by his manner and habit claimed pre-eminence. All the laws of the universe, all the philosophers, philanthropists and preachers there are in the world cannot equalize society. Society always has been, always will be divided into classes and no sentimental teachings, or legislative action will ever change this condition. A natural law cannot be overridden by human enactments. Some writer has said, "Speakers may speak, writers may write, we may hear all about equality and liberty and progress, and all those things which sound so uncommonly well and mean so uncommonly little, but there is a gulf, as immovable as the firmament and as intangible and mysterious as a mirage seen in the dim light of a desert sunrise." The nearer a people are to barbarism and primitive life, the closer their equality and manner of living.

Civilization widens and intensifies the demarcation of society. The great body of mankind perform the work and the few enjoy its blessings. The prosperity of a country always rests upon the shoulders of the common people—those that work in the shop, and in the mill, and till the soil.

A long time ago I read the following which truthfully illustrates this thought: "Many years ago over the door of an inn in London, hung a sign representing the four ruling elements of the government. It was the picture of four men standing upon the shoulders of each other. At the top stood the king; on his breast was the legend, 'I govern all'; under him stood the soldier, and on his breast was the motto, 'I fight for all'; under him stood the clergyman, and on his breast was the motto, 'I pray for all'; at the bottom stood the laborer with brawny sinews, every nerve strained to support the burden resting upon him, and on his breast was the motto, 'I pay for all.'"

A large majority of mankind live their lives in obscurity and in a struggle for existence. The wonderful inventions, discoveries and progress of the age seem to mock their aspirations and widen the chasm already existing between them and the more favored class. The men who make the world cannot enjoy it. The man who builds the castle is not allowed to live in it. This has been the history of all peoples, civilizations and races. The pyramids, which have been called "The eternal pyramids—the mystery of the past—the enigma of the present"—were not built to honor or for the use of the workman who performed the gigantic labor, but for the kings who governed them. The Hanging Gardens of Babylon, also classed as one of the seven wonders of the world, were not constructed for the gratification of those who did the work, but we read that they were made by King Nebuchadnezzar for the pleasure and enjoyment of his wife, the queen.

"Labor," says one, "erects the splendid palace and yet is forbidden to enter it;—it is labor that spreads the magnificent feast and banquet and yet is forbidden to taste it;—and it is labor that converts the forest into building material for the home, and yet is forbidden to occupy it." Standing as we do, at the commencement of the twentieth century, the old order of things can everywhere be seen changing—giving place to the new. Many think we are upon the eve of great and important

events. A fierce battle seems to be in progress all along the line of thought and action. Religion and science are engaged in deadly combat—each claiming the victory. Labor and capital are both armed and equipped upon the field of battle. No more interesting period in the world's history ever transpired than the present; no time when people needed wiser counsel or abler leadership. Social, political and economic questions are forcing themselves upon us, to which no authoritative answers are given. Discontent is everywhere visible in the minds of the common people—the solid yeomanry of the country—the ones upon whose shoulders the prosperity of a people are borne. This condition is not confined to the United States alone, but exists in Europe as well. But with us, where education is universal, and every human being born free, and every man has a ballot, notwithstanding all these favorable circumstances, unless capital relaxes its hold and the rich and powerful their grasp, a greater mass of people stand in danger of enslavement than ever before.

The wealth and business interests of this country are rapidly passing into the hands of the few. The man of small means is pushed aside to make way for large corporate interests. Corporations combine into trusts, syndicates and systems of business, with money enough to regulate rates and dominate prices, so that those of limited means are swallowed up, and instead of being their own masters, with a reasonable amount of independence, they soon become the servants of others. This condition confronts us in far-reaching in its consequences. Wealth is greedy in its demands, cruel and arbitrary in its methods. It controls our statesmen, subsidizes the press, rules our courts, and has dictated to the treasury of the United States upon what terms money will be furnished to meet the obligations of the government. When it was necessary, in the interests of the great centers of wealth, to demonetize silver, the money of our fathers—the money of the people, thereby making gold the sole standard by which the products of the country are to be measured,—it was done.

When it was necessary in the interest of the ruling class, to set aside an act of Congress, authorizing the levying of a tax upon incomes, over and above a certain amount, and to that extent lifting the burden from those of more limited means, such a cry as went up from those who had amassed large fortunes, and such a pressure was brought to bear to turn the tide of popular favor against the law, as is seldom witnessed. Caricature, invective, and every argument that the mind could conceive, was called into service, and as a result, the court by a majority of one decided the law unconstitutional and void.

It is charged that the trend of legislation for years has been in the interest of the rich and against the poor. That the tendency of business has been to stifle that free and unlimited competition in trade, manufacture and production with which our country in its earlier history was blessed. Rivalry is one of the laws of life. Out of it has come all that is noble and Godlike in man; all that is grand and beautiful in nature; every beauty of form, grace of action and delicate tint of color, is the result of rivalry. So in business, competition and rivalry beget progress, arouse the best energies of men and stimulates them to action,—but it must be competition where there is a fair field and fair play. If one man owned all the railroads in the country, there could be no competition in that business. If one man owned all the land in the country there would be no competition in farming.

Few realize the power of concentrated wealth or to what extent colossal fortunes are being built up in our midst. One writer speaking of the dangers that beset our government says: "Another danger is the marked and increasing tendency toward a congestion of wealth. The enormous concentration of power in the hands of one man is unrepugnant and dangerous to popular institutions. An executive chosen by the people and responsible to them, may exercise but little authority, and after a little he must return it to them. But a money king may double, quadruple, centuple his wealth if he can. He may exercise vastly more power, than the governor of his state. He is not chosen by the people with reference to his fitness to administer so great a trust, he may lack utterly all moral qualifications for it. Our money king must not after two or four years return his power to the people; he has a life tenure of office providing only his grip upon his golden scepter be strong."

Reforms never start at the top of the social ladder, but they work from the bottom up. The regeneration of society or the reformation of a people or an institution never comes from the ruling classes. This fact is being illustrated in our own day. The corporations, trusts and moneyed class are all satisfied with things as they are; but they are outnumbered by those who are forcing their side of the question to an issue. It is always the masses who are discontented and in our country, with the ballot in every man's hand, it is the masses who in the end will control the future. As water, air, and earth in time purify themselves, so will the social condition of the people.

I can close this article with no more fitting words than those spoken by the patriot and statesman, John P. Altgeld, in the last speech he made just before he was stricken with death. "I am not discouraged," he said, "things will right themselves. A pendulum swings one way and then another, but the steady pull of gravitation is toward the center of the earth. Any structure must be plumb if it is to endure. So it is with nations. Wrong may seem to triumph; right may seem to be defeated; but the gravitation of eternal justice is upward toward the throne of God. Any political institution if it is to endure, must be plumb with that line of justice."

—Norwich, N. Y.

A PLAIN DUTY.

AN IMPORTANT LETTER FROM PRESIDENT BARRETT.

Wise Suggestions for the Welfare of the Nation's President.

American citizenship carries with it certain duties and responsibilities that no loyal man, or woman, can honestly shrink. Duty to the state, to the municipality, to the home and to the social order, the responsibility of sharing the dangers to the peace of the state, through the "unabsorbed increment" in the human family, the enjoyment of the blessings of liberty and fraternity, and the giving unto others all the rights and privileges man claims for himself, are cases in point. Since the recent presidential election, certain conditions have arisen that make plain the fact, that another duty of the gravest importance rests upon the Spiritualists of the United States. President Roosevelt's overwhelming victory has given rise to all sorts of speculations and predictions with respect to the probable results that may flow from it during the next four years. The secular press has teemed with matter of this kind, and predictions have been made, of the most specific character, regarding the downfall of existing political parties, and the establishment of a new form of government.

President Roosevelt's probable policy has also been freely commented upon, and his future career made the subject of all kinds of prophecies and speculations. Spiritualists have indulged in criticism and speculation with great freedom. Many of them have recalled several predictions made by reliable mediums in 1900, to the effect that McKinley would be elected — that McKinley would be assassinated — that Roosevelt would fill the unexpired term, and be elected his own successor by the greatest majority ever given any candidate for the high office, and that, after a year's service, he, too, would be removed by assassination. It is not strange, in the light of recent events, that these prophecies should be recalled. They have all been fulfilled; with the single exception of the one relating to President Roosevelt's death by assassination.

Strange as it may appear, these prophecies have found their way into the secular papers, and have been made the subjects of brief editorials in a number of instances. Many mediums are devoting themselves to the work of forecasting the future, and some of them have been rather free in predicting the violent transition of the President. Within the past 30 days, no less than four such predictions have been made by honest, reputable mediums, in the presence of the writer and dozens of other people. Four years ago, the writer listened to a remarkable prophecy, with the request on the part of the spirit controlling the medium, that the strictest secrecy be observed. Its fulfillment up to date warrants the writer in calling the attention of the Spiritualists of America to the plain duty that is now theirs.

The utterance in public and in private of these prophecies of the coming transition of the President, is a suggestion to some Guleau or Czolgoz, to repeat their terrible crimes. Suggestion in therapeutics is known to be more powerful than medicine, either for healing the sick, or for destroying the same. These prophecies are fraught with grave danger to the lives of sensitive, who is brooding over old and fancied wrongs, and catches "the psychic suggestion that Roosevelt is going to be killed. There are scores of men in whose mind this thought, once being lodged, are capable of putting it into execution. Let these prophecies be recorded and witnessed, if need be, but keep them from suggesting harm to the official head of our Nation, or to any one else.

This is a matter that rises far above personality and partisanship. The president is the embodiment of the spirit of the Nation, and is expected to work its will. Between the office and the man who fills it, there is always a great difference—a hiatus too broad to bridge, even by the popularity and statesmanship of the man who fills it. The office should typify the highest ideal of freedom, progression, patriotism, and enlightenment, to every true American. Unless it does this, our Nation is no safer, no freer than are the monarchial governments of the Old World. We should, therefore, as loyal citizens, do our very best to probe the high office and the one who fills it. It is our plain duty to do it, if we wish to be worthy of the heritage that is ours.

Spiritualists, as a step toward the goal, let us suggest, unitedly and heartily, that President Roosevelt is not only going to live out his full term, but that he is going to give our Nation one of the best administrations it has ever had. Let us say daily, in the silence of our souls, and forcibly aloud, when we hear deafening predictions of his violent death, that he will live—live on in perfect health, and with a clear brain, to do the will of the people whose servant he is. Let us meet the suggestion of death by violence with the counter-suggestion of continued life and health for the head of our Nation. This is our duty, fellow-Spiritualists, and we must meet it as patriots, if we desire to continue our enjoyment of our present society of freedom.

This is not written in any political sense whatsoever. The writer's political views are well known, and he is by no means a hero worshiper, hence he is not actuated by any spirit of partisanship. Patriotism is beyond partisanship, and the defeat of one great political party does not make its adherents traitors, nor does it make them apostles of Schopenhauer and Vol Hartmann. It is not Roosevelt's personality as a man, but Roosevelt's personality as the embodiment of the spirit of America, that the writer desires to protect.

Every citizen owes it to his conscience

THE JAPANESE.

Their Status in the Present and the Future.

Your ably conducted and progressive paper ought to be appreciated by all advanced thinkers, and especially by Spiritualists, for two reasons at least. It is the cheapest paper devoted to the spread of spiritual truths, published in the United States, and another reason, its columns are replete every week with reading matter that is strictly up to date in progressive thought in every respect, and advanced thinkers certainly could not be much profited by a thorough investigation of its pages.

Here in Los Angeles, "City of the Angels," as the name implies in Spanish, has been an overhauling of the "mediums" as well as in other sections of the country; and spiritual progression can go forward now purified of a vast amount of stench that flowed in toward the pure and the good. Fraud, counterfeits, and attempts to imitate will always be present, and without these many people would not be satisfied, and would not value the truth when they did find it.

This intense desire to become students of the occult or the psychical relations, is making great inroads into the old system and is undermining orthodoxy, and men and women everywhere are fast awakening to the sublime truth that immortality, or the privilege of continuing to live on beyond this earth existence, is a fixed principle of nature; that the soul or thinking power is the magnetic or finer expression of nature, and without the soul expression, the great Universe of cause and effect, and everything we see around us would be incomplete, some essential point unthought; some great force, index or gauge to measure and to fathom, to exact, to reason, to analyze and to dissect all elements that go to make up this vast universe.

The human being is a plant or tree; the earth life the roots that anchor it amidst scenes of immortality, and it is planted upon the physical or external, and is represented by the five physical senses, and is very fleeting in its period of stay; and behind all these physical sense forces, there is the soul, the finest expression of nature, that must sooner or later take its departure into realms invisible.

The soul is the fruit, and it must ripen and mature in conditions far removed from the physical substance and surrounding that earth can give.

There are unchangeable laws governing this finer life, and the soul principle its upward flight through the eternities, must and can to a certain extent at least, measure, span or weigh them all.

The atoms, or lines, or forces of the electric and magnetic, and chemicals held in their solutions, all in time obey this great soul principle and power, for the soul is the expression and fruit of all laws.

How ennobling and sublime when one fully realizes this upward trend of this life principle, as it rises toward the zenith of all things. Contrast this with that most ridiculous and unnatural Roman idea, that man's destiny to immortality rests upon so unstable a foundation as faith or belief in Jesus.

Now slim the chance for man's future life, a mere thread, as it were, for the reporter chronicled the incident that the "angel of the Lord" appeared to Joseph in a dream, and notified him who the "Holy Ghost" was, for Joseph it seems, had decided to divorce himself from his espoused Mary.

We see considerable of the Japanese here, there are more than 2,000 of them in Los Angeles; they prove a very energetic, reliable and ambitious people; are quick to learn business principles, and capable to compete with the western races in all lines of business they undertake. In 1847 the Japanese decided they did not care to have the Christian religion introduced, and taught to any greater extent in their empire. The people seemed perfectly able to judge for themselves what of religious thought would be beneficial, as to spiritual unfoldment, or whether Christianity would advance their business chances. The government acted with promptness and decision, and in the interest of the people, to exterminate the treacherous doctrine of faith before it became deeply seated as to become a part of the religion of the empire. It may not be generally known, there are 6,000 Japanese in the public schools in San Francisco, which is a good index of the ambition that is moving the people of that Island Empire onward to greater achievement. As the habits and customs of the Japanese people become better understood, one can foresee that in the future, and can safely predict something of the rise of the future great commercial power that is arising in the far east. When the people of Asia's Ancient Empire unite with those of that island, as they will in time, and the spirit of progress takes possession of that vast hive of humanity, when they reach out for the conquest of the commercial world, that commercial power will eclipse any power that has ever yet been, to help hold mankind together. It is no wonder Europe, as well as America, calls the races the "yellow peril," for they are anchored in the past, and the race has come down, through long periods of time, on very strong lines. W. J. W.

Los Angeles, Cal.

and to his God, to render cheerful support to everything that is just, and right in the works of the Roosevelt administration that is to come. Therefore, let us send forth the strongest possible suggestions for life, health, strength, and a wise and patriotic administration for Theodore Roosevelt to March 4, 1909. Let us put away all contrary suggestions, and show the world that good is always the master evil, no matter what form the latter may assume, in the thoughts, words and deeds of every Spiritualist.

Yours for patriotism and true Spiritualism, HARRISON D. BARRETT, President N. S. A.

in the great reservoir of truth and beauty, which, unlike the shallow reservoir of true or beautiful thoughts, has ever untroubled surface, and remains for all time out of reach of the breath of life.

We can form no adequate conception of what this silent activity of the souls that surround us really means. Perhaps you have spoken a pure word to one of your fellows, by whom it has not been understood. You look upon it as lost, and dismiss it from your mind. But one day, perchance, the word comes up again extraordinarily transpierced, and revealing the unexpected fruit it has borne in the darkness, then silence once more falls over all. But it matters not—we have learned that nothing can be lost in the soul and that even to the very pettiest there come moments of splendor.

It is unmistakably borne home to us that even the happiest and the most substitute of men have at the depths of their being and in spite of themselves a treasure of beauty that they cannot despoil. They have but to acquire the habit of dipping into this treasure.

Thousands of channels there are through which the beauty of our soul may sail even into our thoughts.

Above all, there is the wonderful central channel of love.

MAURICE MAETERLINCK.

NEW YORK NOTES.

Spiritualist, New Thought and Liberal Meetings.

We are well blessed in this great metropolis of New York the present season with spiritual and liberal meetings to choose from, and one need not go into the doors of an orthodox church unless he so desires.

Nellie Temple Brigham is giving her grand spiritual truths every Sunday at the hall on West 126th street. Miss Margaret Gaulle also demonstrates immortality at the Tuxedo, Madison avenue, every Sunday, and both of these ladies have large gatherings.

Rev. Henry Frank is at present giving a fine series of discourses on the "New Thought" in its different phases. Dr. Mind J. Savage is giving a series of ten discourses on "Life's Dark Problems." "Death," "Mental Decay," "Is God a Father?" are some of the topics. The discourses in the series, that have already been delivered have been a great

been given with the thought and breadth of which he is such a master. Dr. Savage stepped out from his course yesterday and gave a discourse on "Pilgrims and Puritans." He said, "At Plymouth the pilgrims established the most humane as well as the freest government that ever existed on the earth. Five offenses were punishable by death, but nobody was ever punished that way for more than two."

"In the Massachusetts Bay Colony among the Puritans, there were at least a dozen."

The Puritans whipped the Quakers, drove out Roger Williams, and burnt witches. The Pilgrims of the Mayflower, to their eternal glory and honor, never persecuted anybody for his religious opinion.

The Pilgrims were come-outers. The Puritans tried to stay in the old church and reorganize things from the inside. The great scientific teachers, Copernicus, Galileo, Kepler, Spencer, Darwin, all came out of the old conceptions of faith, preaching a new truth. The Pilgrims were "come-outers." I am amazed that in this modern age, they are hardly a democracy. They are the only ones that have already been delivered have been a great

Rev. Hugh O. Pentecost has a very large following every Sunday at Lyric Hall. Swami Abhedananda is giving Sunday a series of lectures on the Vedanta Philosophy.

Dr. Felix Adler gives his lectures every Sunday before the Society for Ethical Culture, at Carnegie Hall. I sometimes wish I could hear all these liberal and progressive speakers, but they all speak at the same hour, so I have to choose one.

It is not strange that these large orthodox churches on Fifth avenue and Murray Hill are crowded Sundays to hear these moth-eaten, and moss covered discourses, the people are beginning to think and read more as time goes on.

There has been considerable discussion in this city about Miss Mary Caldwell, now the Marquise de Monsterville, who has renounced Catholicism and returned to the Protestant church. This is another case of progression. It all comes of research and a trying to find the truth, for the "Truth" will always prevail. It may be smothered for a while, but will reach the light at last.

New York. J. OSBORN LINT.

10. *Other* _____

MOST EXCELLENT REASONS

Why China Hates the Missionaries.

In China nothing is more complicated or more difficult of solution (as set forth in the Chicago Tribune), or fraught with more danger, and therefore more urgent of a speedy solution, than the missionary question. It is complicated because it involves not only the question of religion but the question of political rights and social customs. It is a conflict between an uncompromising faith on one side and an equally uncompromising faith in its ethical phase on the other. It is a conflict conducted by people in pursuit of a divine call to spread the light of the gospel of their Lord in the midst of a people at once the proudest and the most conceited in the world, a people with a devotion to the faith that neither bayonet nor cannon nor even the sacking of their capital is sufficient to shake.

Nothing can be nobler than the motive of the missionary in his willingness to sacrifice life itself in the service of his Master. Yet nothing could be more lamentable than the outcome of missionary effort in China when we remember that for the death of two German missionaries Germany seized Kiao-chow and a whole province. And following the execution of a French missionary a French gunboat appeared, demanded and got an enormous indemnity and also extensive mining and industrial concessions.

The Chinese believe in their bible as sincerely as the most orthodox Christian does in his. They believe it contains all the wisdom that is worth learning in this world, and they believe that should be the only guide to life. To tell a Christian that there ought to be another addition to the new testament. Yet the doctrines of the Chinese bible are denounced, and other teachings are offered that are about as alien to the Chinese mind as air is to fish.

For instance, the command to leave father and mother and cleave to the wife alien to the doctrine of ancestral worship, and the non-acceptance of such Christian teaching is accompanied by warnings that pagans and heathens and their souls will undergo the tortures of eternal and unquenchable fires. Do you suppose such condemnations are palatable to the Chinese?

Among the crowds who gather about the missionaries are many characters who are unworthy, and who are known as "rice" Christians, men and women who profess to believe in the teachings of the missionaries for the purpose of obtaining the rice which the missionaries dole out.

The native converts become objects of odium, not because of their new beliefs, but because they have forsaken native customs, and because they refuse to contribute to the religious and national festivities. The latter feature has been made the subject of an edict which suppresses persecution for failure to contribute, but no official sanction can prevent the local ostracism of the people or avert the hate aroused toward the cause of the defaulting missionary.

The native convert guilty of misconduct is sure to have the support of the missionary in the lower court, and the gunboat support in the court of last resort.

The assumption of social and official rank by the missionaries is another source of annoyance. Sitting in green chairs, the royal color, and reserved only for the officials, was assumed by the missionaries, and by treaty demanded and secured to the missionaries.

These things, I take it, are the chief causes of the outrages and hatred of the Chinese toward the missionaries. Now let us look at the methods of propaganda adopted by the missionaries as viewed from the Chinese standpoint. In the first place, the missionaries have not yet agreed as to the Chinese word to express the single deity, and, as a consequence, the English, the English, and the Americans have each employed a different word for the title. The Jesuits employ a word which means "Lord of Heaven." The Americans prefer a word which means "True Spirit," and the English missionaries use a word which means "Supreme Lord."

The doctrines preached are so variant that they must be perfectly bewildering to the Chinese. Not only does this apply within the two great divisions of Christianity, the Roman Catholic and the Protestant, but especially within the denominations of the latter. At work in China are the Episcopalians, Baptists, Methodists, Christian Scientists, the Churches of England and of Scotland, and of Canada, and lastly, the Mormons, if not the disciples of Dowd. Of course these various denominations are not on good terms with each other and are pronouncing anathemas upon the heterodoxy of the others.

A third method that is repugnant to the Chinese is the clumsy style in which the bible has been translated into Chinese. It is not conducive to wide reading by the intelligent Chinese and it is an offense to all for none require more grace of diction and beauty of style than the Chinese. The present Chinese bible is to the Chinese mind what a philosophical treatise translated into broken English would be to the Anglo-Saxon. There are the customs of the ancient Jews have no interest to the Chinese, and there does not appear any sufficient reason why these customs should be accepted by the Chinese.

A fourth offense is given the Chinese in the employment of women as missionaries. It is unnecessary to state that the position of women in western countries, and that the presence of women in China as missionaries is a source of much misunderstanding and misrepresentation. Women in China have been rigidly excluded from society for centuries, and how must it appear to them to see women from the west employed as missionaries, walking down the street at all hours of the day, even arm in arm with a man, and hear her urging the adoption of a religion in an attempt at Chinese that is about as good as the Chinese language. English. From a religious standpoint she has about as much effect as Ingersoll would upon the average Presbyterian. Suppose a woman with painted cheeks and dyed hair, with a shortened dress at both ends, came rapidly riding down the street on a bicycle, whatever hurried he was told about her would be likely to be believed. And that is about the position of the women missionaries in China.

Yet I would not for one moment say that missionaries in China have been a failure or that they have done more ill than good, for in the diffusion of secular knowledge through their schools and by the establishment of hospitals, and by the teaching of their noble lives, which are object lessons of justice and kindness, no sane person will deny that good has been done.

I admire the Christian courage and ceaseless effort of those who have left dear homes and have planted themselves among the hostile Chinese to give their lives for them. They need no praise of mine, for their memories are kept in the fleshy tablets of the heart.

A Bible Believer on Endless Misdry.

MESSIAH'S ADVOCATE.

The Only Paper Published on the Pacific Coast Which Exalts the Lord Jesus as the Only Source of Immortality, the Coming Redeemer and King, the Present Savior From Sin, and the Gracious Master Whose Commands Cover Every Obligation Under the New Covenant.

The above is the heading of an orthodox paper published at Oakland, Cal., and the following article from its columns indicates great progress in the cultivation of common sense:

Endless Misery Unreasonable.

Endless misery is unreasonable because it has no object. All punishment must have some object. It must either be for the reformation of the offender, the good of the community, the prevention of crime, or the vindication of the law. But endless misery could not be reformatory, as all punishment to be reformatory, must be limited. It could not be for the prevention of sin, as endless suffering is based on endless sinning. In fact, it has been taught that sin will increase throughout eternity.

The incarceration of sinners in hell would not be necessary to deter the saints in heaven from sinning. Surely the saints would not need the sight of burning sinners to impel them to serve God.

And as for endless misery being a vindication of God's justice, it would be on the contrary an exhibition of vindictiveness, and a manifestation to the universe of the folly and weakness of the being who had appointed it. Therefore, endless misery is unreasonable, and incapable of being harmonized with the perfection of God's moral attributes; hence should be rejected.

The whole question of eternal torment turns upon its congruity with God's character. If God be just He is incapable of injustice. And, moreover, unless He is altogether unknown (in which case we have no right to judge whether He is just or unjust), these terms have the same meaning when applied to His government that they bear in the judgments of our own consciences. To say that His arbitrary will creates the distinctions between right and wrong is to identify might with right. That right and wrong inhere in the very nature of things seems like an axiomatic truth. To deny it is to deny the freedom of will that lies at the base of all moral distinctions. For will involves power of choice, and consequently, as an alternative to all its determinations, the possibility of choosing their opposites.

So that, if God's will can cause an act to be just, it might, by its supreme liberty of decision, have caused the same act to be unjust. In that case, all that we now abominate as vile and loathsome would be deemed pure and lovely. But, even then, unless human nature were radically changed to correspond to the Divine caprice, the mere decision of the Divine will would constitute no obligation to obey it. Obligation implies conviction of right, and, only as authority acts through such a conviction, is it distinguishable from brute force. Because I am weak and God is strong, does not prove that I should obey Him any more than his superior strength obliges me to obey any other power, however nefarious its commands.

If it is wicked for me to violate my moral convictions, under the threat of an earthly despot, and simply because of his ability to execute it, it were equally wicked to violate them in submission to a heavenly despot, who gives no better reason for his authority.

Thus, by the supposition that God's will alone creates good and evil, and that by a different choice it might have transposed their natures, we are confronted with the strange conclusion that mankind, remaining as they are, might have had to do just what they thought unjust, and worship, as worthy of adoration, a being whom their most indubitable instincts detested as a devil; nay, and likewise to declare this very contradiction in their consciences a most wise, holy, and laudable arrangement.

But if justice qualifies God's will, it is not His will that determines justice. He wills right because it is right; the right is not right because He wills it. This definition, however, presupposes in us ideas of justice, or right, previous to an acquaintance with the will of God, and regulating our sense of obligation to obey it when it becomes known. But if our ideas of right are competent to decide for us whether or not the Divine will is obligatory, they are equally competent to decide whether special acts ascribed to that will, possess the righteous property which alone invests it with moral authority; for if they can be mistaken in their criticism of special acts of Divine government they are less liable to error in their opinion that the Divine government ought to be obeyed at all. An appeal to miracles will not avail in the least. Miracles may prove superhuman power, but not the righteousness of that power. If it assails our inborn ideas of right, it can be accredited to a diabolical rather than a Divine agency.

Revelation must submit to the same test, since its moral teachings, in their accordance with the Divine character, are its main evidences of Divine authorship.

It presumes that we are competent to judge of God's character and what it ought to be. Unless we know something of His nature, how are we to tell whether a Book that professes to come from His mind and manifest His disposition be genuine or a forgery. We must know truth and goodness. In appealing for recognition of its claims to our moral sense it owns the fitness of that sense to determine their validity. If, then, among such claims, there be found any teaching that contradicts the plainest sentiment of justice, it must be rejected as inconsistent with the goodness of God. Though one rise from the dead to confirm it, his testimony were vain.

The question of future punishment belongs exclusively to conscience and reason, and can be answered affirmatively only as the penalty is proved to be in accord with their conceptions of Divine justice.

First, it is stated that eternal suffering is just, because sin is an affront to infinite holiness, love, and majesty; and the guilt of the trans-

gression is to be measured by the dignity of the person offended. An insult to a monarch is more flagrant than an insult to a serf, and an attempt to take a monarch's life is equivalent to a stab at the heart of the whole kingdom.

The term "infinite" does not express quantity to be measured by hogheads and tons. It is a travesty of the Almighty to picture Him so weak and nervous and incapable as to be susceptible of insult, and so silly as to feel that in order to protect His reputation He must knock every offender down and stamp upon him in impotent rage forever.

If all sins were infinite all sins would be equal. But homicide by an idiot is not as nefarious as homicide by a man in his senses, and the difference of guilt is the difference of capacity to know the nature of crime.

The motive varies the degree of guilt. Malicious sins are worse than sins of infirmity. Theft to increase gain is worse than theft to prevent starvation. If their guilt is infinite all must be beaten alike.

By the same reason that the least sin that is committed against God may be said to be infinite, because of its object; the least penalty that is inflicted by God may be said to be infinite, because of its Author.

Another theory assigns its reasons of rectitude to the eternal consequences of evil. Sin is infectious. Evil spreads like a pestilence. Temptation transmits its taint from a single victim to his associates. One man may poison a whole community with his infidel notions.

The doer's responsibility is measured by the ability to foresee consequences, and his purpose to entail them. It is not consequences that justice deals with, but guilt, and the motive must be eternal to constitute eternal guilt.

Hypothetical races are supposed to receive benefit from the endless misery of others. Punishment for their benefit would not be a transaction of justice such as pertains only to the relations between God and the sinning soul, but a project of administrative expediency, the ruse and makeshift of police. Very difficult any theory of eternal punishment will find it to convince a soul of earth that it ought to agonize in hell as a spectacular warning to the doubtful morals of the moons of Jupiter.

Punish the virtue, it will think, and not worth the nursing, that requires a perpetual flame of crackling sensibilities to keep it warm. Crazy the god, and to be mourned for, in deed, who, with all his regal clemency, has not wisdom and power sufficient to control his subjects without becoming himself the chief malefactor of his domain! Better that his government should end in the extinction of all his subjects than that any should be saved by an act, which, to their contemplation, must demonize his divinity.

From a heaven built upon hell as a supporting vault, Good Lord deliver us.

No saint would esteem his individual felicity worth the pangs that a single reprobate may suffer in an endless damnation.

If God permits sinners to continue in evil and pain, without any ulterior purpose of good to be accomplished thereby in their characters, it can only be because evil and pain are His will and pleasure, and such to a degree indicated by the duration to which He protracts them. But a king who loves pain and evil answers to our notion of Satan. A god, therefore, who perpetuates them for his own gratification would be the imperial Satan of the universe, and Satan his prime minister of mischief.

If God foresaw before creating men that they would eternize sin and woe, and antagonize His will and triumph over it, His creation of them could not have been voluntary, and must have been coerced by some more potent necessity of evil.

A true description of endless misery would sicken the heart. Physical or mental, it is equally real, and because infinite may be fitly symbolized by the most-exercising pain the imagination can paint, since that pain were as the gentle tickling of a nerve compared with the infinite reality.

"Think, then, of hell as an ocean of fire without shore for hope or escape, or bottom to its depths of anguish. Over it drive unsubduing cyclones of fiery spumes swept from its surface. High its billows dash—rolling mountains with lurid chasms between, each chasm a separate hell, crest and slope and base alive with souls, sheeted and gorged with fire. They burn, but are not consumed; they burn with a preternatural sense of heat; having organisms miraculously refined for suffering. Fire runs in their veins; fire fills their lungs; fire mingles with the substance of their brains; they are themselves conscious and animate flames; while over the hot ocean leans the Lord of love (!) to inhale the smell of their burning, and as the savory odors penetrate His nostrils, He rubs His hands with delight and says, Ah! I laugh at your calamity, and mock when your fear cometh." Still the fiery ocean welters, now flinging aloft its deathless castaways, and now catching them again to be drawn into its unfathomable abysses. They have no hope of alleviation or release. Could they see beyond the length of ages it takes to form a planet like ours from chaos, the vaguest dawn of abatement, it would seem to them a beatific vision. They cry to the Lord of love, who looks gloatingly upon them, Father of mercies, is it not enough? And He marshals His elect in their sight to shout, in which they distinguish the voices of parents and children, husbands and wives, Never! Never!

"Above them in space stands a tremendous hour glass; its upper compartment filled with countless worlds. These worlds grind against each other, and when all are gone they reverse, and thus continue through all eternity. And this is the doctrine of future punishment, and this is our Father (!) in heaven. What a grizzly, hateful, hideous, medusa-headed monster of absurdity!

"Men may think they believe in it, but believe in it they certainly do not."

Such a view of future punishment makes God an archetype of that Nero who tarred human bodies and set them on fire to light his palace gardens for a festive night; yet he only faintly prefigured the grand omnipotent Nero who arcades eternity with ignited souls that never wane, but as his elect courtiers march between their ranks in admiring procession, wax brighter and brighter in writhing blazes for the meet illumination of his transcendent atrocity.

H. W. BOWMAN.

notable instance of a tertiary personality it is related that it never slept! In some of these instances there seems to be something akin to dream life. But dreams are apt to be incoherent, while these personalities, as a rule, act with all the logical sequence of normal waking life. The fact that a secondary personality may have abnormal perceptions—for instance, what is called the clairvoyant faculty—suggests the existence of connections, of subtle sense relations, that transcend the limitations of the body. This supports the indications of a universal consciousness. Possibly clairvoyant perception may be a sort of telepathy; the perceptive consciousness reads the mind of some person who knows, or has known, the location of the objects in question, and consequently tells where they are.

The why and wherefore of these phenomena of abnormal sensibilities associated with multiple personality have hardly begun to be investigated. There is no end of hypothesis, but as yet very little direct evidence as to how such perceptions may be exerted. But since it appears that things beyond the scope of the ordinary senses may be perceived, does not the fact suggest that by some subtle means there may be sense connections analogous to touch, sight, hearing, etc., between individuals whose bodies are widely separated, that as there is between the associates of a single person, so there may be between the associates of the composite individual body? It has been shown that within the same body there may reside two or more personalities independent of each other and utilizing the same instrumentalities. May there not be little suspected identities connecting all the personalities that in common are tenants and children of our great body, the world?

Such are some of the queries which have occurred to our friends. They are largely speculative, he says, but they suggest what a tremendous field for investigation there still remains unworked.

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"The Exile." The scene I gaze upon is not One that till now ne'er met my view; I'm chained upon no barren spot, Where seas stretch round me, far and blue— Nay, all day traffic loudly roars, I gaze upon my native shores, But I am far from you.

Though here and there since childhood I Have hoped and lost and hoped anew, And though here all around me lie The paths that we have lotted

I trudge alone day after day, A weary and a lonesome way— For I am far from you.

—S. E. Kiser.

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B. F. UNDERWOOD TAKES EXCEPTIONS.

Spiritualism, Materialism and Monism.

The editor of *Secular Thought*, a magazine published at Toronto, Canada, in referring to monistic and dualistic systems of philosophy recently, assumed that Materialism is monistic and that Spiritualism is dualistic; and that this is the distinguishing difference between the two systems.

To this, B. F. Underwood, in a later number, took exception in an article from which the following is an extract: Spiritualism may be just as monistic as Materialism, and Idealism just as monistic as Realism. The conception that material and mental phenomena are manifestations of a common underlying reality, is thoroughly monistic.

According to James Sully, monistic solutions are those in which the mind is looked upon as a property or manifestation of matter (Materialism); where matter is made the outcome of mind (Spiritualism); or, in the third place, when mind and matter are taken to be opposite sides of one and the same mysterious reality (Monism proper).

Monothelism, as a theory that everything was produced by God, is a thoroughly monistic theory.

The theory of spirit and matter as two existences, each distinct in itself, is thoroughly dualistic.

To say that a system is monistic is not to say whether it is Materialistic, Spiritualistic, or neither one nor the other.

To say that Materialism is monistic helps us no more to distinguish it from some of the other systems than does the use of the word "substance" as employed in Mr. Ellis' definition.

The monistic conception is the antithesis of the various forms of dualism, such as that of Descartes, who assumed an extended substance devoid of thought, and an unextended thinking substance. Monism is in opposition to all systems that have recourse to a plurality of principles to explain mental and physical phenomena. But Monism is a very general term, and it may stand for numerous theories that differ widely, agreeing only in the common principle theory as opposed to dualism.

There is the Monism of Spinoza, which identifies God and Nature in an absolute substance, possessing, with many attributes unknown to us, both thought and extension. There is Schelling's monistic system of transcendentalism; Hegel's Monism of self-evolving logical reason; Hartmann's Monism of unconscious, transcendental will, logically evolving the world; the Monism of W. K. Clifford, who argues that the universe consists entirely of mind-stuff, that that which is extended to the mind and is represented as matter, is mind-stuff—in other words, that matter is the mental picture and mind-stuff is the reality represented; the optimum, while matter is only phenomenal.

Clifford's ultimate mind is mind-stuff, out of which the complex forms of thought and feeling are built up. In this ingenious theory, so often erroneously labeled Materialism, the hypothetical atom of matter, only the material atom is the ultimate fact and the material atom is the ultimate phenomenon. Clifford saw the insufficiency of materialistic theory, and his speculations indicate the tendency to interpret phenomena in terms of mind rather than in terms of matter.

Differing from Clifford's Monism is that of the German naturalist, Haeckel, which assumes the eternity of the material atom, and the eternity of their properties, volition, pleasure and pain, desire and aversion. These properties, he holds, aggregating parallel to the combinations of material particles, form the complex souls, corresponding with the complex structures of animals, including man.

Then we have the Monism of George Henry Lewes, a psycho-physical Monism, which instead of material consciousness and brain motion convertible into each other (which Tyndall declared inconceivable and without proof), assumes that consciousness is the subjective aspect of the same fact of which brain motion is the objective aspect.

The Monism of Bain teaches that physical and mental phenomena are the properties of one substance—"a double-faced unity."

The Monism of Spencer sees in mental and physical phenomena but different modes of inscrutable power, of which matter and force are symbolic representations.

When Monothelism, which ascribes all phenomena to one spiritual, supreme creative power, is Monism, and a system so different from this as Materialism, which makes matter the ultimate basis of all phenomena and mind an outcome of organization, is no less monistic, it should be seen that the word covers conceptions and theories which in essential respects are conflicting and contradictory. While it means something when employed to express the interdependence of all things and the unity of nature, despite the infinite variety of physical and mental phenomena, it has no value in defining the distinctive principle of a system of philosophy.

The word Monistic no more distinguishes Materialism from other systems, such as Spiritualism, than does Spencer's Transfigured Realism, etc., than does the word Substance, upon the definition of which depends the essential character of a philosophy which is taught.

From Morris Pratt's Nephew.

To the trustees of the Morris Pratt School, the N. S. A., and Spiritualists at large: I wish to say a few words to explain the position of the true heirs and relatives of Morris Pratt, of whom I am a nephew, and was called before the N. S. A. committee when they were at Whitewater and informed them that all we asked was justice, but did not wish (knowing what we did) to complicate ourselves in the case at that time, and have strictly adhered to that up to this time; although papers were served on the trustees before night of the day I was called before them. It has been done so secretly we knew nothing about it, and are not connected with the trials in any way.

With this explanation I think the ones in the contest will understand who is trying to accomplish their purpose long sought for. My prayer is that justice will be done as Uncle intended, and I expect to be here to help establish it, and hope all will be sacred to the trust imposed on them.

J. O. SPRING.

In justice to all parties I wish to say a few more words. Perhaps many readers of *The Progressive Thinker* do not understand that Moses Hull first commenced acting against the estate for what we consider an unjust cause, therefore was the first transgression.

I also firmly believe that Uncle never intended his temple should be sold by the trustees.

We accepted the administrator appointed. He is defending the estate. Hoping this will make my position clear.

J. O. SPRING.

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SATURDAY, DECEMBER 10, 1904

WORDS OF CAUTION.
You should not send money in a let-
ter. You may do so a dozen times safely,
and then the next remittance may be
lost or stolen. Secure a postal order
for five cents, and then you are per-
fectly safe, and will save yourself an-
noyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit-

ualist Association.

Mr. Tuttle has been engaged to an-
swer all attacks in the secular or relig-
ious press on Spiritualism. Send him
clippings when an attack is made, giving
date and name of paper. Address
him at Berlin Heights, Ohio.

The Results of Religious Training.

There has just been held in our city
of Chicago a mass-meeting of Episco-
pals, to rally their forces to a "war
on sin and worldliness." Bishop An-
derson stirred the big audience deeply
with his impassioned remarks. As re-
ported, he said:

"Beneath the crust of civilization, be-
neath the veneer of cultivation, there
smolders the flames of passion and dis-
content against the government, against
morals and religion.

"Strikes, class hatred, riot, anarchy,
are threatening to engulf the only
spark to touch them off. And Chicago
is the storm center of the conflict be-
tween good and evil.

"In the city of Chicago last year six
time more murders were committed
than in London, a city several times
its size. In the three years of the Boer
war, more men were killed by murder
in America than fell in battle among
the heroes of South Africa. And where
is it all ended?

"Last year there were 70,000 arrests
in this city. There were 17,000 boys
prisoners placed under arrest.

"Is a wave of moral retrogression and
decadence entirely corrupting human
nature? The American people are in-
creasing in alarming proportions. If
the seed of moral laxity is sown among
them it will produce a harvest of results.
This moral laxity and selfishness is
the only cause of the crime wave. The
billy can only be counteracted by the
church extension movement. We must
evangelize Chicago. The Chicago di-
ocese, if it had not been neglected, would
have produced returns whose influence
would have been felt throughout the
world.

"The future of Chicago does not lie in
a large population. The city will live
only in the lives of its best citizens.
There is no use of winking at the facts.
Crime is alarmingly on the increase.
The men and women of Chicago have
not the hold on religion that their
grandfathers had. It is time we woke
up. Crime is at our doors. The whirl
of pleasure, the spirit of materialism
and iconoclasm sap the vitality of our
people. We have sown a wind of relig-
ious indifference and shall reap a whirl-
wind of devastation."

"We should have more religious
training in the schools. By that means
only can we give Judge Tuttle less to
do and keep the docket of the juvenile
court empty. If we should suppress the
churches, throttle the choirs, and stunt
missionary activity, we should experi-
ence the greatest calamity the world
has ever known. Our children are just
beginning to be felt. They are not on
the wane, as has been said. If we are
to save the day we must fall back on
religion. Religion is an essential fac-
tor in the education of every prospec-
tive American citizen.

"Let us make Chicago more religious,
and let us take to the Episcopal church
the credit. Twenty thousand dol-
lars is needed immediately for the work."

"Turning our schools into nurseries for
"religious training" is the great pan-
acea for the evils complained of by the
Episcopal church men. "Religious
training in the schools" is to be the
means of overcoming and eliminating
the "wave of moral retrogression" that
is overwhelming and corrupting human
nature. Make our common schools
institutions to teach children—all chil-
dren—the children of agnostics, Jews,
materialists, Spiritualists, unbelievers
of all shades—teach them the supersti-
tions, the outlandish and inhuman dog-
mas, the hellish doctrines, of ortho-
doxy—and thus they will become good
American citizens.

These enthusiastic preachers of re-
ligion are woefully ignorant of the fact
that the great mass of criminals and
moral derelicts that infest society and
figure in the courts and fill the various
prisons, jails, bridewells, are persons
who have received "religious training."

It is a fact demonstrated by careful
and painstaking effort to arrive at the
real truth of the matter that the state
prisons of our country contain large
numbers of bible believers; of "in-
fideis," unbelievers, Spiritualists, etc.,
there are scarcely enough to be men-
tioned.

There is a reason for this state of
affairs, arising from the orthodox doc-
trine of vicarious atonement, which
tends to encourage the criminally
inclined that they may "run in
crime and yet find 'salvation' just be-
fore they die, because 'Jesus paid it all—
all the debt I owe,' and even though
guilty of murder, they can go straight
from the gallows to glory and be in
heaven with the angels forever.

Not a few materialists, agnostics,
infidels and Spiritualists there are, and
the less there is of "religious training"

along the lines of orthodox beliefs; the
less there will be of crime and moral
retrogression.

A New Religion.

Dr. Lyman Abbott is surely earning
the appellation of "heretic." Heresy is
where one person, having freed himself
from the old rules of thought, teaches
what is not as others think.

As reported in the daily press:
Leaning far out over the pulpit in Ap-
pleton chapel, his long white beard and
flowing gown making his look like a
patriarch, Dr. Lyman Abbott, in a ser-
mon to Harvard students to-night, broke
away from the theology which forms
the basis of the faith of millions of or-
thodox Christians and sounded the
keynote of a new religion founded, not
on the bible, but on science and the
outcroppings of the human heart.

"I wonder," he said, "if you students
in Harvard will understand me when I
say that I no longer believe in a great
first cause. To-morrow the newspapers
will get hold of this and brand me as a
heretic. My God is a great ever-pres-
ent force, which is manifest in all the
activities of man and all the workings
of nature.

"I believe in a God who is in and
through and of everything—not an ab-
sentee God whom we have to reach
through a bible or a priest or some
other outside aid, but a God who is
closer to us than hands or feet. Sci-
ence, literature and history tell us that
there is one eternal energy, that the
bible no longer can be accepted as ul-
timate, that many of its laws were
copied from other religions, that the
ten commandments did not spring spon-
taneously from Moses, but were, like
all laws, a gradual growth and that man
is a creature, not a creation.

"No thinking man will say there are
many energies. The days of polytheism
are past. There is only one energy.
That energy has always been working.
It is an intelligent force. No scien-
tist can deny it. It was working before
Christ's time, even as it is now. For
three years the clouds broke and the
light flashed through. Then they
closed again.

Yet God has a personality. We re-
cognize it as we recognize the person-
ality of a Titan or an angel; only God is
always working, always creating, where-
as their work is done."

There is nothing new in Dr. Abbott's
remarks, except their utterance by the
Doctor; but they show that he is ad-
vancing.

Spirit Pictures.

Doubt is the stepping stone to knowl-
edge. Without it there would be no
real progress. There is not a Spiritu-
alist who, at some period in his life, has
not questioned whether there is a con-
tinued life. If there is a Christian who
has not doubted the cardinal teachings
of his creed, then it is because he in-
herited his faith and imbibed it with
his mother's milk, else has not brains
sufficient to reason.

A friend in whom we place great con-
fidence, has been investigating spirit
photography for lo, these twenty years.
He is positive such pictures are made,
and details facts which seem to confirm
his confidence in their genuineness.

That there have been gross frauds
practiced with the camera in regard to
spirit pictures all must admit. We have
seen those fraudulent pictures, and
have sufficient knowledge of the pro-
cesses of the photographic art to know
how they were formulated.

But this does not demonstrate that all
pictures exhibited as likenesses of the
departed are fraudulent. The camera,
we know, takes cognizance of objects
not visible to mortal eyes. In the
great cerebus vault only 3,186 fixed
stars were counted, seen by the unaided
eye. Six millions are seen when as-
sisted by the great telescopes. The
camera revealed, variously stated,
from twenty to fifty millions. Turned
in any direction and the sensitized
plate is literally covered with reflec-
tion of these stellar orbs. It gives evi-
dence of millions on millions of stars
which the great observatories with
their powerful lenses failed to reveal.
Conceded that the spirit is refined
matter, too ethereal for mortal vision
in its normal state, then, with the re-
velations of the camera, as to the fixed
stars, is it not possible its sensitized
eye takes cognizance of our spirit
friends? Doubt as we may we have the
statements of those who have investi-
gated; who have no motive in deceiv-
ing; who are known to be truthful on
all other subjects, and whose testimony
would be conclusive in any court of ju-
stices. Shall we decline their evi-
dence because our own eyes have not
witnessed what they have seen?

CULT RIVAL TO DOWIE.

"The Rev." Mabel Aber Jackman is
Self-Styled "Shepherdess of
Paradise."

"Paradise" now appears as a rival to
"Zion."

"The Rev." Mabel A. Jackman, in-
dicted for obtaining money fraudulently
through alleged "fakes" Spiritualism and
other alleged means, was arrested by Judge
Chetlain last week, and is now in the
Illinois State Prison, a new religious
cult, imitating in many features Dow-
ie's "Zion." The publication, Scientific
Christianity, which came to the atten-
tion of Chief Postoffice Inspector Stuart
to-day because it was sent through the
mail, is got up in much the same form
as the Leaves of Healing, with "God's
Witnesses of Divine Healing" as a sub-
title. The headquarters (in the ruins
of the old Trinity Methodist church) is
called "Paradise" and the "Rev. Mabel,"
not to be left behind by Zion's "general
overseer," styles herself the "general
shepherdess of Paradise."

Photograph of Old Ruins.

On the back of the first issue of the
paper appears a photograph of the
ruins of the Trinity Methodist church,
2343 to 2349 Indiana avenue, taken a
few days after the fire, when the front
walls, standing intact, were caked in
ice.

To casual observation it looks like an
imposing edifice and the title below,
"Central Church of Scientific Chris-
tianity," indicates that it is the central
meeting place of the sect. This pic-
ture, together with the fact that a num-
ber of the written "testimonials" ap-
pearing in the pages of Scientific Chris-
tianity are written by persons who can-
not be found at the addresses given or
who are associated with the Jackman
woman, caused Inspector Stuart to start
an investigation to see whether or not
the woman was attempting to secure
money by alleged fraud.

The paper is announced as a weekly,
with a subscription price of \$2 a year.

Headquarters Not Easily Found.

Passing the church in Indiana avenue
nothing appears except the massive
ruins. Far to the rear, however, ob-
scured by heaps of brick and stone, are
the remnants of the pastor's study.

THE PROGRESSIVE THINKER

PROGRESS.

"SERMON PLACES DR. LYMAN ABBOTT BEYOND THE PALE OF CHRISTIANITY."

Pastor of Christ Church Says "Rejection of Personal God, Command-
ments and Bible is Renunciation of Christian Faith."

A storm of criticism [says the Chicago Examiner] broke to-day
among Chicago clergymen over the startling sermon of Dr. Lyman Ab-
bott before Harvard students in Appleton Chapel, Cambridge, Mass. Dr.
Abbott's critics declare that his rejection of the bible and the ten com-
mandments, as inspired by God, and of the idea of a "personal God"
placed him outside the pale of Christianity.

"I do not believe in the great first cause," Dr. Abbott said, leaning
far out from his pulpit before the congregation. "To-morrow, I sup-
pose, I will be branded as a heretic.

"My God is the great ever present force which manifests all the ac-
tivities of man in all the workings of nature. I believe in an ever-pres-
ent—not an absentee God.

"Science, literature and history tell us that there is one eternal en-
ergy, that the bible no longer can be accepted as ultimate, that many of
its laws were copied from other religions, that the ten commandments
did not spring spontaneously from Moses, but were, like all laws, a grad-
ual growth, and that man is a creature of evolution, not a creation."

Bishop Cheney Surprised.

The Right Rev. Charles E. Cheney, bishop of the Reformed Episcopal
Church and rector of the fashionable Christ Church, manifested his
strong disapproval of Dr. Abbott's statements. In an interview he said:
"I am greatly surprised at Dr. Abbott's statements.

"His utter throwing away of the 'Personal God,' his rejection of the
ten commandments, and his renunciation of the Bible can be nothing but
a renunciation of Christianity.

"All I can say is that his sermon places him utterly beyond the pale
of Christianity. I have never heard of a Christian minister making the
statements attributed to Dr. Abbott.

"I have heard them coming from men in the class with Robert Inger-
soll and others who do not pretend to believe in God, but from Chris-
tians—never.

"Of course we have always held that the bible was the word of God.
The ten commandments were inspired by God and handed down to
Moses. Some of them, for instance the commandment 'Thou shalt not
steal,' was probably among the laws of the land before God handed
them down to Moses, but others, such as the first and second, were un-
doubtedly the words of God.

"Our idea of a Personal God is a God that has emotions, a God that I
can converse with as understandingly as with my own mother, not, of
course, a concrete being which we can see. I am, indeed, shocked and
surprised at Dr. Abbott's utterances."

Here are the cardinal principles of Dr. Lyman Abbott's new religion
—a religion founded not on the bible but on science outreaching to the
human heart:

1. "I believe in a God who is in and through and of everything—not
an absentee God whom we have to reach through the bible or priest or
some other outside aid."
2. "I believe in a God who is closer to us than our hands or our
feet."
3. "My God is the ever present force, which manifests all the ac-
tivities of man in all the workings of nature."
4. "Science, literature and history tell us that there is one eternal
energy, that the bible no longer can be accepted as ultimate, that many
of its laws were copied from other religions, but were, like all laws, a
gradual growth, and that man is a creature of evolution not a creation."
5. "There is only one energy. That energy has always been work-
ing. It was working before Christ's time, even as it is now."
6. "God makes for good, man's progress is a progress upward, each
day is better than the first."

This the "Rev. Mabel" has fitted up as
a chapel, and a small wooden building
serves as her "publishing plant."

Shepherdess Carries a Crook.
All these letters are got up in the
style of the testimonials in the Leaves
of Healing, even the same type being
used, and a full-page illustration shows
the "Rev. Mabel A. Jackman, Shepherd-
ess of Paradise," in flowing robes like
those which "Overseer" Jane Dowie
wore before sickness prevented her ap-
pearance with her husband before the
Dowieite audiences. The "shepherdess"
carries a crook.

Experience in Law Court.

The charge of conspiracy to obtain
money by false pretense with purpose
to defraud, brought by Dr. Cole
against the Jackman woman, Charles
Race and George Stillson, resulted in
an indictment in May, 1902. The case
was reinstated last July and continued
until Oct. 22, when Judge Chetlain
threw it out of court on the ground that
the criminal court was being used as an
instrument for the collection of money.

The above from the Daily News illus-
trates the character and work of this
notorious woman. Several years ago
she commenced a libel suit against The
Progressive Thinker, claiming \$25,000
damages. When the time for the trial
approached and she saw the big pile of
damaging evidence secured against her,
much to our sorrow, she did not appear
against us, and the case was dismissed.
Now she is working in a new field, and
let us all hope and pray that she may
remain there, and sever her connection
with Spiritualism entirely. At a South
Side seance several years ago her ma-
terialized spirit was caught (a confeder-
ate), as duly set forth in The Pro-
gressive Thinker. She is solemnly ma-
lignant when she speaks of us, or the
Illinois State Spiritualist Association,
headed by Dr. G. B. Warner.

Important Questions.

Is it not possible our divines are
somewhat mistaken in their claims
that the whole bible, every part of it
between the two lids, was specially in-
spired by Almighty God? Our atten-
tion turned to the subject, to the end
that we should not misrepresent them,
we opened Kitt's Cyclopaedia of Bib-
lical Literature, article inspiration, and
there read the claim of the extremists,
from which the following brief ex-
tract:

"No part of the holy book was writ-
ten without miraculous influence. All
parts were equally inspired. In regard
to the whole volume the great end was
infinitely attained, namely: the com-
mitment to writing of precisely such
matters as God designed for the relig-
ious instruction of mankind. The sac-
red penman wrote what he had for its
object not merely the immediate bene-
fit of individual persons or churches,
but what would be useful to Christians
in all future times; and that in regard
to the most minute and inconsiderable
things which the Scripture contains we
are compelled to say, This also cometh
from the Lord."

It is then added: "Every word, and
syllable, and letter of what they wrote,
independently of their intelligent
agency and without regard to their pe-
culiar mental faculties or habits, seem
to have been immediately communi-
cated by God."

Much more from the same writer, in
still stronger words, if possible, is
given, which it would be only surplus-
age to quote.

While Protestants generally claimed

Science and Imagination.

It is not uncommon for those who know very little or nothing of sci-
ence to put science and imagination in opposition to each other, as
though one were inconsistent with the other. It is said of such a one, he
is a man of science; of another, he is a man of imagination.

The fact is, science and imagination are not only compatible, but there
can be no really great scientific man who is deficient in imagination. Sci-
ence does not consist merely in collecting facts. It does not consist
in enumerating things that have been observed. It consists rather in
the observation and collection of facts, in their classification and the
discovery of the principles which underlie them.

The popular idea that a man who brings together a basket of bones or
a box of shells is a scientist is a very great error. The man of science
is the one who can put those of the same genera, species and variety to-
gether and reconstruct the frame of the creature to which they belong.
He is the one who can take those shells, separate them and describe the
creatures which live in them and their relations with one another.
In the higher sense, the man of science is one who from the observation
of facts has the ability to arrange them in order and to explain their
meaning, as Newton explained the cause of the fall of the apple, when
he by the power of imagination conceived that the same force which
brought the apple to the ground was that which held the planets in their
orbits.

No great discovery is made without the use of imagination. It en-
ables the man of science to think beyond what has been actually discov-
ered; then by the use of the scientific method, he can verify what he has
conceived as possible. Imagination is to the scientist what the lamp is
on the cap of the miner, it enables him to see a little beyond his present
position.

Men like Humboldt, Huxley, Tyndall, are those in whom imagination
is strong and vivid. Darwin and Wallace never could have discovered
the principle of natural selection without imagination to enable them to
look beyond the popular theory as well as the scientific knowledge to
see that the popular theory was untenable.

It is the privilege of man to imagine conditions in this world with
which he has not become cognizant. It is the business of science to test
these conditions and to ascertain whether they be true or have no other
basis than the mere imagination.

Those who indulge in diatribes against the use of imagination do not
know what they are talking about. They are very often persons in a
thoroughly fixed and fossilized condition, who can neither change their
views nor assimilate new knowledge, nor appreciate any discovery that
is not in harmony with the theories which they have accepted, generally
upon mere authority, and to which they have become bigotedly attached.
Let us have imagination, not imagination undisciplined or uncontrolled,
but imagination, subject to reason and reflective thought, applied to the
advancement of knowledge, under rational rules and conditions.

B. F. UNDERWOOD.

CHILDREN'S FRATERNAL HOME.

Angelic Work on the Part of Those Who Have Adopted Oahspe as Their
Bible and Rule of Action.

To the Editor:—Situating in the foot-hills, in the beautiful La Cres-
cent's Canon, at the junction of the Verdugo Canon on the south and
west, with the La Canada valley on the east, in a perfectly ideal spot for
the purpose, we have established a children's home on fraternal princi-
ples, having a fraternal brotherhood society for its support. We are
fourteen miles from the city of Los Angeles, seven from Pasadena and
five miles from the nearest electric railway connection at Glendale. We
have an elevation of 1,800 feet above sea level, the purest atmosphere
and the most delicious of pure mountain water. Children grow hearty
and healthy, rosy-cheeked and happy as birds here.

While our work is founded on the principles as laid down in the book
Oahspe, the teachings of which we consider a high degree of Spiritual-
ism, we work in harmony with all true Spiritualists, and believe this to
be the only children's home run on Spiritualist lines being successfully
maintained on this coast.

We started in a small way, are still small, but we expect to grow.
We take only absolute castaways and have rescued ten children since
we began, part of whom were sent to a similar home in Colorado, but
now we have established this as a permanent home and will keep all
children taken, here. A few brothers and sisters have dedicated their
lives and services to this work without compensation, rejoicing that they
have the privilege to thus labor for some of the Creator's helpless little
ones.

Anyone having anything that would be useful in such a home, as
clothing or toys, which they would be glad to give, it will be gratefully
received.

If references are desired, we refer you to any of the Spiritualist So-
cieties in Los Angeles where we are well known.

Any questions concerning our work will be cheerfully answered.
The Progressive Thinker is a welcome guest in our home and one
which we will not think of doing without in the future.

La Crescenta, Cal.

G. P. SULLIVAN.

MISSIONARY WORK.

Spiritualists residing in the southern
portions of Ohio, Indiana, Illinois and
Missouri; also those in all parts of
Kentucky, Tennessee, Arkansas and
Oklahoma, who are desirous of having
missionary work in their respective
communities are requested to write at
once to the undersigned for dates and
terms. I am ready to work week days,
week nights and Sundays, and only
seek the co-operation of the local
friends who are really interested in
Spiritualism. Write now, and make
sure of time. Yours for Spiritualism,
HARRISON D. BARRETT,
President of the Missionary-at-Large, N.
S. A. General Delivery, Wheeling,
West Virginia.

THE POWER OF SELF-FORMATION.

"The Power of Self-Formation" is a
new book announced by Leroy Berrier,
its author and publisher, as now being
in process of publication. It will be is-
sued in paper binding for 50 cents; in
art vellum cloth, gilt top and title, for
80 cents.

This book is to present the subject of
self formation from a human culturist
point of consideration. The author is a
devotee of the Science of Human Cul-
ture, and an adherent of the new psy-
cho-physiology. The proposition which
is demonstrated by the citation of ac-
tual practice in life, is this: Self-forma-
tion of mental and physical conditions
is now an established fact in the Sci-
ence of Human Culture. Two discover-
ies in the sciences of psychology and
physiology during the latter half of the
nineteenth century, completely placed
the power of self-formation in the grasp
of the human race.

This little scientific treatise presents
in a simple style those two great dis-
coveries and demonstrates the power of
self-formation as well as presenting the
most advanced systems for the cultiva-
tion of the mentality that controls the
power of formation.
The author demonstrates the fact
that we cannot expect to utilize our
powers until we have become conscious
of them and cultivated and trained
them into established power. Self-for-
mation means the ability to be just
what we desire to be, and this consti-
tutes the highest of all achievements.

The Power of Self-Formation will be
completed and on the market about hol-
iday time. It already has an advance
sale of 501 copies. Send all orders to
the office of The Progressive Thinker,
40 Loomis Street, Chicago, Ill.

"Voltaire's Romances." Translated
from the French. With numerous il-
lustrations. These lighter works of the
brilliant Frenchman, an invincible en-
emy of the Catholic church, are worthy
of wide reading. Wit, philosophy and
romance are combined, with the skill of
a master mind. Price \$1.50.

"Poems of Progress." By Lizzie
Doten. In this volume, this peerless
poet of Spiritualism may be read in her
varied moods, "from grave to gay, from
lively to severe." It is a book to be
treasured and richly enjoyed by all who
love genuine poetry, and especially by
Spiritualists. The volume is tastily

The cry for help came from Michigan,
instead of from Macedonia, this time.
At a five o'clock breakfast on Mon-
day morning with Mr. and Mrs. Robert
Schmuss of Rockford, Ill., and a hurried
trip to the depot after the street cars
were still wrapped in their morning
slumbers, I reached Chicago in time for
my forenoon assignment in the lecture-
room of Hahnemann College. Without
pausing for the annual meeting of the
Chicago Spiritualists League, I took the
Lehigh Valley express for Cassopolis,
reaching there at seven o'clock Monday
evening to tend any aid in my power as
a witness for the Michigan State Spiritu-
alist Association in its fight for a
handsome bequest made to it by the
late John F. Goff, of Cass county, in
that state.

Mr. Goff died February 18, 1904. His
will was executed November 3, 1885,
and a codicil was attached to it by him
September 23, 1897, substituting B.
O'Dell, Herman L. Chapman and Alfred
Underwood, well-known Spiritualists,
for the executors first named by him.
He left real and personal property of
about \$44,000 as appraised. Leslie
Goff fought the admission of the will to
probate, but was defeated and appealed
from the probate court to the circuit court.
After bequeathing some \$15,000 to var-
ious legatees, Mr. Goff gave all the re-
mainder to the State Spiritualists Asso-
ciation to be used for the benefit of
mankind in relieving distress and pro-
moting education and a knowledge of
Spiritualism. He provided for the con-
stant in this peculiar phraseology: "I
give and bequeath to the State Spiritu-
alist Association in the state of Iowa, the
sum of eighteen hundred dollars." Be-
hind the word "reputed" lurks another
of the heart tragedies of earthly life.
The issues on which the jury had to
pass were: Did John F. Goff hold an in-
sane delusion as to his wife's commit-
ting adultery and the paternity of
Leslie, and was he further a monomani-
ac to the extent that his will was dic-
tated by spirit intelligences and there-
fore was not the act of his own individ-
ual desire and judgment?

Judge Coolidge held that an insane
delusion was a belief that did not rest
upon proven facts, was a delusion.
Testimony of living witnesses showed
that in 1854 or 1855 Mr. Goff started
proceedings for a divorce upon the
ground of adultery but later took his
wife back. One of the witnesses in
that proceeding came into this trial,
a man seventy years of age, and testi-
fied that for forty dollars paid him fifty
years ago by Mr. Goff he swore falsely
as to compromising actions on the part
of Mrs. Goff. However, that lady ap-
pears to have made a confession about
that time to her husband, admitting spe-
cific and general acts of infidelity upon
her part, but a copy thereof certified to
by an Indiana court, where it was a
part of the proceedings for divorce on
the ground of desertion brought by Mr.
Goff a few months after the divorce
action was denied admission in the
present case on a legal technicality,
which the Supreme Court will now be
called upon to review.

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

IT IS ALWAYS REFRESHING TO LEARN THE VIEWS OF THE LEADERS IN ANY MOVEMENT. "OBSESSION" IS NOW RECEIVING SPECIAL ATTENTION, AND THE CONFLICT OF VIEWS IS STIRRING THE MINDS OF THE PEOPLE IN THIS COUNTRY AND EUROPE, AND THEY ARE BEGINNING TO THINK CAREFULLY AND CRITICALLY ABOUT EVERYTHING THAT CONCERNS SPIRITUALISM—THE DARK SIDE OF IT, AS WELL AS THE GLORIOUS BRIGHT SIDE. PROF. LOVELAND LEADS OFF THIS WEEK WITH AN ABLE ARTICLE FOLLOWED BY OTHERS WHOSE VIEWS ARE DIAMETRICALLY OPPOSITE TO HIS, AND WHOSE CONCLUSIONS ARE SEEMINGLY THE RESULT OF ACTUAL EXPERIENCE.

"THE DEMONISM OF THE AGES."

In my article on Obsession, which was written over two months ago, and recently published in The Progressive Thinker, I had no idea of a war on Dr. Peebles' book, as I had not read it, but to present unanswerable objections to the doctrine of obsession and possession of human beings by dehuman spirits, or demons as they are termed. But as the "war" is on, I shall not retreat or surrender; and as Dr. Peebles has opened fire, not merely on my positions but on me personally, I shall give him all the field for personal assaults and insinuations. My war is upon the doctrine of demonology, not those who believe it. Hence, I have no suggestions to make for burning the book, or its compiler. I shall simply answer his reply to my arguments. And if I sometimes use the "argumentum ad hominem" with demonstrative effect he must not complain. It is no fault of mine that Peebles vs. Peebles is so conspicuously prominent in his book, and article in The Progressive Thinker. And whether I am a Spiritualist, Spiritist or Agnostic cuts no figure in this controversy, but simply and only this, are human beings demonized?

Obsession as a Fact.

At the outset, I submit that I fully, unreservedly admit the fact of obsession, but not by demons or dehuman spirits. In the largest sense all persons are obsessed—they are influenced by partial or false ideas or opinions. In a limited sense, many persons, through auto-suggestion, or the suggestions of others are influenced by the most erratic and insane notions concerning themselves, others, their duties, etc. In his large book, Dr. Peebles has presented a ghastly outline of the workings of obsession; and if he had been able to perceive and point out the scientific causes, it would have been a boon to the times instead of a potent instrumentality to produce and intensify the evils of obsession. The Doctor has occupied no small part of his book with what he calls proof, which is really no proof at all. It is simply the citation of the opinions of others who agree with him. He is peculiarly inclined to that kind of proof, but it is merely show, and in this case a ready means to obsess shallow-minded persons with his own notions. The opinions of great men or small men are uncertainties, guesses, nothing more. And often wild guesses at that. But they often have a most powerful influence upon the beliefs and practices of impressionable and sensitive persons.

Hypnotism—Suggestion.

I am charged with making assertions. It seems to me this charge comes with very poor grace from the man who has filled nearly four hundred pages with little or nothing but assertions. Well, I confess that at times I do make assertions. When I affirm what I know, or when I have given or am about to give proof of the point affirmed, I make an assertion. Also when the point is one of general assent. For illustration, take my position that hypnotism will explain all the phenomena of obsession. I make this assertion because I have most thoroughly studied the science of hypnotism, and because the leading hypnotists of the world confirm the position. Bear in mind that all forms of human influence upon other humans are hypnotic, and always the result of some form of suggestion. And be sure and not forget that auto or self-suggestion is as potent as suggestion by another person. A very successful hypnotist, who has written one of the best works on the subject, informs us that he can at any time induce complete hypnosis in himself, give all the ordinary phenomena, and have no memory when he awakes. A large per cent of the insane are the victims of auto-suggestion. They are obsessed by their own idea, self-suggested. This is especially true of those termed monomaniacs, who dwell upon some one idea to the exclusion of almost everything else.

Peebles vs. Peebles.

But I propose to present evidence which my reviewer cannot dispute. "That hypnotism is shamefully abused admits of no denial. The potent will-power of a selfish, wicked man is extremely dangerous. He throws out that venom force which may imprison. African voodoo are hypnotists. Hypnotism has often been efficacious in breaking up families. And notwithstanding the testimony of Prof. Carpenter, I believe from the consensus of testimonies of those high in authority—adepts in psychic studies and experiments, that hypnotists acting persistently on low moral planes may induce—may lead to the commission of blackest crimes. This with me is a mature conviction."

Do you ask who it is who so fully confirms my assertions, I reply it is no less an authority than Dr. J. M. Peebles. See page 238 of "Spirit Obsessions." And not only are "these traveling hypnotists that infest city and country in winter time hypnotizing the many in public halls for amusement or money getting," but there are pretended literary institutions, in most of our large cities, sending out invitations to all classes of people to purchase instructions to not only do all this nefarious work but a great deal more and worse. When all these facts are taken into consideration, and also that the psychic atmosphere of our modern society is permeated with the criminal thoughts and passions of our undeveloped human nature there is no need to go into the realm of spiritism to find all the obsessing influences under which we suffer. And when in addition to this we take the dark and damnable doctrines and teachings of Christianity with their centuries of hereditary influence it is no wonder that thousands of sensitive persons are obsessed with the monstrous superstitious ideas of obsessing and tormenting devils or demons. And when, under the influence of this controlling faith, they act out the supposed character of the demon. Thoughts, feelings, beliefs are not things, but they are mighty forces in shaping the conduct and molding the destiny of people. Dr. Peebles after showing how hypnotism accomplishes this fell work, and properly terming the workers "mountebanks and tramping vampires," labors through nearly four hundred pages to fasten the hypnotizing suggestion of demon obsession upon his readers! Consistency would be a jewel.

Death an Uplifting.

The Doctor assails as a mere assertion my position that death is a benefit to every person. Instead of being a mere unsupported assertion it was an unescapable inference from the argument demonstrating that the physical appetites and passions died with the body—that they did not, could not pertain to the spirit—the immortal-ego or selfhood. How has he answered or met these positions? By showing that my position that evil does not attach to or proceed from the spirit is absolutely correct. Indeed, he goes far beyond me and submits positions which, if allowed, would annihilate the notion of evil in any form. There are, he says, no such things as being in existence as an evil spirit or demon. They must all be good and holy. Moral evil is impossible.

But let us carefully examine the Doctor's philosophy. On page 19 he asks this question, "Wherein lies the danger, the evil of obsessing spirits?" He answers, "It lies not in Spirit—Spirit is God," "Pneuma ho Theos." The spirit within man is a unit, is uncompounded, is an emanation, or a divine, ethereal filiation from and of the Infinite Spirit, God—something as the tiny drop is of and from the ever flowing crystal fountain. The human spirit—the center of consciousness and life—is pure, is essentially, inherently divine. How, then, can it sin, or in any way become evil? is the inquiry. It cannot. Now, as evil is impossible to the "human spirit" how is it with the physical body? On this point he is equally explicit. He says, "Rivet the fact in your mind as we pro-

ceeded with the argument, that no act, good or bad originated in the physical body." "The human body is a tent, a shell that a death-spasm breaks, letting the imprisoned spirit free." As the human body is the highest form of matter, we should be justified in saying that the Doctor denies that evil originates in matter. At all events, he has cleared the body entirely from any responsibility for evil. From whence then comes the evil? Man is sometimes regarded as a triune being. As having a spiritual body as well as a fleshly one, and it is one of the important teachings of the Spiritualists. The question then is, does the spiritual body originate, and act out evil? What is the nature, or make-up of this spiritual or ethereal body? We will listen to the very simple and luminous description of Dr. Peebles. "The real 'spirit' body," sometimes unwisely termed the 'astral,' is a genuine, substantial body, constituted of the most delicate, imperceptible auras, atomic emanations, etherealized fluids, and refined, invisible substances. It is from these infinitesimal elements and essences that the immortal principle, the divine ego constructs (by psycho-physiological laws, affinities, attractions and polarizations) for itself an enveloping envelope—an ethereal soul body, interpenetrating the material body."

The Divine Ego—the Human Spirit.

Now, as the "divine ego"—the human spirit is, as the Doctor affirms, "a potentialized portion of God," it certainly would not, could not "construct for itself an enveloping envelope" which was totally unlike and opposed to itself. The substance used in the construction was good, bad or neutral. Which was it, Doctor?

The Doctor answers: "At death, when the grosser, physical body, changing and disintegrating, is laid aside, the ethereal or soul body, rising from this decomposing mortal form, becomes what is known as the spiritual body. And in dying, the potent, immort spirit, acting as a psycho-magnet, holds to itself every spiritual element connected with and belonging to it. This emerging of the spiritual body from the earthly in dying is properly and logically a resurrection of the body—the raising of it out of corruption into incorruption, out of mortality into immortality, into a higher spiritual state of existence." Very good, Doctor. Many thanks for having presented my position more eloquently than I could have done it. You must have for the time being forgotten your old-time theological superstitions and yielded to the inspiration of the new truth. "Yes, it is gloriously true that the death of the physical body is the resurrection of the spiritual body 'into a higher state of existence.'" When disposed to deny and ridicule my position that every person is benefited by natural death, please turn to the 18th page of the "Demonism of the Ages" and read the demonstration of my position by Dr. J. M. Peebles. In fact, so far as all my main positions are concerned, I only need to copy from the aforesaid book to sustain them. It is on both sides of the question.

Where Did Evil Originate?

Now, reader, please put the Doctor's positions together. Spirit is God. The human spirit is an emanation or filiation from God. It can not sin or become evil. The fleshly body is neither good nor evil. The spiritual or soul body is constructed by the spirit, and at the death of the body experiences a resurrection "into a higher state of existence." Where do the evil spirits come from? Where does evil come from? And even if such a thing as evil existed, how can a "potentialized portion of God" be infected with its opposite? Or, is God part evil and part good? How can anything change itself into its opposite? Was man originally good as God made him, and has he become evil or sinful? Is not what is termed evil an absolute necessity, and would the evolution and happiness of the future life be possible if it was non-existent? Are not some of the noblest traits of human character entirely dependent upon the existence of evil? And shall we not be compelled to say with Pope,

"All discord is harmony not understood,
All partial evil universal Good?"

Will Dr. Peebles answer these questions? Will he tell us "how and where evil originated? Was it spirit or materiality? Is there any third substance in the universe which is neither matter nor spirit? If so, what is it? Is it good or evil? Is it self-existent? Will it be annihilated? All these questions must be answered before any one is entitled to say that there are malicious, obsessing demons in the spirit spheres of existence.

Testimony of Spirits.

Perhaps some one will remind me that I have overlooked the most important of the Doctor's positions, and the only one where he advances anything worthy of being called proof. All his quotations from others, all his letters from patients, and all his stories of "what he has seen" are only recitals of opinions, they are inferences from premises which will allow an entirely different set of conclusions. But when he gives the testimony of spirits the case is changed entirely. What will you do with this department of proof? There are two forms of answer. One is that the so-called testimony of spirits is only a recital of opinions; either the opinion of the spirit communicating or, what is the undoubted fact, the opinion of the medium as to the meaning of the spirit. According to the testimony of the most careful and scientific thinkers in the ranks of Spiritualism, communicating spirits are influenced by those consulting them as readily as the medium is influenced by them, and by the operation of the same law. Many years ago I discovered that spirits were as controllable by mortals as mortals by them. Hence, when Dr. Peebles consults spirits through mediums on this question, he simply gets his own notions reflected back upon himself. He sanctions his own positions. Mediums are largely reflectors, and the messages which people receive are their own day-dreams positively affirmed by the medium. And this is just as inevitable as that the looking-glass should reflect your form and features. As Chas. Darybarn has most clearly shown, the mediumistic realm is emphatically a "fog-land."

The second form of answer is that so far as fact and doctrine are concerned, there is no reliability whatever to spirit communications, so far as the future world and its conditions are concerned. The wildest and most abominable notions are most emphatically proved if mediumistic communications are allowed as proofs. Eternal damnation and the most ultra universalism stand on equal ground. A triune God, and a Unific Devil, with a third part of the heavenly host at his command, are in constant conflict in the testimony of age-long mediumship. The utmost that can be claimed for mediumship at present is that it proves a future existence, but so far as the mode of that existence is concerned it is all conjecture; and all the rosy descriptions are simply the creations of fancy and imagination.

And this is no fault of the mediums, for to comprehend the mode and conditions of a life out of the body while we are in it is an impossibility. Physical sensation is the basis of all our thought and life at the present, and how the thought and life processes are to be carried on when the physical senses perish is now beyond our comprehension. With these impressive facts before us, we can reach no other conclusion than this, the so-called testimony of spirits is worthless because hopelessly contradictory in character. It proves nothing, because on its face it proves everything you can imagine of the future.

I expect I shall be assailed most strongly on these positions, and it will be assumed that they render Spiritualism of no value to humanity at the present time. To this, I reply, that that Spiritualism is worse than worthless which presents to the world, as in Dr. Peebles' book, unnumbered multitudes of human spirits of whom he asserts, "These demoniac spirits infest all places of filth. They cluster around and dwell in dark, foul caverns. They are at the elbows of dirty, foul-mouthed people. They lurk in ill-ventilated cellars and underground caves. All places of uncleanness are highly congenial to this order of beings. Graveyards are their favorite resorts. They may be allied to certain animals. They haunt ruined rock-baths and old, damp, vacant houses. They delight to dwell in liquor saloons and dens of debauchery." They run from the golden sunlight as do worms, and hide in the ground when a piece of bark or a stone is lifted, letting in upon them a blaze of light." See page 103 of the Demonism of the Ages; To confirm these assertions, the Doctor quotes and endorses the following sayings: "They infest all ill-aired places. The atmosphere of dark swamps and garbage deposits is charged with them." "All places of uncleanness are congenial to them. Graveyards are their favorite resorts. Old ruined bathing places invite them." "Shadows cast by the moon, certain trees mossy by sluggish streams, and dark vaults are natural lurking places for demons." P. 120. But I will quote no more from this attractive (?) picture of the character and pursuits of millions of dehuman spirits as painted by our eloquent author. I regret to say that in the spiritual press we are regaled with descriptions of multitudes of spirits dwelling in dark, boggy swamps, or shut up in houses for years, and not knowing that they had experienced physical death, etc. With this Spiritualism I have no sort of fellowship. I loathe and detest it. And just in proportion as it is published to the world will intelligent and thinking people despise it, and justly too. It is to be hoped that this class of Spiritualists will form an organization by themselves and leave the rationalistic class to follow the scientific phase of investigation.

In further reply, I submit that the spirit movement has accomplished

a vast amount of good which can never be undone. 1. It has demonstrated that all psychic phenomena are perfectly natural, that is, they are produced by natural forces used by human persons. Hence, all the miracle-mongers of the ages—all the gods and devils as actors and agents in psychic phenomena are swept from the field of conscious conviction. The old religions—the holy books, are all seen to be the products of ignorant, unprogressed humanity. This Revelation has wrought and is working one of the greatest revolutions in human opinion that history has ever recorded. It is seemingly unfortunate that so many witnesses of these phenomena fail to make practical application of this tremendous fact of the universal naturalness of psychic phenomena.

The Religion of Humanity.

2. Another most important truth of the new Revelation, is the demonstrated fact that increase in knowledge is the only possible means for human growth or development; and that this life and this world are the time and place where the beginning is most easily made. But as all past religions and governments have instituted class distinctions and rendered it impossible for the people as a whole to become knowing and growing, the grand purpose of the spirit world, in this last revelation, is to entirely revolutionize our religious, governmental and social systems which are all partial, venal and poverty-creating and perpetuating, and instead establishing the "Co-operative Commonwealth" of "Universal Brotherhood." Just in proportion as we can lay aside the superstitious and partialistic notions of Christianity we shall become "obsessed" with altruism. We shall see that devotion to the welfare and uplifting of humanity here is the greatest work possible for us to do. Our hypnotic suggestions will be along the line of brotherly helpfulness, and consequent obsessions will be of love and good will. The shallow pretense that knowledge does not save, and is the only savior from so-called evil, can have no influence upon any thorough thinker. Men may know a great deal and yet be profoundly ignorant in those departments which make for real, harmonious growth. As Buckle says of the clergy, "The more they learn the more ignorant they become." Of what use would the most perfect knowledge of chemistry be for solving a problem in the higher mathematics? It is integral education which is demanded, and this is not practicable for the masses until the old religion is replaced by the "Religion of Humanity."

Los Angeles, Cal.

J. S. LOVELAND.

NOTES FROM A PROMINENT MEDIUM.

Dr. R. Greer, Prominent as a Physician and Medium, Gives His Views.

To the Editor:—The first time since the days of Eden, where demons first began to do business, their real character and workings have been laid bare, and brought to light in an original, attractive and exclusively made volume, by Dr. J. M. Peebles, showing how in divers manners and places, their fierce, persistent hostility to man, we poor mortals are at their finger ends, in malignant torments, cruelties, etc.

Dr. Peebles' new book, "The Demonism of the Ages and Spirit Obsession," is, from my view point, the most opportune book of the century, and notwithstanding the displeasure it has caused to some, the good Doctor needs have no apology to offer for its publication. The diabolical dangers and evils it exposes are sufficient grounds for its publication.

The grave subjects of which it treats will be readily recognized as of great vital importance, and no effort by the evangelist or humanitarian should be spared to arouse the stupid indifference or ignorance that prevails in regard thereto.

To Dr. Peebles is due thanks for this particular painstaking, strange collection of diabolical human experiences, much of which, too, was derived from his own personal observation at different times, at home and abroad in his travels around the world.

While the dominant element in nature is spirit—spirits everywhere, good and evil, nevertheless evil spirits compared to good, I think, are, in nature far in the minority.

Still, like the ever present invisible microbe of disease, to which we are all exposed, so by the ever present invisible demons of evil we are all surrounded, and when by persecution, they make us their victims, we suffer swiftly and terribly. Demons or devils I believe are largely responsible for all the immoralities, vice and crime in the world, and I further believe that if it were not for demons or devils there would be in the world to-day more sanity, fewer lunatics and suicides, more love, more justice, more happiness and sweetness in life.

But there are people in this world who do not believe in demons or devils, while there are others who do. The reason why some do not, is because they know so little about demons; and the reason why others do is because they know so much about demons, and it is for this reason, fortunately or unfortunately, that I am compelled to believe in demons.

For forty years or more I had been the object of their malignant hate, and their target for many attacks resulting in bodily injuries, vituperation, commercial misadventures, financial losses, temporary humiliation, sickness, insomnia, etc. I have actually seen them in all their hideousness of face, form and character. I have talked with them and they with me, but their talk with me was always in curses, threats, or lying predictions.

Often times, too, they planned for my destruction, and I am sure had it not been for angel watchers, they would have laid me out long ago.

Happily, having conquered them, I am now exempt from those terrible tormentors, and am enjoying an absolute quiet rest—a rest like a sunny calm after a storm.

But it was not only the above personal experiences which compelled me to believe in demonism, but a multitude of observations in the lives of others, for during my late forty years' practice as a Spiritual Physician, I was almost daily brought in contact with persons obsessed, or possessed of evil disposed, obtruding spirits.

Should any of your readers, not knowing, or who may wish to know, of the dark as well as the bright side of Spiritualism, they will learn the same from Dr. Peebles' new book.

Of course it is well to look at the bright side of a subject, but it is better to have a look at the both sides, and for this reason every Spiritualist and spiritual investigator should make themselves acquainted with this remarkable book—a record of the horrors of demonism, or history of devils, from the dark woods, on the ground floor of the spirit world.

The following from a distinguished Theological University Professor appeared but a few days ago, in the Chicago Evening American:

"Witchcraft, as regards evil spirits and demons, is no myth, but is real and dangerous, according to Professor Herbert L. Stetson of Kalamazoo College, who delivered to the University of Chicago divinity students a lecture on the subject.

"Dr. Stetson declared that to-day, as in bible days, evil spirits undermine the health of thousands and that many persons are actually 'possessed of devils.'"

"These possessions are real, and not at all fictitious," said Dr. Stetson.

Chicago, Ill.

OBSESSIONS—ARE THEY POSSIBLE?

To the intelligent investigator of the occult phenomena of Spiritualism, in their varied manifestations to the human understanding, the fact that obsessions are possible and do take place more or less according to the developed mental condition or sensitiveness of the medium, is well known. And to it can be accounted many of the strange freaks performed by individuals that a heartless or cold world would condemn as criminals or insane.

As the laws that govern the spiritual being are better understood, so will the methods of treating so-called criminals be modified and humanized and brought more fully into accord with the spiritual law, that like attracts like, and those unfortunates will not be punished but brought under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demoniac forces that had bound the soul, compelling it to act out the malignant designs of the controlling powers. Webster defines the word thus: Obsession. "The state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and exalted states of mind in which the besieging and controlling powers are pure and exalted spirits that are laboring to disengage the medium from the entanglements thrown around it by a lower order of spirit forces. Such are the true obsessions to be desired and earnestly sought after by every one who has the best welfare of his fellow-beings at heart.

It does not, as may be apparent, destroy the free agency of individuals, nor make them less accountable for their acts; for by a certain line of thought are evolved actions, good or bad. And as they are, so according to the law of attraction, spiritual entities are drawn to the individual, corresponding to the mental and spiritual state of the person to whom they are attracted.

Punishment for crime only tends to increase the desire for criminal

(Continued on page 8.)

RESTORES EYESIGHT.

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Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using 'Actina' I can now thread a needle without glasses." Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of astigmatism."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address: 1001 N. Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be received. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Medium": Q. What is your opinion of a medium who takes money for all phases of mediumship? Can any one medium have all phases?

A. The one taking money really has nothing to do with the genuineness of mediumship, although it is seemingly inconsistent to make avaricious demands for spiritual things. On general principles it is not possible for one medium to possess all phases. Whether they do or not may be determined by those before whom the manifestations are given. Such claims should be thoroughly established before being endorsed.

Students. Q. Will you give the exact proportion of the elements entering into the human body?

A. Analysis of the body of a man weighing 164 pounds gave the following result:

Oxygen—111 pounds. This is condensed combination with other elements but in the form of gas would occupy 750 cubic feet.

Hydrogen—14 pounds. This is united with oxygen forming water and were it released in the form of gas would occupy 3,000 cubic feet.

Nitrogen—3 pounds, 8 ounces.

Carbon—21 pounds.

Phosphorus—1 pound, 12 ounces, 180 grains.

Calcium—the metallic base of lime—21 pounds.

Flourine—2 ounces.

Chlorine—2 ounces, 47 grains.

Sodium—metallic base of soda salts—2 ounces, 118 grains.

Potassium—290 grains.

Iron—100 grains.

Magnesium—12 grains.

Silicon—2 grains.

Silicon is found in the hair; nails and gives hardness to the enamel of the teeth. Iron gives the blood its red color, and probably has an important part in the transference of oxygen to the blood.

The chemist by careful analysis can separate these elements, but by no skill can he combine them into organic form. He is able to take a few steps in the way, but he cannot take the last step, which may be called mineral combinations, as uniting oxygen and hydrogen forming water, or with the metals forming oxides, and modify and change the products of life. That is the limit. The more intricate changes wrought in the living being, the transformation of these elements into living or organic tissue, is beyond the power of science, and will ever be. There is only one method for the production of organic substance and that is through the powers of the living body. The lowest plant formed of a single cell so small as to be invisible to the unaided eye, has this energy superior to all the appliances of science. It is able by this energy to transform inorganic matter to organic; to convert the elements into protoplasm which is capable of being assimilated by living beings and modified into all the infinitely varied products of vegetable and animal life.

H. G. Purlinton. Q. Is it enough to repel the attacks of the churches on Spiritualism? Is it not time to attack them, using the crimes of ministers and churches as weapons?

A. Because our opponents descend to such subtleties and sophistical argument is no reason for Spiritualism to follow. As for frauds and deception, for every one found in Spiritualism, church history furnishes a thousand, and for every deceiver in the ranks, a dozen may be found in the churches. The case cited especially by this correspondent is of course, ex-mayor of Charleston, Va., and a zealous deacon in the Presbyterian church, now in a cell awaiting execution for the murder of his wife, in the most brutal manner. It appears, that the jury were pious also, and when they retired to the jury room, indulged in prayer. They did not talk over the case among themselves, they devoted every moment of the twenty-eight minutes they were to pray, and at the end of that time agreed, the crime was so atrocious they could not well disagree. He was the murderer of his wife, yet a Sunday-school attendant in his boyhood, a zealous member of the Presbyterian church, and active deacon. He would be regarded an awful example, if he had been a Spiritualist, of the evil tendency of the doctrine.

Had he been a Spiritualist, he would not have committed the crime.

The indisputable fact stands out strong and clear that the profession is and observance of religion, that is belief, forms, ceremonies, have no influence on the life-conduct of the otee.

The moral life which may or may not accompany the profession, is distinct and widely apart from it. A goodly volume might be filled yearly with accounts of the derelictions of preachers and laymen; a man's word is not taken in business, as more reliable because he is a church member.

It would be cruel to "carry the war

into Africa," when the weakness of this coastline of defense is so apparent, and it is somewhat unjust withal, for the ethics. Christianity holds in common with the other great world religions should be held responsible for the crimes of those who claim allegiance. I said it would be "cruel," because the opposition have no facts to arm their contention. There is not a Spiritualist in a prison in the United States, for any crime whatever, and the teachings of Spiritualism, spiritualize and uplift from the criminal plane. "There are frauds." Not in Spiritualism. There are counterfeits of the money, but no one would compare the rule touts of these with the United States mint. If there were ten thousand counterfeit bills to every genuine one, its value would not be impaired. From pity and charity, it would seem best not to exploit the shortcomings even of enemies. Spiritualists cannot afford to descend to the methods of their opponents. They have too much work to do on their own temple, to waste time on snarling garbage gatherers and religious fanatics.

J. W. Nelson. Q. For the enlightenment of readers of The Progressive Thinker, will you please give us the benefit of your judgment on materialization—on the demonstration of the Eddys, Aber, Mrs. Wilcox and others. One of the brother deniers the Eddy Brothers as tricksters, through The Progressive Thinker. Then a good sister replies, endorsing them, and the same issue of the paper has a communication from Robert Ingersoll, making sport of one so weak-minded as to be fooled by the trick.

A. To the reader who depends on authority the policy of The Progressive Thinker is confusing. Its columns furnish an open court, where most diverse views may be expressed. From them the reader is expected to draw his own conclusions, after the presentation of both sides and all sides of questions. There is no doubt that materialization is possible, that it does occur. I prefer the term etherealization. This is not saying that there is not fraud, manifestations, nor is it an endorsement of any special materializing medium. Every manifestation must be judged by its own merits. Because a medium has given genuine manifestations at one time, is not more than presumable evidence that at another time the manifestations are not counterfeit.

A Brief Synopsis.

The following is a synopsis of an address delivered by Harry J. Moore before the Whittemoges, one of the oldest women's clubs of Marshalltown, Iowa, Thursday evening, Dec. 15, from the subject, "Psychic Phenomena."

As you ladies have, so I have been informed by some of your members, been reading up every explanation in connection with the phenomena called psychic, and as I have been requested to come here and give our side or explanation of the phenomena, I will start out by saying that no well-informed person denies that these phenomena take place. It is simply with the case that produces them that we are at variance with our opponents.

In the first place, mistakes are invariably used to disprove a truth, but I propose this afternoon to employ the mistakes in communications purporting to come from departed human beings, as a very good proof of their identity. If the telegraphic or subconscious mind theory can be presented as an explanation, why, it seems to me that they could recall every incident with as much mathematical precision as they could the most minute or essential one. It is simply because our spirit friends still possess the limitations characteristic of human beings so far as recollection of past events are concerned, that they are unable to recall with decided accuracy the incidents that we ask them to recite. In fact some spirits can recall but very little of their past, while others can detail with great correctness incidents in their lives while they lived in earth life. When this holds among our fellows in the mortal flesh, it creates no great surprise; why should it be any different against the personal identity of an spirit communicating when we realize that a spirit is not one whit wiser five minutes after it has passed from its earth body than it was five minutes before it passed away. I wish to remind you at this time that these communications are invariably signed by the name of some departed human being and this often obtains in spite of the belief of the medium or sitters in the spiritistic hypothesis as an explanation of these phenomena.

In the next place, if I know enough to come to your home and assume an alias, and if I am sane and intelligent, I know at the time I assume this name that it is not my real name, it seems to me that if I could or could not prove my identity you would be justified in believing that I was deceiving you, whichever the case may demand. What I want to prove by this incident is that these communications assuming to be produced by departed human beings know if it is or is not them that produce the same for they usually prove the sanity and intelligence of something and are always clothed with personality. What incentive could prompt them to assume a name when it is simply telepathy or the subconscious mind? There is but one incentive and that is because it is just what these messages claim for themselves, a spirit of some departed human being. Therefore the easiest explanation of these phenomena is the scientific one, and the easiest one is: I am a spirit of a human being who once lived upon earth.

Suffice it to say that Mr. Moore's address precipitated quite a discussion, for there were ladies present who were not inclined to the Spiritualist view at all.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

"Mark Chester; or a Man and a Million." A Tale of Southern California. By Carlyle Petersilea. A pure psycho story, elevating and reformatory. Paper covers, 40 cents.

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By A. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title.

ONE'S OWN SPIRIT.

A New Theory in Regard to Its Powers and Possibilities, by One Who Claims to Know.

To the Editor:—It seems that the position taken by myself in the private letter I wrote you in September in answer to your inquiries, and which was not intended for the public eye, has been taken as an "attack on mediums," by some. My position is now, was then, and will henceforth be, a defense of the spirit in the mortal. If we have discovered and can prove that the spirit in the mortal can, independent of the visible body, accomplish and produce the wonderful manifestations credited to spirits out of the mortal, who is the loser thereby? Why should the possible manifesting of your spirit or mine, or any mortal's for that matter, be claimed by spirits out of the mortal? As I have said and say again, if I learn nothing of my spirit, and its various modes of manifesting, in my communications with spirits out of the mortal, then I have learned nothing, no matter if I have talked with Abraham and Isaac, or Peter and Paul.

Who should be angry at the proof of mortal-spirit power? Who can draw the dividing line, but spirits? Because the mind but imperfectly understands the teaching of the spirit, should we cease our search for truth? Should we ask spirits to do for us that which we can do for ourselves? To deny spirit manifestation would be to admit our own ignorance, of which we all have an overload as yet, and I only wish to be understood as a defender of the spirit in the mortal, that his work and his gain in "spiritual knowledge and manifestation" (that alone enables him to communicate with the immortal) shall be placed to his credit, and not to the credit of the mortal. When immaterial space is encountered when the parting of spirit and body comes, we will then wish we knew more of our own spirit, and not so much "twaddle" about others who have taken the journey before us.

A spirit told us once on a time that the reason they did not come here was the reverse of why we did not or could not go there, which was, higher power, which was: YOU ARE TOO HEAVY! TO ASCEND; WE ARE TOO LIGHT! TO DESCEND, AND ENOUGH BALAST COULD NOT BE ATTACHED TO US TO DRAW US BACK TO WHERE WE ONCE WERE. The illustration, though simple to us, bears the imprint of reason. We have "denied" nothing pertaining to spirit manifestation, and had my letter been taken to "our editor, who is wise enough to explain all of these phenomena," been written for the public, I would have tried to be more explicit in my meanings that our "position" might have been more clearly understood. "No connection with true spirit power" when evil spirits are manifesting will probably be more acceptable to some of the "further ones," but the two forces is often apparent, but where is the dividing line? Will it make it of less importance to the human family if they learn the possibilities of their own spirit? I think not.

If we had to give up what we are learning of our own spirit, just now, I think it would be a useless task for the unseen intelligences to further undertake to enlighten us concerning the ties of the next life. We can not think our "broad assertions," that seem so "exaggerating," if proven, can in any way check the onward march of truth and progress, and proof of mortal-spirit manifestation independent of mind and body, is but a step that leads us to greater heights of spiritual perception. And we are thinking now that our "broad assertions" will be long, be broadened into living facts, that will serve to enlarge the understanding of the mind and thereby establish a closer relation between mind and spirit, that may help to eradicate some of the prevailing notions, that in time must prove erroneous if we follow truth.

Because of our variance with older students in the field, we have had no desire to force our views upon the public, as we are aware of the importance of fact that our claims are unproved to all, save ourselves, and so far as we are concerned can remain so to those who have learned it all.

Some years ago, I asked one of the finest late-writing mediums in the world to-day, concerning her feelings while the writing was taking place, and her answer was, "I feel that I am doing it myself, but you see, am not," and her visible self was not, but who can say how much she was aided?

Has she lost anything if it is proven that her invisible self did the work? Will it lessen her labor in spiritual work? If so, I fail to see it in that light. It has been said that "a religion without a mystery is a superstition," and it does truly seem that many of us desire to "live behind a veil." For the sooner these mysteries are solved, and the light of reason shines on spirit manifestation, the sooner will I understand the meaning of earth life, which is my only hope of knowing anything real of the life to come before crossing the divide.

Our going beyond the mountains may also be for some reason of our own, and we hope there is room there for us, that sunny clime, as there is no material hindrance to our going at any time now.

To many of the readers of the grand old Progressive Thinker that prints all kinds of "assertions," be they "broad" or narrow, whose letters to me are as yet unanswered, I will say that I hope to be able to do so when we get beyond the mountains, as our time has been taken up in helping to care for my youngest brother through a sickness that took him across the divide despite our efforts to save him; that he might live with us here a few more years. He was in his twenty-second year, and the pride of his mother's heart, who could not be comforted only for her knowledge of spirit power. Her motherhood has heard these truths daily from her, and we feel that he can soon enjoy the realities of the spirit life. Yet we were not prepared for him to test the truth of it all, and his absence fills us with sorrow. He passed out the ninth day of November and the presence of spirit power was manifest to us in many ways. Truly we have set ourselves right in the minds of our readers, we will close by saying, we are "still seeking the light."

EMMA M. WARD.

New Canton, Ill.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful terms or phrases. Price \$1.00.

"The Present Age and the Future Life: Ancient and Modern Mysteries Clarified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.00.

"Social Uplifting, Including Co-operative Systems and the Disappearance of Humankind." By E. B. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

To the Spiritualists of Wisconsin.

Greeting: With the advent of the New Year, the Wisconsin State Spiritualist Association is desirous of inaugurating an active campaign for the good of the cause in the State of Wisconsin. In order to do this, the association has been secured for the month of January, and it is our intention to put on a series of mass-meetings, at different points in the state.

We are making the announcement this early that you may prepare to attend these meetings, and make of the spiritual feast we are preparing for you. While we will strive to notify each one of you personally for the where and abouts of these meetings, it is more than possible that we will not be able to reach you all, hence these notices through the press. Watch for the further announcements as to dates and location of these meetings.

The towns that will form the active centers of this work are: Milwaukee, Baraboo, LaCrosse, Villaville, Chippewa Falls, Augusta and Superior, and possibly Madison and Cambria. This will enable every one to visit one or more of these meetings, as they will be of three days' duration at each point. The first point visited will be Milwaukee.

The Milwaukee meetings will be the first week in January, and will begin with a Thursday evening meeting. The workers will be Rev. Moses Hull, Mr. Zeno Miller, Rev. Nellie K. Baker, Will J. Erwood, and the local workers of whom there are a goodly number.

The desire is to harmonize the work, and make it as effective as possible. We want your assistance, and we feel that all need each other. May we not count on you as normal members, and co-workers in this work, which we are all so justly proud? May we not all begin the New Year by putting our shoulders to the wheel, and pushing forward the work of humanitarianism and truth.

Send in your membership dues, if you have not already done so, to the secretary, Nellie K. Baker, at Portage, Wis., and in acknowledging the receipt of the same she will notify you of the meeting nearest your home town. Do it now, friends. We have work to do, and as you know, "many hands make light work."

Our state convention convenes in Portage, Wis., the third Tuesday in April, and continues through three days. A gala time will be assured there. Remember the date also, and friends of Truth, get in line for the good work. Fraternally,

WILL J. ERWOOD,

President Wisconsin State Spiritualist Association, LaCrosse, Wis.

REV. NELLIE K. BAKER, Sec'y,

Portage, Wis.

AREFLECTION

As Seen in the Spiritual Mirror.

I spoke to two good mediums in Peru, Ind., on the 18th and on the evening of the 21st, and also in the afternoon and evening of the 25th. This is a good field for a good medium. The people are progressive, but like many other places, they are not so. The society do not give the support that the officers of the society, and thus the burden of the support of the meetings falls upon the few, principally upon the president of the local society, Bro. E. A. Schram, who is also the president of the Indiana State Spiritualist Association. His zeal for the cause has no limit, and so here at this home he furnishes the "bait" which draws the lights, and seeks that all may have comfortable and welcome. Like far many spiritual societies, this one in Peru is like the old Quaker's horses, one was willing to do all the work, and the other was perfectly willing to should. The members are willing to come and listen in a nice warm room to a good lecture, when they will put their dime or nickel in the contribution basket, like any transient, they forget to do anything financially to help keep the meeting going.

I heard an able Spiritualist lecturer tell a story about a person who had come out of the church, had now an ardent advocate of Spiritualism. The man said at a conference meeting, when he was in the church he paid from three to five dollars each year; "now," said he, "I can save a good deal." The lecturer said he told the man, that if that was all he cared for Spiritualism, he had better crawl into the hole he came from, and pull the hole in on top of him.

There are far too many societies in our country like this one in Peru; all lecturers are traveling over the country knowing this to be the fact, and it is the one great reason why our beloved cause languishes.

Brother and Sister Sprague have done noble work, mighty work. I hear their praises sung wherever I go. These noble souls visit as pioneers the places where there are a few believers and where we are a few. They lead the way, and the members who have faithfully pledged their assistance lose their interest unless they can have the tests with which the missionaries have fed them, and very soon the leaders lose courage, and the result that the society goes to pieces. The above is a true picture of places and societies in all directions.

Is there a remedy? I believe there is. Let all Spiritualists be willing to do their little; help those who are willing to assume the head of societies. If they cannot have food for their spirit, let them take a little food for their spirit, and let it be given by the good lecturers, and by so doing they will gain strength and joy for their spiritual tests, and will be better related.

"Be ye spiritual in all things." There are Spiritualists and Spiritualists, to which class do you belong, or, ye sluggish members of Spiritualist societies? To the former, they come forth and assist the officers of the society, you have pledged to assist in the meetings; if to the latter, they stay at home and only go to spiritual meetings in the warm days of summer, as you go to the camp-meeting, where the phenomena are found in all phases; but please do not expect any great compensation for the uplifting of humanity.

I go from Peru to Port Wayne, Ind., to serve the Spiritual Society there for January. I would like to make arrangements for the Sundays of February and March. I will attend week evening meetings within reasonable distance of Port Wayne; will attend funerals also. Address me, General Delivery, Port Wayne, Ind.

"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1.00. Cloth, \$1.50.

"Mindless Dishes." Very useful. Price 10 cents.

MRS. SCHAUSSE AT SPIRITUAL HALL.

Lectures on "Heaven" and "I Bring You Glad Tidings."

Ms. Elizabeth Schausse of Toledo was again selected by the Psychic Research Society to lecture Sunday night at the Spiritual Science hall and gave usual universal satisfaction.

Mrs. Schausse is growing more popular with Sandusky audiences at each lecture, and has been engaged by the society many times in the past. Her subjects last evening were given out by the audience and were: "Heaven" and "I Bring You Glad Tidings." The lecture was followed, as is the usual custom, by psychometric readings, although those who were interested in communing with the departed loved ones were so numerous that some were not reached before a very late hour. Mrs. Schausse said in part:

"Our subjects of the evening belong, as it were, together. It would be an impossibility to think of the one without thinking of the other. The Heaven that we have been taught to think of in the past, as the far-distant place above the clouds to which all must go, and the journey on earth is over, conveyed with golden streets, and angels constantly singing, praying, and playing harps of gold. To many this seemed happiness. But it conveyed at the same time a feeling of horror because it inferred that when we arrived there, we were entirely separated from those we love on earth, which gave cause for mingled joy and fear, and made death a struggle and a dread, instead of an event that would bring joy and gladness."

"If the eternal life were an unconscious life, it might be a life of bliss, if it were a conscious life, it must be necessarily varied in accordance with the circumstances attending our passing over. In the birth of Jesus came the glad tidings of peace and good will, and the death of Jesus proved to the world that immortality is a conscious existence, that death does not separate us, only promotes us into higher spheres of usefulness."

"The question is often asked, 'Why do Spiritualists celebrate Christmas?' since they do not believe in the vicarious atonement of Christ. The reason is, that they see something more in the life of Jesus than the teaching of the atonement. They see in his life, a corroboration of their own teachings, inasmuch as Jesus proved to the world the truth of divine and magnetic healing, the truth of clairvoyance, as demonstrated by him at the well of Samaria, the truth of trance condition when he successfully awakened out of trances people supposed to be dead. He taught and demonstrated that we are ourselves responsible for the conditions that surround us; that heaven and hell are of our own making, that as we sow, so also shall we reap; and that as we grow in intellect, the greater becomes our responsibility. By illustration of the vegetable kingdom, he taught his people the law of attraction, to which we all are subject. By the parable of the sower, he proved to the world the truth of the law of sowing and reaping. He proved that the eternal life to be a conscious existence. What tidings could contain more gladness than to know that death does not separate us, or end our existence? What tidings could contain more joy than to know that though we make mistakes, we can outgrow them by developing our intellect, growing in spiritual knowledge, growing in truth and thus being able to see the greatest sense of the word? You will see then that it is the recognition of these facts that cause us to celebrate with all the world, the fact that He was one of the people who lived, not only to teach truth, but to demonstrate its practicability in every day life. As Jesus came to earth two thousand years ago, so does Modern Spiritualism come in this progressive age to elevate our minds above the materialism which is so prevalent, and to teach us the worship of God, or good is best exemplified in the service of our fellowmen."

The above is from the Sandusky, Ohio, Daily Register. This is another evidence that the secular press is displaying a growing interest in our cause. A friend of The Progressive Thinker, who has been to the above address, has sent me a copy of Mrs. Schausse's address brief synopsis of Mrs. Schausse's address does not do the speaker justice. Her services as missionary for the Ohio Spiritualists Association have been productive of much good, and she is in constant demand from the societies she has served in northern Ohio.

A PITIABLE CASE.

Ruth, Nine-Year-Old Daughter of Mr. and Mrs. Frank W. Gates Died in Chicago, After Vaccination—An Impressive Lesson to Those Who Have Their Children Vaccinated.

From the residence of Mrs. John Gates, 1120 First Avenue, at 1 o'clock this afternoon, was held the funeral of Ruth, aged 9, daughter of Mr. and Mrs. Frank W. Gates, who passed away in Chicago Saturday morning, after an illness of seven weeks. The beautiful and impressive funeral rites were celebrated by Rev. E. J. Lockwood of St. Paul's M. E. church and Rev. Dr. J. G. Van Ness of Mt. Vernon. The remains were laid in the vault at Oak Hill cemetery.

Frank W. Gates moved from this city to Chicago last September to take up the study of medicine, accompanied by his wife and their two children, daughter and son. When Mr. and Mrs. Gates were ready to place the children in a public school they were informed that it would be necessary to have them vaccinated before they could be admitted. Mr. Gates was much opposed to vaccination, particularly on the little son's account, but yielded rather than have the children kept out of school. The boy was vaccinated first, with a fresh piece of virus. Ruth was vaccinated with another piece of virus, which proved to be poisoned. Within a short time the boy recovered, but the virus in the child's body being involved, and after seven weeks of intense suffering the little one welcomed the end, comforting her grief-stricken parents with the assurance that she was going to meet Jesus and that she would suffer no longer.

To a representative of The Gazette, Mr. Gates this morning said: "I can only hope that my terrible experience will keep other parents from subjecting their children to the dangers of vaccination. In that city of two million people there are only about 300 cases of smallpox, and it is said that only eight deaths have resulted from the disease, while more than twice that number have ensued from complications incident to the use of poisoned virus. There are hundreds of cases of diphtheria in that city, but the authorities do not use any such dangerous method as vaccination in their efforts to check the disease. The health authorities gave out a statement that the death of our daughter was not due to vaccination, but the coroner and his consulting surgeon, who investigated the case, know the contrary, as do the three skilled physicians who were employed to care for her."—Cedar Rapids (Iowa) Gazette.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Conspiracy Against the Republic. By Judge C. B. Waite, author of "History of the Christian Religion to the Year 200." Price 25 cents.

A Few Words About the Devil. By Chas. Bradlaugh, the great English freethought leader, with a story of his life as told by himself and a history of his Parliamentary struggles. Price, 50 cents.

After Her Death. The Story of a Summer. Pervaded with pure and sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price \$1.

Age of Reason. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

Ancient India, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

A New Catechism. By M. M. Mangasarian. A book suited to express the thoughts of men, women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents.

Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusiastic ideas. By Emma Rood Tuttle. Price 25 cents.

Antiquity Unveiled. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50.

A. P. A. Manual. A complete exposition of the principles and objects of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents.

Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His Apostles, and their companions, and not included in the New Testament by its compilers. Translated from the original tongues, and now collected into one volume. Price, \$1.50.

Apollonius of Tyana. Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

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A Scientific Demonstration of the Future Life. By Dr. Thomson J. Hudson. Price \$1.50.

A Sex Revolution. By Lois Waisbrooker, author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents.

As It Is to Be. By Cora Lynn Daniels. This is a most spiritual book and gives a beautiful account of the process of dying. Price, \$1.

Asphodel Blooms and Other Offerings. A book of short poems by Emma Rood Tuttle. Neatly bound in blue cloth with silver letters. Price \$1.

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Automatic or Spirit Writing, with other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, \$1.

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VOL. 31

CHICAGO, ILL. JAN. 7, 1905.

NO. 789

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.
"I long to know the truth hereof at large." Shakespeare.
"Let us make truth catching instead of falsehood and disease." Ingersoll.
"Truth depends on, or is only arrived for truth." Lucretius.

Let us love our cause and dare to advocate its truth and deny fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.
"Truth crushed to earth shall rise again." William Cullen Bryant.
"To have truth and not live it is like having lungs and refusing to breathe." "However unwillingly a person who

has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth." John Stuart Mill.

Is There Preparation For the Christ Child?

Discourse Spoken through Mrs. Cora L. V. Richmond, Chicago, Dec. 18, 1904.

"A child shall be born, and his name shall be called Emmanuel." The earth ever groaneth and yearneth for the new birth. When the seeds have been harvested they hold the prophecy of that which is to be. Nature while she seems asleep is carefully sheltering in the silence of the darkness and her wintry mood the great secret of the re-birth. From the halls of Valhalla Friga cometh forth at the appointed time bearing the life of the blossom, and bearing souls that are to be born in the human state. Out of the halls of Odin from the great herebefore a life is to appear. Isis in the far Orient held in Egypt's wondrous shrine the symbol of the life that was to be, and the great Mother-secret slumbered in her heart such time as Osiris, looking from the heavens, touched her brow with the wonderful knowledge, and out of this came Horus who gave unto the earth a new meaning and interpretation. In India they are still looking for the last Buddha. Yet when Ziddartha came in the wonders of the night his mother held the great mystery of the Divine Promise that was to come to earth, the great, wonderful mystery of the Reconciliation of Sorrow. Along the hills of Palestine, such time as the Children of Israel had wandered away from the great primal truth and had gathered up the symbols of Egypt and the idolatries of Babylon and the mysteries of the world, they were promised prophets, and there were tremblings in each mother's heart as to who might be the chosen one for that wonderful life that was to appear. There are Jews who are still looking for the Great Anointed One and there are others who believe he has come in the manifold forms of great human purpose and progress. There is a Great Other life looked for. The expectant ones are upon the hill-tops, the New Light touches their brows with something that is afar off. "There are many Christs many and Lords many," but for the true Christ and the real Lord there is ever great preparation.

Every mother hopes for the betterment of the child. The child is born in the light, in shadow, in gold and pride, but even these bring greater promise than they know. But sometimes a babe is to bring a reformation, a regeneration, a new light, a sacrifice, a something that shall uplift the household.

Many children are born that are not wanted, that are not Christ, nor anything of wonder, but still they bear a message. Many come as messengers who are not known until their lips are silent and their waxen faces look like the pale flowers that have fallen asleep, and the great wonders that they brought we have from the skies.

All children in a measure bear a Christ message; all children are not Christs, but He said, "Of such is the kingdom of heaven."

There is a sacredness, a silence, a mystery in the unfolding of that which is the tender and dearest in human lives; the great promise. Yet there are women who would kill their children. There are fathers who do not want them. There is a custom in the world that (prenatally) destroys babes.

The great heart-throb of nations waits for the Christ-child that shall plead for all children: The children of the slums; the children of the ghetto; the children of the Jew, the Gentile and the Christian; the children of the East and the West, the children of the Brown men, and the Yellow men and the White men and the Negro; the Great Life that shall plead as a babe for every babe that comes into the world; that shall talk in the halls of legislature about child labor; that shall go down into the mines, into the mills, into the factories, into the slums and make a great and wonderful appeal to the mothers and fathers in all the nations.

humanity is, that every child is valuable; that this deformed son is valuable, this blind daughter is valuable. It leads you to know the light of truth.

Heritage is not only in the line of sanitary science, is not only in the line of the "survival of the fittest," unless it leaves the Infinite to judge which is the fittest, not you nor the doctor, but the Infinite Love that sends the blind child to your dwelling that you may know how to see who "having eyes see not." The soul-life brings through the deformed child, through the imbecile babe something that tells of the great divine promise, that love is all.

Now the world is hungering and thirsting (mad, cruel and steeped in worldliness, and the prison doors are closed), and the great whisperings of life are here that tell of the New Birth, of the New Promise, of the New Child that is to be born to the coming generations of the earth. The child that will not be your magnified self, the child that will not be loved because it is like you, but the child that bears the great heritage unto the souls of men.

There are two lines of history in the New Testament; one tells of the material lineage of the Christ child; the other is the esoteric lineage, the prepared lineage. The early Christian fathers had an illumination once in a while, and the regular "Apostolic line of descent" is neither in the Church of Rome, nor in the Church of England, but in the Church of God upon earth; the great Divine Humanity.

The Christ Child is not an accident; is not the result of mere human conditions. For long years the faithful followers of the vineyard prune, and cut, and gather the choicest fruit; for long years they work and watch and wait until at last the perfect fruit appears. The Christ Child is a branch of the true vine; the pruning of ages goes on and the mated lives appear unconscious to themselves, as roses that bloom in the garden or lilies by the stream; they bear that beautiful child, that rare spirit, this illustration that perhaps no one knows from the line of descent. And somewhere upon the earth at the present time, as there was in Judea, there is a Nazareth, or there is a pleasure palace--like that which gave Buddha to the world, preparing for the life that is to be. Some-where this hope, that teachers, prophets, seers and sages look forward to will find its expression in the Christ Child, the Babe that is to be, the man and woman that will be the Messianic Life.

You doubt it? Then why look into the baby's eyes and wonder what great good will be there. You doubt it? Then why are you troubling this great humanity with such a thought that shall shake the foundations of the earth? You doubt it? Then why are these lofty ideals placed before you continually, and why do you appeal to these ideals in the building up of the future men and women?

You do not doubt it, for whether you seek it by material ways in the great evolution of social science, whether you seek it by solving ethical problems through intellectual methods, whether you seek it by revelation or some larger moral wonder that is to be wrought in the world, you are looking for the flowering out of humanity into the perfect Christ child. And the world will not look in vain.

Albeit, the Magians knew when they came from the far East, when they followed the symbolic guidance, that sacred star that meant the Christ Child, and they said that, "this life will be the one that shall give to the world the divine message," they knew that it was Love. And yet, that year would come. They knew that it was a Child of peace, and yet, that there would be striving. They knew that the stamp of Heavenly Love would be placed upon this life.

Oh! the people want the Christ Child, and all of its peace, all of its loveliness, all of its paradise of bloom, but they want it in the midst of their selfishness and pride and worldliness. They will not first take care of their paradise and bloom within the soul. There are no lilies in the gardens of God except those that you plant on earth. He does not set apart, as He did in the beginning (in the symbolic Eden) a land and people to set you the copy and show you the way. That is not the later way. The great work of Natural law, of the genesis of human life and the unfolding of human beings must all be by processes of this unfolding from within.

Such time as lives are ready beneath the great touch of this infinite flame, down through successive

generations will sweep the tides of life, and love, and somewhere and sometime in the appointed day and hour, that life will appear.

You are making preparation, though you do not know it. Even in the striving there is preparation; for after the war comes the great reaction for peace. For this great sixth preparation for the Christ Child the world has yielded up its treasures, the merchandise and treasures of all nations have been flowing to this western world. Every nation has yielded the best products of its intelligence. The great stores of the earth have been unfolded and brought to perfection; all art, science and cultivation have laid their tributes upon the altar of this great New Century that is to be born. And, lo! the Christ Child waits in the far warring heavens, in the clear lines of light that are vibrating along the sky, among the angels and archangels that know that life that is to be. In the hills or valleys, or in the temple of Osiris, wherever the great prenatal life is held the sacred day and hour is known.

You know the time from astronomers when the resplendent orbs will appear in the heavens, when Arc-turus will light up the heavens with its wonderful flame, and the far distant spaces when the North Star gleams the brightest, when Ursa Major will be resplendently seen. So do those who clasp the centuries as you clasp but the moments, who know the cycles as you know the days, perceive and extend this great promise. The hopes are already here, the prophecies have been made, hearts are somewhat ready, some lives feel the thrill of this mighty promise. There are those who have reached an attainment and understand the twilight that is needed for this perfect life.

It is not controlled by Mammon, it has little place in the external world, but, nevertheless, in its sacredness, and beauty, it bears the great message of the Christ Child.

Now when you shall celebrate in the symbol of the day the advent of Jesus of Nazareth it means more than this usual Christmas, it means that every child whose heart is gladdened, every face of man or woman that is brightened by your presence or ministrations, every word of hope, or peace, or comfort that you shall breathe to any despairing life, every assistance that you shall be ready to render to those who need and are ready to be assisted, all of this is preparation for that Christ Child.

The prophecy of Victor Hugo, the light of Tolstoi, the "Looking Backward," which means a backward of the material, the predictions of all who are seeking the ideal state; these are prophecies; and the day and the hour that you look into a child's face and recognize the image of the Divine, that you seek as little children the perfect shrine of perfect love; the day and the hour that you turn unto that wonderful promise you become as one of these prophets of peace, as one of these bearers of "glad tidings."

Not the fame of the Salvation Army, but the work it does in lives. Not in the notoriety that has come to Hull House, but the love for humanity that it has incorporated. There is not anything that can be said for or against a movement itself, but for a movement that works silently in and through human lives, proving that the great Madonna of all life, the Mother-love has touched the hearts of Earth's children. The mother-heart worshiped in the household, the mother-heart remembered and revered in later years, making the man-child and the woman-child turn back to the mother and wish she were again back in her old place so that he or she might love her more and appreciate her better.

Now that the Mother-God has taken her place beside the Father-God that the Light of the World may be complete, there will be no nation under the sun where the mother and the father will not dwell side by side in the hearts of the people; no nation in which the halls of legislation will not have the mother voice the same as the father voice; no nation in which, courts of justice, called, will not have the mother pleading with love for her child as the father pleads for justice. So the great light of love will infuse itself into the government, into halls of legislation, into halls of the administration of justice, until at last the great part of the people will be ready and when the Christ-child is born all these prophecies will find fulfillment in the divine Humanity.

A CASE OF OBSESSION.

There is only one way to explain the condition of mind of the Rev. Robbins of the Institutional Church of Cincinnati. He is obsessed by the spirit of the old prophet who went wandering and warning people against terrible disasters which never came. The people of the doomed city have provoked his ire and he turns the wrath of God against them.

"It matters not what may be the opinions of men as to whether punishment for the awful sins of a city shall come in the deterioration of the morals of the people or physical afflictions, or destruction of property by fire, or wind, or water, or earthquake, the indisputable fact remains that all through sacred and profane history God has used all these elements in the wiping out of entire cities and the destruction of millions of people because of their wickedness. What he has done in the past he will do in the future; what he did to the cities of the plain he may do to the cities of the Midwest valley; what he did in Nineveh he may do in Cincinnati. By fire, water, wind and earthquake he has visited physical punishment upon the people in the past and may again in the future."

A pleasant sort of a God, this of Rev. Robbins, who finding himself unable to govern mankind, sets angry and wipes cities and nations from the face of the earth. Robbins appears to know all about him. He has consulted him or shall we infer that God has consulted Robbins? The city on the Ohio is doomed! The only matter of doubt is how the destruction will come, by "fire, water, wind, or earthquake." An example is to be made of this city, not because it is worse than other cities, but because Robbins has told his God about it and been informed that the city would be "wiped out." Cincinnati may be a desperately wicked place, but there are thousands of good people therein. There are at least fifty thousand children too young to have greatly sinned. What a bloodthirsty monster the being that would engulf all these in flood or fire!

In what century are we? The light of the twentieth century supposed to fall over the world but in this dark corner of a great city there is the darkness of the Middle Ages. By some unknown power this man Robbins, who should have appeared on earth a thousand years ago, was laid by and is now thrust on this age in which he is as out of place as a resurrected mummy.

There was a time when such doleful spectacles alarmed the people. There was a time when the preachers were believed to be God's exponents. Happily, that time has gone by.

Not a citizen will sleep less soundly, or be moved to "change of heart" by the wall of Robbins. The press report his sermons as it does all sensational rot, and the people smile at its absurdity.

The day when to prove himself a God-man, the pretentious man, made prophecy has passed. The forces of ignorance have been rolled back by the light of knowledge.

HUDSON TUTTLE, Editor-at-Large N. S. A.

THE PATHWAY.

"Where yonder cold white marble gleams, She still must slumber. God knows best." --Ella Wheeler Wilcox.

Flowery paths are waiting for you, Waiting for your feet to tread, They lead your footsteps o'er the sod, Where some have placed their dead.

The mourning crape, the deep black woe, The sobbing, bated breath, Still turns the key that locks the door, And holds you down to death.

So walk along up high, my child, And hold the lantern, too, That other feet may mount the steps, And walk along with you.

That other hearts bereft of kin, In this wild world of ours, May shun the mouldering ways of death, And walk among the flowers.

MRS. S. A. VAN BLARCOM, Lily Dale, N. Y.

DECEMBER.

Ahoy! December! where away, Thou hast haled ship of all the year, And art thou nearing day by day?

Thy snowy harbor of good cheer? Full many a blessing didst thou bring, Thy cargo was from source divine. Health, good will, plenty, thou didst bring.

With lavish hand, along the line. And if some sorrows, in thy hold Were darkly stored, and storms swept o'er,

You counted each as grains of gold, Well meant to chasten, those who bore.

Thou'rt drifting fast, good-bye, good-bye! You'll soon be 'yond my sweeping glass; We two are voyagers, you and I, And ne'er again this way will pass.

So, Wallingford, Vt. EVA E. AMES.

"Besides a knowledge of the laws that underlie these things, we must insist on good, strong, pure character, so that these higher forces may not be used selfishly and harmfully. They are entirely safe only when they are exercised for the benefit of others, and not in one's own interests, and this is the standard that we should ever have in mind."

"That is why Theosophists devote themselves to living a right life and helping their fellow men, for they realize that the development of a perfect character is the object of evolution, and that these higher faculties, which are latent in every one, will come to them in the natural course of events."

Wonderful Manifestations.

SPIRIT POWER MANIFESTED.

Wonderful Manifestations Occurring With G. H. Walser.

I am often dumfounded and bewildered at the wonderful powers of the spirit world. When conditions are proper, there is no telling what spirits of the other side can do. I will relate to you some of my late experiences, which I am sure will interest many of my readers, astonish some, while many will disbelieve entirely, as is always the case when the relation of phenomena is presented to the public. On the 27th of last March, my wife and I stopped over in Pittsburg, Kans., awaiting for an incoming car to take us to Galena, Kans., to attend an anniversary of Spiritualism. While waiting for dinner at the hotel, my wife missed a five-dollar bill she had with her. We made every search we thought necessary to find it, but to no purpose, and gave it up as gone for good. I handed her another five dollars and we went on our journey.

About three weeks ago my spectacle case was missing. We searched the house over, but no use. A day or two afterwards a large wire nippers, weighing at least two pounds, was missed from where I had been using it. About a year ago my wife lost a keepsake thimble. Needing my spectacle case badly, I went to Liberal, a half a mile away, and bought another case. On my way home, my wife was with me in buggy. When crossing the railroad, what there came some kind of

missile by us. We looked to see who it was that threw it at us, and could see no one. Bang came another, which fell in the buggy at our feet. We found on picking it up that it was a piece of coal cinder, yet there was no one to be seen who could have thrown the cinder.

We went home and in the evening, as it was our custom, held our family circle. We held a family circle every Wednesday evening, and family communion every Sunday morning at 10. On going into the seance room, on the center table, in plain view, was my lost spectacle case. I picked it up, showed it to my wife, and laid it down and went with her into the cabinet. A voice came to her, saying, "Open that case." I asked, "Must I do it now?" The reply was, "Yes." I did so, and to my surprise, on the inside thereof was the identical five-dollar bill my wife lost in Pittsburg eight months before. Of course we were astonished. The next morning, on the same center table, in plain view lay my wire nippers, and in a day or two afterwards, on the side-board, in plain view, was my wife's missing thimble.

We now conclude that the coal cinders were thrown at us by spirit forces, because I had gone to the extra expense and trouble to buy another spectacle case when mine was not lost; or, simply, to demonstrate to us spirit power under proper conditions. There could have been no trick played on us from the fact that we were the only persons in the house. G. H. WALSER.

MOURNING TURNED TO GLADNESS.

Some Helpful Spiritual Experiences Related.

A liberal man lives by liberal means, and so does a broad-minded paper, like The Progressive Thinker, that takes in all suffering humanity. In all religions millions have lived and died with the hope of something better beyond this vale of tears, pain, sorrow and suffering. If it were not so, this life is not worth living.

Is not this earthly career a place for discipline? Do we not have to surmount difficulties, hardships, trials, disappointments, disease of all kinds, and the change called death, that we may appreciate happiness and love throughout the coming ages of eternity? Nothing but a narrow-minded bigot can think or teach eternal burning or punishment hereafter. Christ's religion was all love and forgiveness, and he had received his authority from the All-Father-Mother. His teachings were pure and simple, but the priests, no doubt put in many interpolations to create fear in the minds of the people.

When his disciples asked him if they should forgive seven times, his answer was seventy times seven, which means unlimited forgiveness to all. All mankind are born into the world as imperfect human beings, and they cannot reach perfection at a single bound; so it will take ages in the future to reach full development. The seen and the unseen teach us that God is universal spirit, and that we are a part of the eternal mind and creation of the universe, so that nothing can be lost.

All spirits must return to their creator, who is all in all that they may be some whole.

As man does, so is his soul at death. Souls that are tainted with sin and crime on the earth plane, when entering the spirit world, must be purified by spirit influence of a high order before entering the celestial elime with the pure and good. It may take time to change stubborn spirits. St. Paul says that he was caught up to the third heaven, and saw things that it was not lawful for him to utter.

That "great is the mystery of godliness," and we read further, "that we shall all be changed."

"In a moment, in the twinkling of an eye," etc. For this corruptible must put on incorruption, and this mortal must put on immortality.

All persons interested in spiritual thought, should study the 15th chapter of 1 Corinthians, as Brother Paul was a great spiritual teacher.

It was difficult for most of the apostles to understand the sublime spiritual doctrines of the Great Teacher. The transfiguration of Jesus was a spiritual manifestation. Mark ix., "And after six days Jesus took with him Peter, and James and John, and led them up into a high mountain apart by themselves, and he was transfigured before them. And his raiment became shining, exceeding white as snow, so as no fuller on earth can whiten them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he wist not what to say, for they were sore afraid. And suddenly, when they looked around, they saw only him alone, and he was alone. And he arose, and he said only, with them, 'I will be with you, and you shall see me, before you depart.'"

Moses and Elias, who were dead long before, yet were seen talking with Jesus.

talking with Jesus, in the presence of three apostles who were witnesses.

Investigators of the truth take evidence from the bible, or out of it. The old bible, and new testament are full of evidences where angels talked with men, and visions were common everywhere. The orthodox people evade the truth by saying that the days of visions and miracles are past. Why should they be?

Human nature is the same as with the ancients. All that is needed is right conditions of soul, culture with the true believers.

In the year 1892, we buried my father, who had during his long and religious life, implicit faith in the invisible forces, as our angel friends. He passed from earth in the month of June, and was buried, wife and I, in the same grave. I was a child, and I followed him to the spirit life beyond the borderland.

Father and mother were living in our home, and we were caring for them. The double affliction, in so short a time, made a very sorrowful impression upon my mind, and I sought comfort in deep mourning and weeping. But my sorrow was soon turned to joy. During the evening twilight of the day the baby was buried, wife and I retired to our room, and found that our father and mother were in our room, and we were wide awake, father and child stood before us in their spiritual bodies, far more beautiful than in life, father upon the right, holding the infant by the hand on the left. Their glorified bodies were floating in the room, and they had no wings, but were wrapped in pure white robes. They were changed from mortal to immortal. It was a glorious sight to behold.

W. E. FRANKLIN.

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Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

LETTER NUMBER FOUR.

Mr. Petersilea, when in earth life, was in the habit of giving concerts, and one of the important duties belonging to the profession was to lead forward upon the stage and introduce to the audience various noteworthy singers and players, upon the harp, piano, violin, organ or other musical instruments; and occasionally he had the pleasure of thus introducing some grand prima donna. Many of these players and singers had received their education at his conservatory, under his personal supervision and instruction; thus all can see that what he had always been accustomed to do in earth life, he must still continue to do here in the spirit world—he, being a master and teacher, must still bring forward, encourage, and introduce to the lower world, noteworthy people.

The most of those whom he thus introduced, when on earth, were young ladies, very timid and bashful, and he was often obliged to exert all his will power over them, to give them strength and courage to face an audience and sing or play creditably to themselves and their instructor.

My own school was not a music school but a seminary for young ladies. I can thus sympathize with him in a measure, although I did not introduce to the world an equal number of pupils. Now, what I wish to say, and that which he desires me to say, is this: Nearly all who are controlled to write and lecture on the subject of Spiritualism, seem to be controlled by the spirits of wise men and male philosophers. To be sure there are those who are controlled by some little Indian maiden, or a big brave; others, by some noted physician; others, still, by an Indian medicine man; but how few there are who stand up and say: I am controlled by the spirit of a lady.

Now Mr. Petersilea is determined to introduce to the readers of The Progressive Thinker, noteworthy ladies. Ladies, as a rule, do not often push themselves to the front; for, like his singers, they are timid and give way to others who have more courage if not more worth. He thinks you have all had a surfeit of male philosophers, preachers, lecturers and writers; male bishops, priests, popes, and so forth; male presidents, congressmen and senators; and often a splendid female writer has been—as she thought—obliged to borrow a man's name in order to meet with a due amount of success.

I agree with Mr. Petersilea entirely, and we have been seeking out some ladies of note and are trying to induce them to control Mrs. Petersilea to write. I have learned how to control her very well, and others will soon be able to do so, I think.

ABBY A. JUDSON.

I wish now to introduce to the readers of The Progressive Thinker, an old-time friend of my own and of the cause of truth, knowing that you will all be pleased to hear from her. In one of my visits to Europe, I met, in London, this lady who is known to you all as Florence Marryat. I will describe her as she then appeared. At the time when I first met her, I was giving concerts and readings from my father's book—"The Discovered Country." Florence Marryat was present, and when I had finished my part of the program, she arose and gave a short address. This was at Steinway Hall. Her speech was fine, her words well chosen and to the point. She did not try to conceal her belief in, and knowledge of, Spiritualism. She had but lately published her book, *There Is No Death*, and I was deeply interested, and greatly flattered, when the lady arose to add her influence in giving aplomb to my own endeavors toward interesting the London public.

I will describe her as then appeared, and afterward tell you how she now looks. As she arose to her feet, in Steinway Hall, my interested eyes took in every detail of her form and features.

A lady slightly above the medium height, slender but well-rounded form, graceful, queenly and dignified; features delicate but well defined and intellectual; large, bright, flashing grey eyes; thick, waving, dark auburn hair—or if one were to call it dark brown it shaded gold. I then judged her to be about forty years of age.

After the concert was over, I had the pleasure of a formal introduction and hand-clasp. During our conversation, she was telling me how she also desired to be then residing in a suburb of London. She then made me acquainted with a little friend of her, Mrs. Bessie Russell Davis, formerly Bessie Williams.

This is the medium at our seances," Florence Marryat said, as I took the little lady's hand in mine.

"Ah, yes. I have heard of you often, for your fame is not unknown to the American people."

I afterward attended a number of seances at the home of Florence Marryat, and I hope, sometime, to tell you about them. When visiting Abby Judson, we spoke of Florence Marryat, and I asked her where Florence might be found, "for you know she has been in this life quite a little time."

"Yes, I know," said Abby, "and I will make it my business to seek her out, and when I find her, I will induce her to come with me to your conservatory"—and this she did. I have also visited Florence Marryat in her own home, and I hope to tell you about it at a future time. But I must describe her as she looks now, and I shall be obliged to use the words of a novelist:

A tall, slender, graceful figure, swaying like a reed in the wind; for her thoughts and emotions sway her about in the most enchanting manner; her features are exceedingly beautiful, and her great, opaline eyes flash like the sunlight through drifting clouds; her beautiful hair, now as bright as the sunlight, waves about her nearly to her feet, and her long, flowing drapery, is just tinged with green—as one might say she arose from the sea, for she was a germ, floating in mid-air, just over the sea, when inhaled by her father, Captain Marryat; afterwards to be developed into this beautiful, glorious, and lovely creature, inheriting her father's gift as a writer of much truth, slightly colored by the imagination, like her sea-green drapery, and the wine of love was to rest on the full, sweet lips. No one, to look at her now, would think her to be more than eighteen or nineteen years of age, as you think of age on earth.

Now my duty as master of ceremonies being over, I will step one side and allow the lady to manipulate the keyboard of my wife's brain and hand. Hoping she will be most successful and pleasing to you all, I remain, truly yours,

CARLYLE PETERSILEA.

To write is nothing new to me, but to write with borrowed utensils is new and somewhat strange. However, I will try to do the best that can be done under existing circumstances.

I was not at all surprised at finding this life as it really is, for I had long known, previous to entering it, just what it was like, and so was not doomed to be disappointed.

My first thought is of my dear ones at home, and I want them to know that all is well and most delightfully lovely with me, and that I am near them much of the time, ordering circumstances, to the best of my ability, for their welfare, both temporal and spiritual. To be too personal in my remarks will not do, I suppose, yet my heart yearns so over them that I can scarcely refrain.

True love never dies, and the heart of a mother longs to comfort and sustain the dear children whose little heads once nestled on her bosom, whose little lips once pressed her own with loving kisses, and whose sweet, childish prattle once filled her heart with joy and supreme mother love. Later, when the dear ones grew to womanhood, the mother love grew with them and strengthened with their strength, and when she passed from the temporal into the spiritual, her love, strengthened by time, now burns, Godlike, and she strives to shower blessings upon them from her home among the blessed. Thus it is with me, and other mothers who have loved their children; who still love them, who will continue to love them for all time. But I know that you all want to hear something about my life here.

Well, the first to meet and greet me was my beloved father, Captain Marryat. Now, I expected this, dear friends, and was not at all surprised. After he had hugged and kissed me to his heart's content, and I had clung to him weeping in rapturous delight, he asked me if I would not like to see my mother, for it must be understood that my mother had been in this life for many years, besides there were a great many other relatives and friends.

The thought of meeting my mother gave me fresh delight, and my father, half bearing me in his arms, for I was very weak, floated with me upward. It should be borne in mind that spirits do not rise directly upward but always at a gentle inclination; and, as we thus floated, the sights and sounds were ravishing. All nature seemed singing one great harmonious anthem.

"Have we far to go?" I asked, as I clung to my darling papa.

"Not far," and he floated still farther upward and onward; and now there burst upon my sight a wondrous land. Yes, friends, it surely was a great continent, surrounded by, what appeared to be, an immense ocean; yet my spiritual sight was so enlarged that I could see the whole of the vast land.

"Papa," I said, "that is not, surely, all of the spirit world?"

"Oh, no, my darling child. That is only one little oasis within the spirit world, but it is where your mother and many others of our friends make their homes. Don't you think it very beautiful, even at this distance?"

"Oh, most charming!" I observed, and presently we landed, for we had been floating over a portion of this great ocean.

"Florence," said my father, "if there were not a gray old ocean and waters here in this world, your father would prefer to go to that fabled outer darkness."

"And so would your daughter," I replied. "And we can sail upon these waters, dear father, can we not?"

"Most assuredly," he answered. "And that is among the first things we will do."

"Why father," I said, "this great continent, or island, or whatever it is, looks very much like our own beloved English Isle."

"And why not?" he asked. "England has been a great store-house of spiritual essences and entities for a long period of time. Florence, darling, we are only going home, only going to our own."

"Oh, joy—joy, papa! I must sing. Let us sing." And we sang. The sweet sounds of all nature joined in the chorus.

"Here we are," said my father, and we paused that I might look. "Do you think there are no houses here? Then you are mistaken."

"Oh, can it be possible?" I exclaimed as I clapped my hands in delight. "Is this your home, father?"

"Yes," he answered, "when I am not on yonder ocean, commanding my vessel, which, my dear little girl, is run by electricity, as all the vessels on the earth will soon be. Florence," he continued, "I am deeply interested, with a great many others, about the vessels of earth. Why cannot the people see that motive power can be easily generated right upon the ships and steamers, from the electric currents in the air and also from the water? We are trying to impress men's minds in this direction." Perhaps this letter will do some good, and set men to thinking; but some are already thinking.

"Florence," said my father, "do not be in a hurry. All hurry and worry is forever over with us here, as we realize that eternity lies before us. Don't hurry, dear, but examine the house and grounds before we enter," and I gladly obeyed him.

"Why, father?" I exclaimed, "how much it looks like an old English Hall, in the main, but a thousand times more beautiful." The house and grounds did surprise me, for, although the meeting with my father, and the fact that I was an immortal spirit had not surprised me, yet my earthly mind had never conceived just how it would be in that spirit world. Here stood what looked like a grand old English mansion, or hall, surrounded by beautifully laid out grounds, and a large park. In front of the hall, not far away, shimmered a lovely lake, and, to one side, were crags, and a wild precipitation, and down over these rocks dashed a small foaming cataract, which leaped madly into the placid waters of the lake, making quite a commotion at that point.

The mansion itself appeared to be of solid white marble, veined with emerald; the great windows also flashed with gold and pale green. The front of the hall was plainly severe, after an old English style, but all around the sides and at the back were numerous little porticos and verandas and wide open, long, French windows.

"Oh, how charming!" I exclaimed. "But, father, I had no idea that there were marble mansions in the spirit world."

"It looks to you, my dear, like marble," he replied, "but it is not like the solid, heavy marble of earth. To earth's people it would seem like an illusion, but to us, as spirits, it is real, and as tangible as the heavy marble of earth."

"But this grass, these flowers, the grand old European oaks, and the other trees? Oh, how strange! And this ground seems to be real."

"Yes, it is real," he replied; "but would not so appear to the inhabitants of earth?"

"The flowers are more beautiful and brilliant than any I ever saw on earth."

"Yes; but the trees, grass and flowers really first existed upon the earth. These are the same flowers expanded, etherealized, and consequently beautiful. The immortal law applies to everything, as you see. Florence, there is no death. That which so appears is but transition."

"And now, papa, let us enter. I long to see my mother, my child, and others."

Now before I describe my meeting with my mother, and other friends, I desire to say a few words, for there has been a break in the control, owing to the medium's being obliged to attend to other duties; and then often before we can again continue with our subject, the medium will have read something that impresses the mind to that extent that we are obliged to remove, or allay the false impression.

You, as Spiritualists say that this spiritual life is a continuation of the earth life, that the spirit takes up his or her life just where he or she left it. If so, then their surroundings must necessarily be similar. No spirit can take up its life just where it left off on earth, if there were no objects whatever but itself and other spirits. The spirit might, by telepathy, transfer its thoughts to a soul corresponding to its own, but how is it to transfer its thoughts to those far below it in the scale of development? How teach babes, little children and youths?

No, ladies and gentlemen, we must have objects here as with ourselves; and we are trying, through this medium, to tell you how it is here. I think it necessary to say this, for there are so many who think that when a spirit passes out of the body, it goes out into a sort of nothingness—in fact, into fogland, where there exists nothing but fog and spirits. But how about the fog? Where does that come from? Fog is simply water whose particles are driven a little further apart by heat, consequently it rises up and, lo, your water becomes fog. That's it precisely. The attenuated water is now fog, and it does obscure the mortal vision wonderfully. One cannot see through it, to save one's life—that is, not very far—but when one gets above the fog, then one finds the same law applies to all material things just as it does to water, that is, nothing is annihilated; nothing really dies; it simply becomes attenuated and rises up to take its place where it rightly belongs here in the spirit world. But enough. I will now go on and describe the meeting with my mother.

No, my mother was not surrounded by fog, and her form was exactly that of a human being in a beautiful and ethereal condition, but just the same lovely darling that she ever was. Now I want to describe my meeting with my mother, and just how everything looked. I first entered a large and elegantly appointed hall; from thence, my father ushered me into a spacious drawing-room. My eyes swiftly took in the details of the room, and within it was the semblance of all that a beautiful drawing-room contains on earth. I say the semblance, and I mean to sometime explain all about this semblance, if the medium will give me her time and strength; but I cannot stop for that now. There were chairs, sofas, rugs, carpets, tables, pictures, statuary, and a thousand and one other things that go to make up the details of a refined and elegant home.

I tell you, my friends, there was something more than fog here; and, moreover, there was a polished grate and the semblance of a cheerful fire. Now you may laugh who will, but I am telling the exact truth. Carry your scientific researches a little higher up and my words will yet be proven to be true. Don't stop at fogland; get above and beyond it.

My mother had been in spirit life many years, and, of course, I expected to find her greatly changed; and so she was, for the lady who came forward to meet me was so beautiful that I caught my breath in rapturous delight. Although so beautiful, yet she was the same mother as of old. She kissed me again and again, and I clung to her in wild delight.

Oh! this was home-coming indeed! And now there entered my own child and other relatives. But to relate all the rapturous delights that I experienced at meeting them once more would take too much time and space in this article, which should be short, for I must tell you that I have written for newspapers before this. Nearly all my early girlhood, and young womanhood, was spent in writing for English periodicals. Oh, I am at home in this business, you may be sure.

Well, now, friends, don't stare or elevate your eyebrows and exclaim, "impossible!" when I tell you that my mother ordered tea to be brought in. I was a little nonplussed myself when I heard her, but, oh, it was such a natural home-coming! I looked at my mother and said: "Mother, it cannot be possible that you have tea here?"

"Why not?" she asked. "We have water, fruit, and flowers; why not tea?"

"But is tea gathered here as an herb, or the product of a bush, and steeped?"

"No, not exactly," she replied. "All such labor is dispensed with here. You must understand, daughter, that the tea in earthly tea is a chemical attribute, and all chemical attributes exist here in the ethereal world, and we can make use of them as we please, if we have the re-

quired wisdom; and I wish to make your home-coming as bright, cheerful and natural as possible."

And so we all then and there enjoyed a real, good old English tea together. I should have been frightfully unhappy if I had found myself "floating around in fog, or even ether, with some other kind of a form, that I could know nothing about. Now, I roam all over my mother's home, upstairs and down, almost exactly as I used to do in the olden days on earth; and, really, it was, in many respects, very like it except that it was an ethereal and spiritual home devoid of coarse material.

If you of earth would not drag your mediums down, but let them soar, you would get a great deal more of truth than you do get. Suppose a few mistakes are made, they will right themselves in a short time.

Now you must all know that when in the body of flesh I was a great horse-woman. Horses were my delight, and I was very seldom without one or more. As a girl, I was a fearless rider, and, later in life, I myself, drove my own little carriage or open barouche. I now said: "Father, everything is so natural here, it would seem that there should be horses."

"Well, who says there is not?" he asked, a roguish twinkle in his eyes.

"Can it be possible?" I exclaimed.

"It is quite possible and true," he answered. "What strange ideas people have of this world. To be sure there are horses here, and plenty of them."

And I want to say right now: If matter itself is indestructible and immortal, how can that die which merely uses matter as a covering?

"Come here, Florence," said my father, "and look forth." He was standing by the window overlooking the park, and I hastened to his side. "Look!" he said; and here in the park were dozens of the most beautiful horses that I had ever seen; they were galloping, rearing, playing, trotting, some of them gazing at the window, where we stood, with great, half-intelligent eyes; for they could see my father, and they loved him. Standing by the side of the one nearest the window was a great, powerful-looking negro, grinning with delight, his mouth reaching almost from ear to ear.

"The horses are really quite as beautiful and intelligent as the man," he said.

"Yes, even more so, I believe; but who is that negro? He seems to know me, and he looks familiar."

"I should think he might," said my father. "You became acquainted with him, as a spirit, when you were in the body of flesh. Don't you remember, when you were visiting America, that he became attracted to you at a seance in New York; and from thence followed you to England, like the faithful servant that he was; and during the remainder of your earthly life he remained with you, that he might help to guard you from harm; and performed all the heavy, physical demonstrations at your seances there?"

"Can it be possible? Oh, call him in, papa—do, I beg! And it was he who performed all those wonderful demonstrations of physical spiritual manifestations?"

"It was no other," answered my father.

We were standing at one of the long French windows and Caesar stepped forward. "Oh, my missus!" he said, "I've very glad to see you 'heah."

"And I am glad to see you. This is the first time I ever looked at you; but you were described to me by a clairvoyant, and she told the truth, for you look just as she said you did."

"Yes, missus. It was me dat made de table dance—me, Caesar. It was Caesar dat made de big raps an' thumpin's. It was me dat made de ole banjo tum, tum tum. It was po' ole Caesar dat made de chairs jig 'roun'. It was me dat trowed de tow'ls an' 'piller aroun' at yer head, fer I knowed dey wouldn't hurt yo', an' I cracked de table lak pistil shots, an' I pulled de chairs wid fellahs in, dat weighed two hundred pounds, away from de table, kase I didn't want 'em dar, an' I lifted up dere foots an' smacked dere faces fur 'em, an' all fur yo' sake, missus—

all fur yo' sake—kase I lub yer, an' must sarve somebody. I sarve yo' ole dad, yeahs an' yeahs ago, befo' I cum to dis heah world—yeahs an' yeahs ago, when he young 'un an' go trabblin'."

"Yes," said my father. "It was in Peru, years and years ago, that you saved my life. Then, I took you into my service, and not long after you met with an accident and entered this life. Florence thinks you followed her from New York, but I sent you there to her, did I not, Caesar?"

"Deed yo' did, massa. Yo' tol' me to take good keer ob her, an' cut capers fur her if I could, so dat she might know dat it was a spirit dat done it."

You are right, Caesar, as you say is true."

And it was. He performed all the wonderful manifestations, at my seances in London, and many, many other wonders that the world has never been made acquainted with. But my letter is growing very long. I must stop somewhere; and it might as well be here. But if possible, and agreeable to all concerned, I mean to write more, and often.

Yours most faithfully,

FLORENCE MARRYAT.

Now I wish to add a few words to that which Florence Marryat has written. At the time when I visited her seances in London, there were quite wonderful manifestations. First, exceedingly loud rapping; then, concussions as loud as the reports of pistols, and sounded very like them. The table would be jerked about, the chairs of the sitters jerked away from the table with heavy people sitting in them. A lady jerked out that something was unlatching her boot, then she said that her foot was lifted from the floor as though a large hand had pushed it upward. I then said: "I have not the shadow of a doubt but what you say is true, but we all like to know for ourselves. I wish Caesar—as the spirit was called—would come and lift mine up." Immediately two large hands grasped my ankle and lifted my own foot two feet from the floor. I am a man who when in the material form weighed two hundred pounds; my chair was twisted around and moved away from the table four or five feet. This was done repeatedly.

I asked Florence Marryat if she knew who the spirit was? She said it was the spirit of a very large negro, who had followed her from New York to London, and had been performing some very wonderful tricks. My face was also slapped quite hard.

CARLYLE PETERSILEA.

(To be continued in 791.)

A More Civilized Diet.

There has been an enormous increase in the demand for fruits and nuts, for fish and eggs, for milk and butter and cheese, for poultry, and for proprietary cereal foods. Fifty years ago the only cereal food known, besides the products of wheat and rye flour and cornmeal, was oatmeal, and that was imported and was rare and costly. Now breakfast table is without some form of mush or grits.

A thorough investigation of the subject shows that Americans eat 36 per cent less meat per capita than fifty years ago. But we eat more wheat, poultry, eggs and cheese. In 1880 our consumption of eggs was 920 dozen for each 100 persons. Now it is 1,700 dozen for each 100. We eat seventeen times as much wheat as we did in 1850. In 1850 we consumed 430 bushels of wheat for each 100 persons. Now the consumption is 623 bushels for the same number. Corn and potatoes show a similar increase, while in forty years the consumption of oats as human food has increased fourfold.

One of the most notable changes of diet is that in favor of fruits. They are used the year around. They are no longer fresh from the tree or garden, and are kept dried, evaporated, canned or preserved the year around. There is no more wholesome or palatable dish for the supper table than a properly selected and prepared dish of stewed peaches or apples. The banana has gained continually for the last twenty years. Our bananas now cost \$3,000,000 a year.—Dallas (Tex.) News.

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NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Robert Edwards: Q. By what means does Baldwin, who calls himself the "White Mahatma," perform his tricks? This correspondent explains that the "reading" of a lady called "Shadow," Baldwin brought on the stage, surpassed anything he had ever seen performed by mediums. Yet Baldwin disclaims for himself and this lady any occult powers, and says it is all a delusion and trickery, as practiced by mediums. If a man could offer you a government gold certificate and tell you it was counterfeit, you might believe him, but you would not believe him if he added that all such notes were counterfeit. If his certificate was genuine, as possibly, it might be, it is scarcely presumable that he would declare himself a criminal by saying that it was not.

The conditions under which all fakirs perform their tricks in imitation of the genuine are different from the genuine. It is not essential to know the way they were done. When they are declared tricks they cease to interest us. All these tricksters cast a shadow of mystery over their performances. By artificial wording of their advertising they attract Spiritualists, and these are only too easily caught in the snare. If the tricks are inexplicable they are prone to refer them to spirit agency.

It is quite difficult enough to weed out the false from spiritual phenomena without attempting to glean the spiritual from the tricks of a self-confessed fakir.

The work of such, has absolutely no meaning or relation to Spiritualism. There are many methods by which "mind-reading" can be faked, and apparently marvelous results obtained. In all of these a certain motive must be observed. Were all the conditions known the wonder would cease.

These tricks when explained are like that ingenious story of the Hindu fakir, who threw a ball of cord into the air, and as it came down, he went on out of sight. Then a boy is sent up the rope hand over hand, followed by the fakir. There is a murder up in the sky and the boy is thrown down in pieces. The fakir comes down and overturns a basket he has handy and out runs the boy. I think Dr. Peebles says he witnessed this marvelous tragedy. A traveler armed himself with a camera, well knowing that it would record only actual occurrences, and exposed plates constantly from beginning to end of the show. When he developed these plates what did he have? Nothing but the repulsive fakir, standing impassively. Everybody had been fooled except the camera. Yet these fakirs have been regarded as having wonderful occult powers, gained by fasting and contemplation, because of these startling tricks which when explained, prove them arrant humbugs.

Joseph M. Barre: Q. I am an old Spiritualist and not at all skeptical, but I would like an explanation why Leah Fox Underhill, in "The Mediums" uses such vague language in regard to finding the bones of the murdered peddler in the cellar, the rappings informed the family were true. Later a skeleton is said to have been found, revealed by the caving of the cellar wall. The bones must have been placed in the wall by the Foxes, or how could the falling wall reveal them?

The conclusion of this correspondent by no means follows the premises. The falling wall does not tell who placed the bones behind it. That the Fox sisters, then only 11 and 13 years of age, could have come in possession of human bones and placed them in such position, is not probable, scarcely to be considered possible. Their parents were as mystified by the rappings as the public.

Mrs. Underhill evidently did not appreciate the importance which would attach to a full and complete statement of the finding of the bones, and that they were found, and the intelligence conveyed by the rappings confirmed, appears to have been all she considered necessary.

The true story had been given by "Hans Harding" in "History of Modern Spiritualism," page 86. So much importance has become attached to this matter, that a full quotation is warranted.

Mrs. Fox and the children had become so disturbed by the continual noises that they sought shelter at a neighbor's that evening of March 31. Some seventy people gathered at the house to hear the rappings which continued, although the "sisters" were not there. It was then that Mr. Fox, who was the only member of the family that remained, received the intelligence, that the rappings were made by a peddler murdered in the house five years before, and his body buried ten feet deep in the cellar. By calling the letters of the alphabet Mr. Fox succeeded in obtaining his full name, Charles R. Rossa.

To quote: "On the Monday following David Fox and others commenced digging in the cellar, but as the house was

built on low ground, in the vicinity of a stream much swollen at the time by rains, it was not surprising that they were baffled by the influx of water at the distance of three feet down. In the summer of 1848 when the ground was dry and the water lowered, the digging commenced, when they found a plank, a vacant place or hole, some bits of crockery, which seemed to be parts of a washbowl, charcoal, quick lime, some human hair, bones (declared on examination by a surgeon to be human), and a portion of a human skull."

This statement is confirmed by all those directly associated. Whatever may have been the source of the rappings, who told the person was so deep and mysteriously buried, or what may have been the cause of his death, the fact remains that deep buried in the cellar, the remains were found, and whoever placed them there, had thrown over the body quick lime, and the washbowl in which he had washed the blood from his hands, before filling the grave.

The finding of bones by caving of the wall, or in any other place, has no relation to the communication of the spirit on that extraordinary night of March 31. Those who have made such find so prominent must be ignorant of the facts, and that the case is already decided.

Walter W. Freer: Q. Can a Spiritualist truly say that he believes in a Supreme Being?

The belief in a future existence has nothing whatever to do with belief in a Supreme Being. God, the theodolite of spirits is as mixed as that of mankind. A spirit may have more knowledge than while in the mortal form, but this increment however large, is not appreciable when an infinite reach of understanding is required.

To a man standing on the earth a star is only a point of light. If he was transported millions, or hundreds of millions of miles towards that star it would still be only a point of light. All but a thousand times larger and brighter than the sun, it is so vastly remote, that a hundred millions of miles nearer or farther, is not appreciable. Thus if there be a Supreme, he must be removed, not by a vast degree but by an infinite. An archangel is no nearer.

Materialists assume that matter exists and by its own potentialities the universe was evolved. Why not the Spiritualist assume that there is a Mind in nature? Has he not even more evidence to prove his contention? The same right of assumption as the materialist? This Mind must be Supreme and Infinite.

This correspondent says that he finds nothing in the Arcana of Spiritualism to satisfy him in regard to this subject. On page 92 it is thus presented: "Why is it more unscientific to affirm that there is a Cosmic Mind than that there is a Cosmic matter? We see the material universe, and do we not even more forcibly perceive the manifestations of this Cosmic Mind in all the phenomena of the world?"

As the mortal or physical body is a part of the material world, the spirit is an individualization of the Supreme or Cosmic mind.

This is the view of the spirit authors of the book, and such is a part of the teachings of Spiritualism. On the other hand I have conversed with spirits who did not believe in any form of The Supreme, and scarcely seemed to think the matter worthy of discussion. Thus on this question, as on those which do not admit of demonstration, which rest on intuitional perception, there is much difference of opinion among spirits as in this life.

DELUSIONS.

Can we expect to know the truth, when many things we do are taught to us from our infancy? Till found to be untrue. The parent often spoils the child to make her pet obey. Will frighten it with cries of "bear"—A very foolish way.

They tell the child of Santa Claus, As though a being real, And when the falsehood is found out, 'Twill cause the one to feel That he has not been treated right, Brings distrust in its stead, and The parent for the children's sake, Excuses these white lies.

Now when the child is old enough It's sent to Sunday-school, His little mind to feed on stories strange, But now it is the devil black That takes the place of "bear," And keeps its young life filled with fear—The only devil there.

When older grown, attending church It hears the preacher tell The stories written long ago Of heaven and a hell. You're not to question what they teach, No chance to use your mind, And I tell you with a right life here, Perpetual joy you'll find.

BYRON D. STILLMAN.

Christmas Morn, 1904—Program for the Day.

Hearty greetings to all. Love and thanks to the Supreme Power.

Mirth and hilarity with the children. Do all the good you can. Be honest, truthful and temperate. Help the poor, needy and sick. Encourage the weak and timid. Make a specialty of trying to add to the happiness of someone to-day—and all other days.

Cultivate love, peace and harmony; life is too short and time too valuable to waste in angry strife. Be slow to believe evil reports about your neighbors.

Be diligent in searching for something good to say about others, and when you find it don't wait until they are dead, but say it at once.

When you find a person on the down grade or in the gutter, don't kick them, but help them by kind words and acts to strive for better conditions.

Try to scatter rays of sunshine and happiness along your pathway wherever you may be. Do good to-day—you may not be here to-morrow.

S. H. WEST.

"In the World Celestial" by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

"Why I Am a Vegetarian" by J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

A STRANGE DREAM OR VISION.

Elucidating Certain Natural Spiritual Principles.

It was at one of the late executions of a murderer, a colored man, who was prosecuted and convicted by the customary laws of the State of New York, that I was summoned by the chief executioner and executive officers to act as assistant in arranging small details always necessary in such occasions.

The murderer was led into the death chamber, followed by the presiding officials and myself. After all necessary arrangements, the victim was seated in the chair, secured properly by straps and other fastenings, and the death mask put on. As all details were completed, now we waited ourselves so as to witness the execution. The electrician was ordered to do his duty and he immediately turned on the death current. Absolute stillness prevailed. Presently we noticed by the vibrating of the body and a cracking noise, also the stiffening of the limbs, that the deadly, invisible fluid had taken its course through the murderer's frame, to drive out the residing spirit of its earthly dwelling.

Apparently the electricity had done its work; the electrician turned off the current, while we silently sat looking at the apparently lifeless body of the colored man. Suddenly and to our surprise, especially to the electrician, the electrocuted man slightly raised his right hand and shook his fingers up and down as if he was not dead. This was also a signal for the electrician to turn on the current again, and with a decidedly greater voltage, before, to make sure this time of the separation of this spirit from its so seemingly well loved house of clay.

The electrician thought he had not given sufficient voltage in the first case, although he had the usual power on as used in former executions, and he had never before seen such actions on the part of a victim. For this reason he almost doubled the surely death-bringing current and with a sign of satisfaction he shut off the power. But judge his surprise and alarm! The victim seemed to possess everlasting life or rather this spirit seemed to have made up his mind to resist at all hazards the evacuation of his earthly dwelling, by shaking both hands violently at us.

We were all aghast and stood before the victim and stared at him with frightened and bewildered faces, especially the electrician, who did not know what to make of this case. He looked at us, then at his everlasting victim, wondering what would come next. Finally it was decided to give a third shock, this time of even greater voltage than before and to leave it on longer than ever known by the electrician. The officers for this reason thought this man should not die, as a reason through examination, everything was in proper order on the chair. They thought this must be an exceptional case and that the current was not strong enough to force this man's life out of his body.

As the signal for the renewed operation was given again, we all watching and listening like statues at the victim and at the electrician who stood with his outstretched hand on the switchboard awaiting the result which he expected to be sure death-bringing this time. After a while of stillness and absolute silence, we heard a click from the direction of the electrician which indicated to us that the flow of the deadening fluid was disconnected. The officiating physician made preparations to examine the body of the victim, to assure us that life was extinguished this time. But another wonder occurred. Before the physician had touched the victim, we noticed something that nearly froze the blood in our veins. We looked at the victim in bewilderment, nor could we find words to speak; we all noticed that the upper straps on the body and head were loosened and unbuckled by unseen hands, once the terrible power, and at once the supposed to-be-dead man bent his head to us as if to say to us that he still lived, then his head fell back to its former position.

'Now life seemed to come into us again. The doctor and electrician rushed to the side of the victim to examine matters closely, but to our wonderment we found all buckles and straps as intact and secure as if nothing had happened. There we stood, looking at each other not knowing what to do or say of the whole thing. Every one was excited. The doctor and electrician were discussing this strange phenomena but could not come to any conclusions, while I was a silent listener and followed my own thoughts.

My mind arrived at a conclusion at once, and I knew that we had a case of occult power before us, or as Spiritualists call it, a case of spiritual phenomena. I thought it was now my time to say something to these gentlemen which probably would have sounded unbelievable or like a fairy tale had they not just passed through a peculiar experience. I rose and turning to the discussing members said: "Gentlemen, if you will give me your attention for a short time, I think I am able to explain this occurrence and furnish the key for this, to you, seemingly peculiar case. I have been a student of occult forces, especially in the investigation of physical manifestations, such as in materialization, where the spirit is able to gather around earthly substances to form a hand, head or other part of the body or even form a complete body; that is when there is a proper person present, or what Spiritualists call a medium, who can furnish the proper forces or power for the spirit to manifest. Now, gentlemen, I am positive that we have amongst us a man who possesses this power, and I believe or am quite sure that I am that person who gathered around earthly substances to form a hand, head or other part of the body or even form a complete body; that is when there is a proper person present, or what Spiritualists call a medium, who can furnish the proper forces or power for the spirit to manifest. Now, gentlemen, I am positive that we have amongst us a man who possesses this power, and I believe or am quite sure that I am that person who gathered around earthly substances to form a hand, head or other part of the body or even form a complete body; that is when there is a proper person present, or what Spiritualists call a medium, who can furnish the proper forces or power for the spirit to manifest."

Here at this moment all were startled and excited again, while I was interrupted in my explanation by the victim in the chair stamping violently with his feet and nodding with his head, but only for a few seconds, when all was silent again.

I continued, "Gentlemen, I wish you would loosen all the bandages and free this victim from the fastenings of the chair and we will very likely receive more startling facts of spirit manifestation, as it seems to me that this case is a case of the higher spirit, intelligence to show to the world at large, especially to you gentlemen of education and high official standing, that you cannot destroy the spirit, or whatever you may call it, the soul life or thinking power, out of his instrument or earthly dwelling. The soul life, or thinking power does remain in its element, and cannot get rid of murderers or other undesirable individuals by changing, electrocuting or other body-destroying tools or methods. The world will have to learn this, sooner or later."

In the meantime the doctor and electrician had loosened all fastenings from the apparently lifeless body of the colored man, when as quick as lightning he jumped to his feet and walked slowly with outstretched hands towards me. When he reached me he stood still and grasped my hands. The moment his hands touched mine, I felt a strong electric battery, every nerve and faculty in the colored man's body seemed to be in his lips opened and a low voice, different from the colored man's spoke, first to me saying, "I thank you, dear friend, for your presence, and through your mediumistic powers, the higher spirit intelligences have accomplished their purpose, namely, showing to the world that nothing can be destroyed if of a material form or if fastenings are not visible to the material eye." Turning to the officers in the room, the victim continued, saying: "Gentlemen, remember nothing can be destroyed if of existing form. Do you suppose that you could destroy the highest form of life? The spirit? Do you suppose that by destroying this living being you destroy the spirit of him or of his loved ones? You can not! By forcing this crime out of his dwelling which has been given him by Divine Right, you will make him and matters only worse. Remember, his desire for evil doing will not cease by freeing him from his body. On the contrary this criminal will lurk in the shadows, and his influence will be as such influence. I wonder why you have murdered him and all the crimes every day by the hundreds and thousands. Because you are sent such criminals, law-breakers and undesirable elements to the spirit spheres every hour; yes, every minute! Do you suppose that such living beings are acceptable in your so-called heaven or hell? No! Such souls are not wanted in either place. They are jumping around you, awaiting the opportunity to influence or operate on some one's brain, to think and do evil acts, as they have a desire for revenge. Such spirits or individuals are not yet mature to dwell in the higher and beautiful spheres. They must remain in earthly surroundings to receive the proper refinement, they must pass through the natural course of the coarse physical to the higher refined elements. So, dear friends of earth, abolish your capital punishment, all warfare, let Love and Peace be your Supreme Ruling Power and Law and you will have better results in punishing evil-doers. But if you must have punishment for law-breakers, then put them in confinement and give them a chance to develop their spirit in a natural way. Give every man a chance for the refinement of his inner self. When the time comes and the spiritual form is ripe, it will drop off from its old trunk and be welcomed amongst the real and loving dwellers of the high spheres, and your old criminal will have outgrown all his old earthly desires and bad habits and will gladly accept all offerings to aid his progression in the spirit world. Dear friends, I must leave you now. I cannot speak of the things I saw and felt, but I will operate through this, by the deeply current laden brain, any longer. This worthless house of clay and give it back to the old true Mother Earth; it will be used for other purposes in the great laboratories of evolution.

"Peace, love and harmony reign on earth. The blessing of the great loving God Principle is with you."

The form of the colored man collapsed before me. I felt as though one touched my forehead; if this was a dream, to me it was a reality.

Rochester, N. Y.

THE JOHN GOFF WILL.

The Interests of Spiritualism at Stake.

The subject that interests the Spiritualists of Michigan, directly, and the Spiritualists of the United States, indirectly, is a precedent in some of its main legal points, which will surely influence courts and juries, heretofore, in their decisions, and will affect us, favorably or unfavorably in all future endowments or bequests. Without endowments our educational institutions and our charitable enterprises that provide for the sick, the afflicted, and self-sacrificing mediums, who have given freely of their strength, time and talents; our teachers, who have also spent all their time, the fruit of their time and cultivated intelligence, who have taken the small and inconsequent reward that barely gave the frugal living, that they gladly confined themselves to, and were willing to forego, and deny themselves all the luxuries of life, that the world might be free from the shackles of superstition, and receive the blessed proofs of the true nature of life in its individualized forms of Spiritualism, as explained by the teachers who understand its philosophy. Without these endowments and legacies that are given to the mediums' home, the schools of education, so greatly needed for old and young; the libraries that will find a market for the brain work of some of the ablest minds in our ranks, and give zest and mental force to the psychics who thus become acquainted with the dangerous elements, that have overthrown some of the best intentioned among them in the past, we are powerless to sustain either of these institutions.

Are we to submit to that unjust and unfair view of our position that has been hitherto the only view that courts have given to the Spiritualists? As Spiritualists allow the verdict of a jury that took as evidence the testimony of a "star witness" like Scott who testified in behalf of the contestant, Leslie Goff? This man Scott was a self-confessed perjurer. He blackened the good name of the benefactor of Spiritualism; the warmest and truest friend of mediums, him, Scott, to swear to a lie, to traduce Goff's young wife, and to make the matter a criminal of her, for the Scott sum of \$40 or thereabouts. He, Scott, did this thing, and that he "resisted Goff's importunities" his large (?) temptation for about two months, (when the records show that the affidavit was given only a few hours, as you might judge after the offence was committed by the woman, and not months).

Fifty years ago, Scott had suffered from the effects of a crime, and yet this conscience (?) of his was so tough furred that it has taken fifty years to start any repentant waves of feeling that were sufficient to wash its adamant foundations away! This attempt to blacken the reputation of a man whose whole life attested his honesty and unrighteousness of purpose, should be met with the solid wall of opposition by the Spiritualists and the mediums of the state of Michigan who study and practice the state of Michigan friend he was. We owe it to him as a brother, a benefactor to us all, to cherish and defend his memory against such attacks as this, as we also owe it to ourselves to protect our legal right. The latter should be, and is the secondary consideration.

This man who gave to the mediums of Michigan the foundation of a crime, is entitled to our undivided and fraternal love and defense. He, who was deprived of the joys of home, to the confidence that every man and woman in the world is entitled to—the trust in a holy and pure wedded love—by the sworn confession of his conjugal mate, as shown in the certified copy thereof (which was not admitted in the evidence however, why we know not),—by an easy sensualism, the foe of all society to-day. He whose life was manifested free from this degrading vice, this boia constrictor that strangles confidence, and destroys the foundations of society and the home should be honored by all Spiritualists, and defended by the laboratories of evolution.

"Peace, love and harmony reign on earth. The blessing of the great loving God Principle is with you."

The form of the colored man collapsed before me. I felt as though one touched my forehead; if this was a dream, to me it was a reality.

Rochester, N. Y.

The Cause in Decatur, Ill. Decatur, Ill., is not dropped from the spiritual map. Oh, no. While we have been rather dormant for a little time, reaction has taken place. Home circles are springing up all over the city, and great things are looked for the coming year. While there are two factions here, it is to be hoped each one is doing great good in its particular direction. Mrs. India Hill gives lectures and tests every Sunday evening, which are greatly appreciated.

Mr. Chas. Winans, of Baldwin, Ind., spent one week with us, giving materializations, trumpet speaking, tests, etc. Here is one of the materializing meetings as I saw it on the evening of December 15, at the home of Mrs. India Hill. The séance occupied two rooms about 16 feet square. The audience occupied the south room, about 40 in number, facing the north room. Mr. Winans sat just inside of the north room, back of a dark curtain hung over the doorway. There was a committee of three appointed who had never been at Mr. Winans' seances to examine and put him under test conditions, which they did, sewing him fast in his chair with thread, and placing candles in his hands. The light was turned down and the curtain of the middle door was drawn together. There was a silence for a few minutes excepting from the music box inside the north room; then hands appeared through the sides and above the curtain, gently patting those who sat close to the curtain. A female voice near the door said, "Good evening, folks," which was accredited to little Maude, one of Mr. Winans' managing spirits. In another instant Jimmie Bunnel, another of Mr. Winans' managing spirits, parted the curtain and stepped out in full view of the audience. The light was made so strong that those who sat close could distinguish features plainly. The spirit materialized blankets, shawls, fans, designs, which drew expressions of wonder from the audience. He stepped behind the curtain and Maude stepped out, and after passing a few remarks, which the audience enjoyed, proceeded to give a few selections upon a Jewsharp, which she did in good style, and put the audience in a very hilarious condition. Now the seance began to appear in full force. Mrs. Jones was recognized by her husband and daughter; Dr. Cato, formerly of Decatur, Ill., was recognized by his family; a third of the audience, Mrs. Leslie Robinson was recognized by her mother, and mother, Mr. and Mrs. John West. Several others that passed away from this city were recognized. About twenty full formed spirits materialized, and nearly as I could see all were recognized. The curtain of the middle door was drawn together. There was a silence for a few minutes excepting from the music box inside the north room; then hands appeared through the sides and above the curtain, gently patting those who sat close to the curtain. A female voice near the door said, "Good evening, folks," which was accredited to little Maude, one of Mr. Winans' managing spirits. In another instant Jimmie Bunnel, another of Mr. Winans' managing spirits, parted the curtain and stepped out in full view of the audience. The light was made so strong that those who sat close could distinguish features plainly. The spirit materialized blankets, shawls, fans, designs, which drew expressions of wonder from the audience. 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<p>"My mouth shall speak the truth." Prov. viii., 7.</p> <p>"Truth crushed to earth shall rise again." William Cullen Bryant.</p> <p>"To have truth and not live it is like having lungs and refusing to breathe."</p> <p>"However unwillingly a person who</p>	<p>has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.</p>
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FROM THE EDITOR-AT-LARGE.

en to prove wireless mental teleph-
phy, or telepathy.

There is an infinite form of force
which Spencer terms "The Substance of
and?" I contend that there is, and
that it is what Spiritualists term ma-
tialization."
J. S. DAGGETT.
New York.

A man might frame and let loose a
to roll in its orbit, and yet not
we done so memorable a thing before
d, as he who lets go a golden-orbed
ought to roll through the generations

g the By Dr. Paul Carus. Ver thought
tresting. Price, 25 cent.

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TO FOREIGN COUNTRIES.

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SATURDAY, JANUARY 14, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may not get a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Prophecies of Progress.

"It doth not yet appear what we shall be" was an intuitive utterance of truth, in days long ago. The same utterance is as applicable to material progress to-day in the things that pertain to the physical necessities of mortal existence. It does not yet appear what shall be the attainments of science in the field of discovery. Men of science have to acknowledge that they cannot set a limit, drive a stake and say to the advancing mind of man, "thus far shalt thou go, and no further."

Great as have been the discoveries of the past, the future contains still greater attainments, and none can prophesy the utmost reach of man's material progress.

Hence it does not create a ripple of unexpected surprise to read such thoughts as the following from the editorial columns of the Chicago Chronicle in relation to what it terms a Scientific Utopia:

Emerson urged man to hitch his wagon to a star. M. Berthelot, the French scientist, does not think it necessary to go as far as that to find a universal solvent to do man's bidding. His advice is to get control of the central heat of the earth, turn it to account and give all the inhabitants of the globe unlimited prosperity for all time.

If M. Berthelot were not the distinguished scientist he is, if he had not already added immensely to that body of knowledge which is revolutionizing things in the physical world, his latest ideas would seem those of a visionary and professional romancer. But M. Berthelot has shown himself a practical wizard. He has effected marvelous transformations in his chemical laboratory and has discovered secrets which promise untold benefits to humanity. He has not a doubt that the day will come when foods will be produced not by the slow process of agriculture but by artificial methods from elements that may be had for the asking.

So, too, with the heat problem. M. Berthelot thinks there is no need of anxiety over possible exhaustion of coal beds. Chemistry will in time direct the heat from the earth's center so that it can be easily turned on or off at convenience. As the sun's heat now controls the growth of the field, in time the chemical heat of the earth will act upon chemical atoms as man does at the present time, and there will be plenty and also peace, since there will be no need of grabbing or holding exclusively chemical elements that are free as air.

It is evident that the Utopia which Berthelot has in mind is far beyond all other Utopias that have ever been dreamed of, and as it is the vision of a practical scientist and not a mere dreamer it is not to be set aside without consideration.

An English magazine has taken the pains to interview other scientists on the subject and to question whether Berthelot's scheme is likely to be realized. High authorities indorse the Frenchman's views and equally high authorities pronounce against them. The chief objection seems to be the inability to bore to the depth of the three miles necessary to reach the internal heat. There is further, the belief that even if man shall be able to concoct stuff that shall take the place of foods now furnished by the combined action of earth and sun the concoction will not be as inviting as those from the fields.

In reply to the last objection it can be urged that already man has immensely improved upon nature by taking advantage of her suggestions. There is scarcely a fruit or vegetable, and one might also say scarcely an animal of value, that has not developed at the hand of man. Why, then, is it impossible for the art of the laboratory to improve on the compounds of nature and devise better foodstuffs from the same elements she has used so long?

If M. Berthelot or his scientific descendants could realize the Utopia he foresees emerging from the chemical laboratory, inviting as the prospect is, looked at from the distance in time, it may be found as dreary as the old-fashioned idea of heaven where there was nothing to do. With all earthly needs supplied at the touch of a button, with no thieves and robberies, no wars, no buying and selling, no planting or reaping and life an eternal holiday, what will humanity do for pastime?

Fichte once wondered what would be the work of reformers when all humanity had become perfect. With equal anxiety we may question whether life would be worth living if it should become all play without the least suggestion of work.

"Spiritual Songs for the Use of Churches, Campmeetings, and Other Spiritual Gatherings." By Mattie M. Hull. Price 10 cents.

Is Spiritualism Declining?

A Communication Addressed to the Officers of the National Spiritualist Association, the Officers of the State Spiritualist Associations, and Spiritualists Generally.

At the Convention of the N. S. A. there were many references to the "decline of Public Spiritualism," and all joined in deploring the fact. In this line nothing is more marked than the decline of Spiritualistic papers. From about thirty papers devoted to Spiritualism ten or fifteen years ago, the field has been growing more contracted until less than one-third of that number are now in existence, and of these not one-half are self-sustaining. The same is the case in the Free Thought press. They have passed into the great unknown until but two or three are left to tell the tale of past greatness.

If Spiritualists wish to sustain public Spiritualism, to place it before the public, and to present it as it should be presented, they cannot do so in a manner that will redound more to the credit of Spiritualism than to give such support to their papers as will place them in a position to present the best there is in our ranks before the public.

The Sunflower has always stood for the best in Spiritualism and mediumship. We now have several hundred subscriptions in arrears which should be immediately renewed. One dollar is a small amount, but in the aggregate it counts up into hundreds and enables us to meet our necessary expenses.—Sunflower.

The above is from the Sunflower, published by Mr. Bach, at Lily Dale, N. Y., presenting an extremely dark, pessimistic view of the condition of the Spiritualist press, and Spiritualism itself. Several at the N. S. A. Convention at St. Louis, and many others have voiced to some extent the same sentiment. It is true that the status of Spiritualism has already changed in many respects, and is still undergoing a process of evolution and elimination that will in the future reveal it in a different light. While we were for a time managing editor of the Religio Philosophical Journal, under S. S. Jones, many years ago, the paper attained a circulation of 25,000; about 8,000 of the names on the subscription list were yearly subscribers, at \$3.00 per year; the remaining were trial subscribers at 25 cents for three months. About the time when it attained its highest altitude as to the number of its subscribers, then the status of Spiritualism began to change, and the circulation of the paper began to dwindle, and some of the very ablest minds in the ranks of Spiritualism, were enlisted to stop its downward course. Professor Denslow, Giles B. Stebbins, Epes Sargent, Mr. Cole, a journalist of New York City, and others were brought in touch with the paper, but its circulation continued to diminish, though it changed hands often, finally drifting to San Francisco, Cal., where it exists, retaining only a vestige of its former size, prosperity and influence. Change of size, price and owners did not retard its downward tendency.

There is not a single Spiritualist paper to-day that can get 17,000 trial subscriptions, the same as the Religio Philosophical Journal did at 25 cents for three months, although it may be a great improvement in all respects over that paper; in fact, owing to the comprehensive change in the status of Spiritualism, as alluded to by Mr. Bach, it could not possibly get over one-eighth of that number—illustrating the fact that in some manner there has actually been a decline in the support of the Spiritualist press generally.

The Banner of Light, at one time had a largely paying subscription list of about 10,000 at \$3.00 per year. That number of subscribers made it exceptionally prosperous in combination with its book trade. But Brother Colby, its editor, the grand old man, and a medium, too, could not retain it at its high water mark. He was invariably kind, forbearing, loving and generous to all, and took to his arms and nourishment the fake as well as the genuine medium, ignoring in nearly all respects the question of fraud or deception in our ranks, yet the paper under him COMMENCED TO DECLINE. A private letter from him indicated that the large sinking fund on hand at one time had dwindled down to an insignificant sum, and the old gentleman was filled with misgivings as to the future. Generous to the trickster and the genuine mediums alike, yet both combined failed to stay the downward tendency of the paper.

Since Mr. Colby's day it has changed its "features and complexion" several times, but has never attained to an adequate degree of prosperity, but has had a hard struggle to keep its "head above water," though all the time it has been most excellent, and worthy of support.

As to the Light of Truth, a semi-Spiritualist paper, its owner says he has sunk \$30,000 in his desperate efforts to keep the concern alive, and it is still sinking money.

As to the Sunflower, it has always been excellent. It has let the tricksters have their innings without any molestation whatever, rather siding in their favor on the Blue Book Question, by claiming such a book had no existence in fact, and very rarely, if ever, mentioning any fraudulent practices on the part of those who have flagrantly and audaciously disgraced our Cause. It has from the start been a clean, high-toned paper in its special line, worthy of the patronage of all, yet you can hear its dismal, sad tone—a sort of funeral dirge—in the above editorial.

How about The Progressive Thinker? you may ask. It has been an anomaly in the newspaper field. It has proved a great disappointment to its enemies in its continual, uninterrupted prosperity. It has followed from the start the promptings and advice of those high in spirit life, and has admitted to its columns the "Open Court," wherein certain unpopular questions intimately connected with our Cause have been discussed. Always working along the lines of this concept, true in all respects, that SPIRITUALISM IS NO STRONGER THAN ITS WEAKEST LINK, it has opened its columns, so far as its space would allow to the discussion of the following highly important questions—questions that a few Spiritualists would like to have ignored altogether, viz., "fraud and trickery in mediumship"; "obsession as a factor in spirit control"; "artificial toggery" employed by some to personate your spirit friends, toggery composed of cheese cloth, phosphorus, whiskers, drapery of various kinds, etc.; "subjective mediumship, is it injurious?"—in fact, The Progressive Thinker has led Spiritualists right along into hitherto unexplored fields, and opened up to them new planes of thought, hence it has been highly educational ALL ALONG THE LINES, laying bare abuses, exposing weak links, showing up those whose ideals are exceptionally low and whose conduct is such that it is calculated to make the world worse instead of better. Up to date

it has proved a decided success financially. What the future may bring forth depends altogether on the subtle process of evolution in its gradual unfoldment along new lines, bringing success or failure.

"The decline of Spiritualism" as a concrete working body; its decline as an agent in sustaining its press in general; its decline as a factor in demanding and exacting absolute honesty, some of its leading "thinkers" wanting to conceal the fact that there is flagrant wrongdoing in our ranks, thus becoming actual abettors of crime—criminals, really, in a small degree; the permission on the part of many to allow "materializing mediums" to dress themselves for the occasion in coarse "artificial toggery" (looking beautifully when illuminated with phosphorus) in order to personate spirit friends, and then resenting an exposure as in the case of Elsie Reynolds, the Crindles, the Griffins, the Howlands, and many others we might name; the failure to maintain high ideals among a certain class of its phenomenal workers and lecturers; the exchange of tests; the failure of some of the camp-meetings to maintain a clean record, but allowing a "free and easy style" on the part of those who desired it;—this is the condition of our Cause, outlined by a prominent Spiritualist, to present to our readers for their careful consideration, and which, as he asserts, has marked the "decline of Spiritualism," so forcibly alluded to by Mr. Bach in the Sunflower. We think, however, that he is rather too pessimistically inclined, although there is a certain degree of truth in what he sets forth.

If, as claimed, Spiritualism has declined as a concrete sect or cult, SPIRIT RETURN, our Sun by day and our Pillar of Fire by night, has certainly become far more prevalent, among the masses. Independent of Spiritualism as a concrete sect, club, cult or ism, prominent literary men, prominent men of science, and those high in office are investigating Spirit Return, and at the same time they all declare with Mr. I. K. Funk, a leading intellectual light, and the author of "The Widow's Mite," that they find fraud common in our ranks, a statement that is highly unsavory to every thinking mind. They hold aloof from Spiritualism as a concrete body, and simply investigate SPIRIT RETURN. Millions believe that to be possible. Mr. Funk believes that the immortals can communicate with the mortals of earth, yet he would resent being called a Spiritualist. Dr. H. W. Thomas, famous as one of Chicago's great preachers, knows that SPIRIT RETURN is a fixed fact, yet if called a Spiritualist, he would become indignant. We know a learned man in this city who talks with spirits at will, who travels in the spirit realms, consorts with the wise sages there, and is the author of a remarkable book, but who would become sorely vexed if you call him a Spiritualist. We know a prominent physician, a Mason of high degree who sees spirits, and under their directions cures cases of obsession and insanity, who would feel insulted if named a Spiritualist. Then there is Paul Carus, Chicago, editor of The Open Court and Monist; James H. Hyslop, formerly professor of logic and ethics, Columbia University; Arthur L. Foley, professor of physics, University of Indiana; the Rev. Charles H. Parkhurst of New York; William James, professor of psychology, Harvard; Sir William Crookes of England, inventor of the Crookes tube with which X-rays are made; M. Anesaki, professor of literature and history, Imperial University of Tokio; Minot J. Savage of New York; A. E. Dolbeare of Tufts College, and hundreds of other scientists and literary men. None of these prominent men, though believing in Spirit Return would co-operate with Spiritualists as a body, aiding an organized movement. There are millions of adherents to a perfect knowledge of Spirit Return who occupy the same position. We deeply regret that such is the case, for if all would unite in organized work in behalf of our glorious Cause, we could control the affairs of the world.

The Boston (Mass.) Traveler states as follows: "The standing of the Society of Psychological Research, headquarters in Boston, has never been questioned, and its 'proceedings' can be obtained in book form. There is, beside, an abundance of printed matter bearing famous names. We have never seen a claim by a reputable scientist that spirit phenomena had been PROVED by the standard tests of science. The scientists who ACCEPT THEM as true do so in the same way that a jury accepts circumstantial evidence. They establish their facts, as the lawyers say in a murder trial, 'beyond reasonable doubt' (to their minds)."

So while leading lights in the N. S. A. and others united with this great movement, in connection with Mr. Bach, the editor of the Sunflower, may see clearly a decline of Spiritualism and of the Spiritualist press, we claim that SPIRIT RETURN, STANDING OUT INDEPENDENT AND ALONE, HEDGED BY NO CREED, AND OWNED BY NO ONE EXCLUSIVELY, AND DIVESTED OF ALL FORMULAS OF FAITH, OF ALL RELIGIOUS NAMES, OF ALL DEITY ATTACHMENTS, OF ALL ARBITRARY AUTHORITY, OF ALL ISMS, OF ALL EXTERNAL APPLIANCES, STANDING FORTH AS THE LEGITIMATE RESULT OF A LAW AS NATURAL AS THAT WHICH PRODUCES SUNSHINE—OR A BEAUTIFUL FLOWER—WE SAY THAT SPIRIT RETURN THUS PRESENTED, PRESENTED SIMPLY AS A FACT, "WITHOUT ENTANGLING ALLIANCES" OF ANY KIND WHATSOEVER, IS GAINING GROUND EVERY DAY AMONG ALL CLASSES OF PEOPLE, AND THAT, TOO, IRRESPECTIVE OF THE FRAUD THAT AT TIMES CONFRONTS THEM.

And while such is the case, it is no argument whatever against the necessity of Spiritualists uniting in organized work as one ethical body, and standing before the world, recognizing the existence of a Deity, a Universal Intelligence, Law and Order, or Force, which (whatever the name) in the course of Evolution has fashioned this magnificent world as it is to-day. In fact we can see an absolute necessity for an organic movement on the part of Spiritualists recognizing A SOMETHING (whatever its name) as the dominating influence of existence, as grandly set forth by Andrew Jackson Davis in one of his works, and also by the N. S. A. If Spiritualism as an organic movement has declined, and it has apparently, failing to contribute liberally to sustain the Mediums' fund which is wasting away faster than the receipts augment it, and failing to give the Spiritualist press generally the support it deserves, as set forth by Mr. Bach, everyone should look for the cause and finding it, remedy the matter if possible.

But whatever your views in regard to the status of Spiritualism, Spirit Return, among the high and the low, the rich and the poor, the wise and the ignorant, is constantly gaining new vigor, is spreading daily, and is weekly coming to the front in unexpected quarters. And yet it seems very strange, very incongruous, an anomaly indeed, paradoxical, that Spiritualism should be on the decline, that its press in general should be losing ground, while Spirit Return is gaining adherents all the time, and is world-wide in its influence.

Now Is the Time!

IF NOT ALREADY A SUBSCRIBER TO THE PROGRESSIVE THINKER, YOU SHOULD BECOME ONE AT ONCE, AND THUS KEEP THOROUGHLY POSTED AS TO WHAT IS GOING ON IN THE RANKS OF SPIRITUALISM. THE DISCUSSION NOW TAKING PLACE IN THE OPEN COURT IS OF THRILLING INTEREST, AND EVERY SPIRITUALIST SHOULD CAREFULLY READ THE SAME. THE FACT IS, THAT AFTER THE EXISTENCE OF MODERN SPIRITUALISM FOR OVER FIFTY-SIX YEARS, SPIRITUALISTS ARE BEGINNING TO ANALYZE SPIRIT RETURN AS NEVER BEFORE, AND ARE NOW CONSIDERING AS ONE IMPORTANT SEGMENT OF THE SAME, OBSESSION, OR THE INFLUENCE OF DARK OR EVIL SPIRITS, AS SET FORTH BY DR. PEEBLES' LATE WORK ON THAT SUBJECT. SOME SPIRITUALISTS HAVE BECOME SO INCENSED AT THE DOCTOR FOR WRITING THE BOOK THAT THEY WANT TO BURN THE SAME. HENCE A DISCUSSION OF ITS CONTENTS CAN NOT DO OTHERWISE THAN EXCITE MUCH INTEREST, AND BE OF GREAT VALUE TO EVERY REFLECTIVE MIND THAT WISHES TO THOROUGHLY UNDERSTAND SPIRIT RETURN IN ALL OF ITS VARIED MANIFESTATIONS. SEND IN YOUR SUBSCRIPTION AT ONCE, AND THUS KEEP UP WITH THE EVER ADVANCING PROCESSION, BUT BEFORE DOING SO, READ OVER OUR PREMIUM LIST; YOU MAY WANT TO ORDER SOME OF THE SAME; THEY ARE VERY VALUABLE.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question.—Thomas Jefferson.

The Contest.

J. DEWITT HAGAMAN DEFEATED. He is Met and Vanquished by a St. Louis Medium.

The might Philistine and Medium Amnihilator, J. DeWitt Hagaman, blew into St. Louis last week, at the instigation of that collection of mental weaklings known as the Y. M. C. A., and proceeded at once to business by brushing the dust from his back-number sleight-of-hand tricks and parading them as "spirit manifestations" to the open-mouthed aggregation.

On Tuesday night he announced that on the following evening he would expose the Howard Hall wonder and Mrs. Folsom's card-reading, and that lady declared that she would herself like to see how the thing was done. So she attended the meeting in a quiet manner, and before her presence was known the audience began to clamor that Hagaman was not doing what he had advertised. It turned out that Mrs. Folsom had more friends present than the Great Toledo Aggregation of Wonders. Total strangers that she never saw before arose and denounced him, and declared that he did what he had promised or admit that he could not. After the crowd had quieted somewhat, Mrs. Folsom arose, begged the gentleman's pardon for the interruption, and asked to announce her Sunday meetings, and extended an invitation to the gentleman to attend along with his friends and adherents. This he gracefully accepted. On the next evening a committee was named to meet at an opportune moment I renewed Mrs. Folsom's invitation, and incidentally invited him to engage in a debate with me on the subject of Bible Spiritualism on Sunday afternoon. This he also agreed to, and the consequence was that the hall was packed to the doors and fully 200 people were turned away.

After the meeting was opened I proceeded with a carefully worded address, quoting the prominent instances of bible manifestation with comments upon them. When the "Aggregation" was called for, he said he did not come there to debate, but to see Mrs. Folsom's manifestations, and after giving the crowd an old-fashioned exhortation, he quoted just one passage of scripture, and that one proved spirit return, and then he sat down. Then Mrs. Folsom took the two of the opposition to blindfold her, and though they pressed kid gloves into her eyes so hard that they are sore yet, one of the fools tried to tie up her mouth with a dirty handkerchief! Then the opposition turned itself into a howling mob, the blindfolded committee being the worst of it, but in spite of all this, the little heroine read correctly six cards, four of them recognized, the color of the pencil that wrote them being given, and then Mrs. Folsom said that she refused to cast any more pearls before swine.

The main reason that Mrs. Folsom paid any attention to this fellow was that he publicly stated that he would give ten thousand dollars for the genuine spirit manifestation, and the money was waiting and ready. So before the Sunday meeting, I drew up the following contract, and Mrs. Folsom read it to Hagaman and the audience, and he then and there said that it was satisfactory to him and that on the following Tuesday he would meet Mrs. Folsom at the office of the St. Louis Star and sign the agreement.

The Contract.

St. Louis, Mo., January 3, 1905. This agreement, entered into this day between J. DeWitt Hagaman, of Toledo, Ohio, party of the first part, and Rev. Josie K. Folsom, of St. Louis, Mo., party of the second part, Witnesseth:

That the said first party hereby agrees to pay to the said second party the sum of ten thousand dollars, for the production, through her mediumship of a genuine test or proof of independent spirit intelligence, emanating from the spirit of a human being who formerly lived upon the earth and who is now known to be no longer living in the body.

That said manifestation must take place under reasonable test conditions, which shall in no way militate against the physical condition of said second party, nor tend to compromise her character, social standing, or womanhood, nor bring ridicule upon her.

That said test shall take place in the presence of a committee, consisting of two persons chosen by Mr. Hagaman, two by Mrs. Folsom, and one by the above four, when committee shall decide upon the genuineness of the said manifestation.

That if the said committee shall decide that the manifestation occurs without the physical contact of said medium, its genuineness shall thereby be established.

And the said second party hereby agrees to and with the said first party that when he shall deposit said sum of ten thousand dollars with the said committee above specified, she will then permit said first party to place her under said test conditions, and will then attempt to obtain said proof of independent spirit power. And it is hereby agreed and specified that if the said test or proof is not obtained the said sum of ten thousand dollars shall be returned to the said first party.

Signed:

But alas! for the evanescence of all sublimity things! When the Toledo Wonder arrived on the scene after a dignified delay, he first declared his willingness to sign the article, but finding no hesitancy on the part of Mrs. Folsom, he began to wiggle and hedge, claiming that it was a national affair, and the investigation must take place in the presence of the committee appointed by the National Anti-Medium Association, which being interpreted, means Braden, Dungan, Sweeney, et al., means that the wording of the agreement must be changed, and made to suit him, and lots of other things.

Finally, Mrs. Folsom told him to put Braden on his committee, if he so wished, but having agreed to the contract before a large audience and the agreement being perfectly fair, not one syllable of it should be changed. Then he pleaded for time to consult with some of his backers here, and promised to report at two o'clock, p. m. Instead of doing so, he sent another party to say that he could not sign the contract in its present form.

That evening at his meeting he referred to the matter in a belittling way, but refused to read the copy of the contract in his possession. Both the Star and the Globe-Democrat have severely criticised him, especially the Globe, whose funny editor roasted him to a bluish, saying "out upon the fellow who interfered with people's religious rights."

Hagaman's meetings have dwindled to a mere handful, although they were large. Thus vanishes like a spark on a burnt rag the boasting blo-

vation of the president of the Anti-Medium Association with his offer of ten thousand dollars, the fact being that the whole outfit does not possess ten thousand pennies, and if they did, they are too sharp to risk it on a genuine agreement made with honest people in good faith.

Spiritualism will go right on, regardless of all such attacks, and about all that comes from them, as in this case, is the advertising the truth gets at their hands.

Let the good work go on, but all honor to the brave little woman, who in spite of ill health, grief, and all kinds of trouble, had the grand courage to beard this lion in his den, call his bluff, and show him up in his true colors. From now on, wherever this fellow may open up in his "grand tour around the world" somebody will have heard of his St. Louis experience and will ask him to explain.

C. W. STEWART.

1904-1905.

The Passing of the Year.

The old year has gone; it has passed to-day, With its record of joy and tears, It has gone its length; it has spun its time, As it traversed the path of the years.

It has gone—with all of its sin and shame, It has gone, with its furrows of care, It has gone with its joy, and gone with its pain, Can we but question—"Where?"

Will we see it again? Will it ever arise? As the years unroll in its wake, Will we ever see aught of the past once more.

With its joy, and perchance its mistake? Will we see it again? Will it ever arise?

In the years that are yet to be, In life's clouded dome, or her sunlit skies, Will it ever come back to me?

The year that has gone! "It is dead," they say; Its hands are all folded and still, But is this lifeless form, this pulseless clay, All that has lived our lives to thrill?

The year with its days has gone into the past, Its moments all gone, opportunity fled, But its spirit still lingers, 'twill evermore last— I say to you now that the year is not dead.

Its record is written in joy and in tears, Upon the lives of women and men, And all that we have, is the record of years Voiced in deed, or from tongue, or from pen.

We are weaving the years of all the past, And weaving them into the now, Even the first, as well as the last. Has written its story upon our brow, We catch up the threads of all the years.

With the fruitage of love or hate, With all of our courage, and all of our fears, And weave them together so intricate, The now is builded upon all of the past; And the future that is yet to be, Will partake of the arisen, immortal spirit.

Of the now, and of our yesterday, And so if we would have more of sunshine, Into our future cast, Let us thus remember the lesson of weaving, Of all the immortal past.

The product of loom, and shuttle, and thread, In to-morrow's garment we wear, Will be but the weaving of to-day's wondrous web, Whether it be dark or fair.

Let us choose in our weaving from days that are gone, The strands of rare beauty and light, Thus freeing life's pathway from error and wrong, Establishing the truth and the right.

For each day we are building the future, With its sunshine, or blistering tears, As with an immortal hand we are weaving, Upon the scroll of the years.

EMMA GIBBS. Grand Rapids, Mich.

"ON EVERY HEIGHT THERE LIES REPOSE."

Dedicated to the Late Dr. W. P. Phelon.

I have gained the summit, I am on the shining strand; I am looking back o'er earth's familiar way.

To the faithful ones, I am reaching forth my hand To help you climb to everlasting day.

My soul drinks inspiration in this resurrected life; My heart forgets its burdens of the past; And in the light of hope, of faith, and strife, My feet have climbed to knowledge here, at last.

A rosy warmth of gladness met my soul, That bore the wine-cup of our tenderest bliss; Wave on wave engulfed life's mystic world, And whirled me round, in one celestial kiss.

Our thoughts are reaching other, loftier spheres, When in the distant time and distant space We lived and loved. I now can trace the years;

On the grand "Atlantis" with her flower-crowned fleet, Rose L. Bushnell Donnally, San Francisco, Cal.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces. Here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 10c. For sale at this office.

The Progressive Thinker===A

New Year's Greeting for 1905.

By Jennie Hagan Brown

I simply wish to greet with kindly word And message sweet and tender, To bid it Godspeed on its way, To cheer the people day by day, And make them see life's broader way, And its good service render.

How many a heart will find its cheer This weekly visitor through the year, That comes in silence, black and white, Yet speaks in words of clear delight, And we uphold through printed type The words of truth, the ways of light!

Long may you live, good brother friend; On you, we each one will depend; May Sister Francis' gentle face Thy office, and thy dwelling grace, And your fair daughter keep her place Of kindness and gentle thought, That in the work was fairly wrought.

And Brother Wilkins, may he hold His thoughts of joy, his poems of gold, And give us many through the year The reading friends to help and cheer.

May The Progressive Thinker grow, Its kind light gleam on us below, And may its broad, extended hand, Give strength and comfort through the land.

May Brother Tuttle, day by day, Still see the light and teach the way, May others who are good and strong Help this great work of ours along—Announce for you a royal cheer, Progressive Thinker, through the year.

Mrs. Jennie Hagan Brown will leave Holliston, Mass., about January 8, and can be addressed from the 8th to the 12th at Buffalo, N. Y., No. 248 South Division street. After this Mrs. Brown will receive mail at The Progressive Thinker office. She will make engagements during the month of January for different points near Chicago and Cleveland, Ohio. She will be glad to speak at any point not too distant, on week evenings. Will answer calls to attend funerals.

GENERAL SURVEY...

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine and must make speed equal to best work. That means rapid work, and it is essential that the copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—All items for the General Survey must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES.—For your items sent to this office, for they will not be returned if we have no space to use them.

Clara Wagner is pastor of a church in Alliance, Ohio. Services every Sunday. Lyceum at 6:30 p. m. and lecture at 7:15. She will respond to calls to give lectures and hold circles on liberal tenets. Address her at 407 Highland street.

C. L. Bryant writes from Nevada: "The *Progressive Thinker* is coming along all right; it is a great fast for me out in this desert, and from the Premium Books I am getting such surfeit of spiritualism that I am in danger of mental dyspepsia. As an antidote I am sending you P. O. order for \$5, a small donation to the medium fund."

Geo. B. Ferris writes from Grand Rapids, Mich.: "Dr. J. M. Peebles gave two excellent lectures before the New Thought Spiritual Society of Grand Rapids, on Sunday, January 1. He has been secured again for Sunday, January 2, and every Grand Rapids, Spiritualist should endeavor to come out and hear him. For the 8th and 15th of the month we have with us Dr. George B. Warner, whose prominent position in the cause renders it unnecessary for me to emphasize what they are missing who fail to attend and listen to his thoughtful and eloquent speaker while they have the opportunity."

Frank T. Ripley will accept calls for lectures and tests within 100 miles of Bloomington, Ill., for week-evenings. He will also officiate at funerals and weddings. Terms liberal. His lectures and tests seem to attract good attendance at Bloomington, a large audience greeting him.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Frazer. All welcome. Services at 3 and 8 p. m.

Wm. G. Cronkite writes from Washington, D. C.: "I received the 'Religion of Man and Ethics of Science,' by Hudson Tuttle. It has more and better teaching than the bible. It is a grand work—the best I ever read."

M. J. SLOCUM WRITES FROM SANTA PAULA, CAL.: "I TAKE MANY PAPERS, BUT THE ONE AGGRESSIVE THINKER IS THE ONE I CAN'T GET ALONG WITHOUT. I READ IT AND PASS ON THAT IS WHAT I SHALL DO WITH THE BOOKS."

M. F. Hammond writes: "I speak for the Progressive Spiritual Society of Fort Wayne, Ind., for the month of January, and would like to make engagements for February and March, and also for camp meetings during the following season. I will make my terms very reasonable. The society here seems to be flourishing under the very efficient leadership of Mrs. Hoyne as president and Mr. Katzman as secretary. They have a good hall and good audiences."

The Spiritual Alliance Church has been attracting good audiences through the excellent work of Mrs. May Elmo and Mr. Fraser. The tests are fine and cause the curious and skeptical to stare in awe. Next Sunday evening Dr. Warner will speak. This means an visit telegraphic fast. Turn out and visit this church.

Dr. Beverly writes: "The Spiritual Science Society at Arlington Hall, 31st street and Indiana avenue, has engaged Mrs. J. B. Harris of Niagara Falls for the month of January. She is one of the most wonderful platform mediums before the public. She will be at the hall afternoon and evening, and give tests that will astonish and convince you. Remember our next party will be a benefit ball, on Saturday evening, February 4. These parties are free, and from bad influences and vice, etc., that are drawing a fine class of people who enjoy clean entertainment. All are welcome."

W. S. Franklin writes: "I greet you at the beginning of the new year, 1906, with a thankful heart for the privilege of reading your great moral and religious weekly, which enlightens our dark minds upon so many spiritual subjects. There is nothing that so encourages discouraged souls in this life as to learn that heaven is a happy condition of the soul heaving in this mundane sphere that is nothing upon a human being as a knowledge of virtue, honesty, love of humanity, and the work of building a pure soul here and now, so that it may attain the highest degree of morality and spiritual thought. Intelligent beings can reach that blessed state through love and spirit power, by cultivation of the human soul. Man's spiritual power can excel his physical and intellectual faculties, under good spirit influence, so that he may become a great soul; but, the work should be commenced in the morning of life, before being tainted with evil impressions, and be continued by constant effort until the end."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

IMPORTANT NOTICE.

Mrs. Laura G. Fiken, 429 LaSalle avenue, Chicago, Ill., vice-president of the Illinois State Spiritualistic Association, is arranging to publish a list of the Spiritualistic societies, lyceums, camp-meetings and mediums in the United States and Canada. The officers of these societies are requested to mail her at once the name of their society with all officers and their addresses and all mediums will please send her their names, addresses and phase of mediumship. This list cannot be published complete unless each one will co-operate and it is hoped that an early response will be made.

Gustave Thiesse writes from Akron, Ohio, expressing his high appreciation of *The Progressive Thinker* and the Premium Books.

Lyman C. Howe writes from 170 Liberty street, Fredonia, N. Y.: "Most of the writers in the *Obsession* Court, so far as I have read, have made a decidedly creditable record. Dr. Peebles is a wonder. At 83 years of age he has been as vigorous, and as constantly at work, more industriously than most young men who are counted enterprising. Prof. Loveland, still older, is a marvel of intellectual clearness and vigor. And he, too, does an amount of intellectual work that few young men accomplish. Both are splendid supports to rational, progressive, spiritualizing Spiritualism, notwithstanding their opposite views on some vital questions. Dr. Peebles' work on Reincarnation must make many think, and it seems to me must shake the faith of its disciples; but it is a difficult task to change the faith that is rooted in metaphysical and religious speculation and assumption. 'Convince a man against his will, and he is of the same opinion still.' But thinking will work the confusion out and clear the way for sober reason. Mrs. Howe is not yet free from the injury she received by a terrible fall, but she is slowly improving. I expect to be able to walk, run, jump, work, and fill any engagements I may have for lectures, camps, or funerals. This injury, and the illness that preceded it in October, have set me back four months; but I do not anticipate any more such within the next eight years."

Henrietta Lichtig writes from Waterloo, Iowa: "I have been engaged constantly in my work in this city for the past six months. The attendance at my meetings is increasing each week. I would like engagements with societies in other cities as a platform test and message medium; also desire camp engagements."

Chas. H. Greene writes: "Mrs. Hamilton Gill delivered an address before the Rising Sun Spiritual Mission, Sunday afternoon, Jan. 1, 1906. It was a plain, straightforward statement of facts and interested everyone who heard her. Mr. Barnes, Mrs. L. J. Jaquet and Mrs. Gill gave some very interesting tests, and kept their auditors interested in these demonstrations of spirit communion. That evening Mrs. J. L. Fravel offered an inspirational lecture of more than ordinary interest, and was both interesting and instructive. Mrs. N. E. Hill and Mrs. S. Thompson also offered psychometric readings and tests. Sunday afternoon, Jan. 15, instead of a regular lecture the services will consist of tests by Mrs. M. Andrews, Mrs. S. Thompson, Mrs. A. Gifford and Mrs. Dill. Dr. J. A. McFarland will deliver a specially selected lecture that evening and will be followed by spirit messages. The Progressive Lyceum meets every Sunday afternoon at 2 o'clock. The services of the mission are held every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. We will hold a reception and have a thirty-minute service of each month at the People's Institute. We cordially invite all to attend."

J. G. writes: "For the third time within the last two months, we deemed it advisable to have Rev. Harry J. Moore of Chicago, who is now working as missionary under the auspices of the Iowa State Association, to come to White Pigeon, Iowa, and deliver a series of lectures. He has lectured in our hall the last two Sundays to good and appreciative audiences. He has been in his lecture at Marshalltown and Waterloo, and it seems to me that he is very rapidly gaining in his ability to eloquently and logically present the great truths contained in both the phenomena and philosophy of our scientific religion. He is not only reputed to be one of the youngest speakers in our ranks, but he is also considered one of the best orators as well. He will always find warm and hearty welcome and success to his future visits to White Pigeon. The State Association has made no mistake in employing his services."

Albert P. Blinn writes from Philadelphia, Pa.: "The Philadelphia Spiritualists Association continues to meet every Friday evening at 8 o'clock and every Sunday at 2:30 p. m., and 7:30 p. m. in Handel and Haydn Hall, corner 8th and Spring Garden streets, the services as usual being well attended. Edgar W. Emerson served the society during the month of November to very appreciative audiences, and the writer, Albert P. Blinn, was to have served during the month of December, but as he was engaged at Lynn, on Sunday, Dec. 4, Mr. Wheeler occupied the platform on that day, giving two excellent discourses, and the writer served the balance of the month, the lectures being followed with readings and messages by Mrs. L. Kates. Next month, Prof. Wm. M. Lockwood will be the speaker, this being the twelfth successive year that the Professor has lectured before the association. Following Prof. Lockwood's engagement will come Mr. and Mrs. Kates, George Brooks and Mr. Wheeler. On the evening of January 13, Mrs. May S. Pepper will hold a benefit service, this being the only time she has secured. The lyceum under the management of Mr. and Mrs. McGleason is in a thriving condition, and the association under the management of President Thomas M. Locke, and his efficient wife, and board of trustees, is doing splendid work for the cause in the Quaker City."

Dr. J. H. Randall is engaged to lecture for the Rising Sun Spiritual Mission, Sunday, January 15, and Sunday, March 5, and is in connection of the Mission Lyceum which has services every Sunday at 2 p. m., in People's Institute, 868 West Van Buren street. He is also engaged to lecture for the New Era Union Spiritual Church, Sunday, January 22, in Masonic Temple, fourth floor, at 11 p. m. and on other dates. He will make engagements for other dates. Address 1058 Washington Blvd., Chicago.

Etta G. Stockwell writes from Watertown, N. Y.: "Georgia Gladys Cooley has closed a two months' engagement with our society, leaving us in an all-around better condition than we have experienced in some time. We have found her a woman of extraordinary ability, and willing, and anxious, at all times to lend her forces for the good of all concerned. If we were to mention in many ways she found to bring hope, happiness and success to all whom she met, as well as bringing out the ambition and honest effort needed to sustain our society in support of our cause, we would submit a record of work so well done as to need no commendation. As it is, we are simply better for having her with us, and we hope she will arrange her time to give us some of her worker whose efforts will leave a lasting impression for good, cannot make a mistake in securing him as their speaker. He is open for engagements at present and his address is Dr. J. O. M. Hewitt, 533 W. Madison street, Chicago, Ill."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for the current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

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Isabella Powderly writes: "The Spiritualist Union Society has given way to the English-Spiritual Union to resume, as it has had a long and profitable rest financially. I earnestly hope it will move along successfully and harmoniously, and that each one will feel it a duty and pleasure to stand by the chairman, Mr. N. S. Wright, in doing whatever he may think for the best. Having had some experience I can say it is no light task to conduct a meeting successfully, but let me urge members of societies everywhere to stand close to the officers of their respective organizations, and sustain them by their best thoughts and money. I desire to tender my heartfelt thanks for the good will shown me in my self-appointed task of holding the Spiritualists of Englewood together during the inaction of the E. S. U."

Dr. J. H. Randall, secretary of the Spiritualist League, writes: "The meeting of the Chicago Spiritualists League, Jan. 3, was well attended. Dr. Warner, president of the League, presided. He made some very appropriate remarks to the audience to thinking upon the importance of integrity of character—truthfulness, purity and honesty on the part of a people desiring to be a power upon existing institutions able to effect changes in them for the betterment of the world for mankind. Especially did his remarks bear upon what has been expressed by Tennyson in the following lines:

"How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thought
would hold

An hour's communion with the dead."
Dr. J. H. Randall opened the services with prayer. Miss Parke Stinson gave a very soul-stirring piece of music on the piano, and was heartily applauded. Mrs. Schumacher, Mr. Attkin, and Mrs. Nora Hill gave readings, with which the audience seemed pleased. Mr. H. F. Arnold, our young but very promising, able and scholarly lecturer, gave an address upon "Independent State-writing," that enlisted the interest of the audience from start to finish. Mr. Mullen, Mr. Stohler, Mrs. Trettnier, Mrs. Waite, Dr. J. H. Randall and others sang an evening of delight and pleasure, and compliments and praises for the splendid arrangements were rendered the young and energetic society from all sides."

Sarah K. Hart writes from Georgia: "Every heart thanks you and the powerful hand of progressive thinkers, both in the body and cut, who aid you in making a paper so wide in thought, so courageous, so far-seeing, so well adapted to the needs of all inquiring minds. You have my heartfelt congratulations for your success."

A. C. Doane writes: "With your consent, I would like to draw the attention of your many intelligent readers, to the fact that the Historical Christ, the Historical Jesus and the Mythical Christ, or Natural Genesis and Typology of Equivocal Christology. In my estimation it contains the key that unlocks the safe where the mystical Christ and his virgin mother were clothed with the garments of priestcraft and passed off on humanity as a historical fact. Gerald Massey and Thomas Paine have left behind them a trail of gold, and the intelligent thinkers of humanity, that will last when their enemies will be forgotten."

Miss Eva L. Stewart, secretary writes: "At the annual meeting of the Hyde Park Occult Society the following were elected as officers for the ensuing year: W. M. Enslow, president; H. T. Stewart, vice-president; J. A. Bostedo, recording secretary; Mrs. O. B. Wilson, financial secretary; Mrs. E. K. Kropf, treasurer, and Miss Eva L. Stewart, corresponding secretary. Mr. Chas. E. Brown, Dr. J. H. Randall, and Mr. J. H. Randall, all of whom constitute the board of trustees. There were also an auditing committee, a committee on music and an advertising committee consisting of three members each; a visiting committee consisting of seven members. We are an incorporated society under the laws of the state and are a chartered society of the Illinois State Spiritualists Association. We have been in existence two years and have a small fund for the purchase of stock of the United States Mica and Milling Company of Micanite, Colo., which Mrs. M. L. Fitts and Mr. Jones of the company kindly donated to the society a year ago, for the friendship they had for our first and best medium, Mrs. E. Kline. We gave a banquet on Wednesday evening, Jan. 4, being the annual anniversary of the organization. Our dinner was attended and all seem to enjoy themselves. Norton's Orchestra is a novelty, and worth the price to hear. We shall continue them during the season on every Thursday night. Admission, gentlemen, 25 cents; ladies, 15 cents. Come all and have a good time. Refreshments free."

Louise E. Zimmerman writes from Elmira, N. Y.: "The annual services are being held at the First Spiritualist Church of this city and meeting with success in attendance and growing numbers. The W. B. Barton, who continues giving much food for thought and growth through the truths voiced and comfort through the messages. The annual election for the year occurred at a recent date when the following were elected: President, J. E. Evans; vice-president, Mrs. C. D. MacNeil; secretary, Louise E. Zimmerman; treasurer, Silas W. Bevier; trustees, Mrs. M. E. Stroman, Mrs. J. H. Barton, Mrs. Henri Rice, Mrs. E. C. Bowne and Henri Rice. The social and watch-meeting held at the church New Year's eve was another laurel in the endeavor of the Ladies' Aid Society to promote social success and the feeling of good fellowship for all. The church was well filled throughout the evening; the musical programme, consisting of songs by the choir, was given by Shipley, instrumental solo by Dana Blodgett and inspirational instrumental solo by A. Savin, was greatly enjoyed. The psychic readings by Mrs. R. W. Barton, Mrs. Mary B. Stroman, Mrs. Mary

TAKE NOTICE

To the Spiritualists of New Jersey.

All Spiritualists in the state of New Jersey who believe in local and state organization, and are desirous of having missionary work in their respective communities, are requested to correspond with Rev. H. C. Dorn, 72 Columbia street, Newark, N. J., with regard to the matter. Mr. Dorn is duly authorized by the N. J. S. to represent its interests in New Jersey in this particular work. HARRISON D. BARRITT, Canaan, N. J., Pres. N. S. A.

R. J. Barnes writes from Newport, Ky.: "Your paper is doing a great work for the cause of Spiritualism, and I would feel left if I did not receive it every week. May the higher spiritual forces help and guide you in your work this coming year, and may you go on and on with your good work. Our good friend, Dr. J. O. M. Hewitt, has been with our society, the First Temple Society, for the past three months, and has done a splendid work here. We have taken in eleven new members, and are very much pleased with his work while here. He is an honest and fearless worker for the cause, and has made many sacrifices for his conscience sake and the cause of Spiritualism. Any society wishing a good honest worker whose efforts will leave a lasting impression for good, cannot make a mistake in securing him as their speaker. He is open for engagements at present and his address is Dr. J. O. M. Hewitt, 533 W. Madison street, Chicago, Ill."

Secretary writes: "We have just bought a lot for \$5,500, 35 feet front and 102 deep, to erect a temple thereon as soon as we can arrange for it. A place that Grand Rapids may be proud of, and ask that anyone who can, to send a dollar to aid us (or more). We will gladly receive such donations and send acknowledgment of the same. We are asking all who can aid us, to do so, and this will help lighten the load of the few in Grand Rapids. Address Lou E. Johnson, secretary, Wellington Plaza, 5th floor, or the president, Dr. W. O. Knowlton, 247 W. Grand, Grand Rapids, Mich. Societies wishing Dr. Knowlton's services for lecture and messages this year, 1906, can secure them at reasonable terms; also funerals etc."

Harry Witzleben writes: "The North Star Spiritual Union celebrated its Christmas festival on the evening of December 25, in its hall, 1546 Milwaukee avenue, which proved to be a most successful entertainment of the season. The hall was filled and the grown as well as the children were delighted with the reception of Santa Claus. A splendid large Christmas tree was placed at the head of the center aisle. The tree itself, as well as the floor, was literally covered with presents. After songs were sang by some, and others had given readings, old Santa made his appearance in a very becoming manner, and the applause which was given him, was a goodly tribute to his presence. After the children had been questioned by Santa Claus for a few minutes, presents were distributed to the older as well as the children, not one going out empty-handed. Mrs. Johanna Roman, the medium for the society, was presented with a costly present in the shape of a center piece, as an appreciation for her untiring work for the good of the society. The evening was a time of delight and pleasure, and compliments and praises for the splendid arrangements were rendered the young and energetic society from all sides."

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W. Brockway writes: "We have secured the Grand Boulevard Hall, corner 47th street and Grand Boulevard, for permanent home. It is one of the finest and most convenient halls in the city (seating capacity six hundred), where we shall endeavor to place Spiritualism on a standing which will be above reproach. A collection of 15 cents will be made at the door to defray expenses. I have always considered *The Progressive Thinker* as one of the best advocates of our cause published."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, January 15, 1906, 8. E. 57: "What is Success?"

Jem of Thought:—

"He is most successful who succeeds in making his own life perfect."

For information concerning *The Progressive Lyceum*, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Bymes and A. Sawin gave great satisfaction to those receiving, and an increase to the treasury. During the evening Mrs. Barton, under the controlling influence of Dakota, gave several messages among the visitors that were greatly appreciated. The home made fried cakes and coffee served in the dining room meted an increase to the funds of the Aid. At 11:40 all present joined in singing America after which Mrs. Barton gave a short address for the closing moments of the year, enjoining each one to seek the way of thankfulness for the experiences of the past and a better understanding of themselves for the best results and greater blessings for the year now at hand. With the singing of the Doxology the old year closed the door of 1904 and 1905 opened a new page, clean and unspotted to receive its record of time; after which the benediction by Mrs. Barton closed the first watch-meeting held in the First Spiritualist Church with the feeling of love and good will to all. Sunday evening the controlling intelligence Mrs. Barton gave a soul-stirring and inspiring address upon "The Soul's Heritage, How Obtained." She said in part: "Thoughts are things and the unkind, unloving thought sent out will bear its returning strength of inharmonious and unwholeness, to be overcome only by and through the power of love, that conquers all that is not of perfection. Loving thought and kindness returns with greater strength, and its attendant awakening of the aspiring soul to a higher and more perfect realization of its divinity, vibrating with all that is brightest and best in nature, uplifting and inspiring to higher and greater efforts."

D. Feast writes from Baltimore, Md.: "Dr. Austin began his pastorate with the First Spiritual Church, Jan. 1, 1906, at the Lyceum. He made a few remarks to the Lyceum and friends, which were cordially received. The doctor has entered into the work with a hearty good will. At 8 p. m. he faced a fair-sized audience, considering that the day was a sort of holiday. He took no regular text on which to base his remarks, but devoted the time to the general outlining of the work of the church. He said, in part, that Spiritualism does not claim to be supernatural; that all is the outgrowth of natural law. Spiritualism teaches all good, all truth, all justice and all harmony. It stands for the good and pure in all the avenues of life. He earnestly besought the congregation to live up to the teachings of our beautiful philosophy. His address was most cordially received. The choir rendered a beautiful music for the occasion. Miss Lula Hill again favored the congregation with one of her beautiful songs entitled "Baby Fingers Touching Harps of Gold." It was most beautifully rendered. There was absolute silence in the church when the young lady rose to sing. It seemed as if the golden gates of the spirit world were thrown wide open when she began to sing. The spirit of some singer is evidently with the fair singer, as it is not of the earth earthy, but surely coming from the spirit world. Her singing is quite a feature of the service and draws many to hear her charming voice. We expect that much good will result from Dr. Austin's stay with us. Our lyceum continues to grow, and when Mr. Brooks returns in the fall, we hope to have Dr. Austin with us and the lyceum will be on hand to cordially receive him."

Elizabeth Dolphin writes: "The Englewood Spiritual Union re-opened its Sunday meetings, Jan. 1, 1906. Mrs. Clara L. Stewart spoke very impressively to an appreciative audience, followed by spirit messages from the mediums present. Mrs. Stewart also addressed the audience Sunday evening, Jan. 8. For the last two Sundays of the month we expect to have Dr. Warner, state president, speak for us. Come and enjoy the feast."

Occult Scientists meet every Sunday at 7:30 p. m., in Grand Boulevard Hall, corner 47th street and Grand Boulevard. Lectures, music and proof positive tests. Mrs. W. Brockway, pastor. Residence, 3000 Indiana avenue.

MRS. CLARA WATSON, A NOTED LECTURER, RESIDING AT JAMESTOWN, N. Y., WRITES: "I LOANED THE PROGRESSIVE THINKER CONTAINING THE OPEN COURT ARTICLES BY MYSTIC WRITERS, AND THEY HAVE BECOME SO INTERESTED, THEY WANT THE PAPER, AND REALLY, I DO NOT SEE HOW A LIBERAL-MINDED PERSON CAN DO WITHOUT IT."

Mrs. Maggie Henry writes: "New Year's services were observed at the Universal Occult Society amid a great spirit of enthusiasm. Evangelist F. M. Stoller preached a delightful sermon. He said in part: 'In looking over the field of spiritual advancement or spiritual awakening, and glancing backward in review of reviews of the inevitable result drawn from the great ocean of infinite intelligence, we recognize the growing interest in the progress of Spiritualism, and realize an irresistible impulse to gratify an eager desire to accumulate knowledge of the higher plane of life. Never in the history of our cause has this repress spirit of anxiety so thoroughly manifested itself as at the present time.'

Wm. Fitch Ruffie arrived safely in Louisville, Ky., and sends greetings to all Spiritualists societies and friends. His meeting was a successful one. He says: "My phase consists of psychometry, clairvoyance, inspirational lecturing and telepathy, under blindfolded conditions. Our present address is 644 Fifth avenue, Louisville, Ky. I will be pleased to hear from any society desiring my services."

W. Brockway writes: "We have secured the Grand Boulevard Hall, corner 47th street and Grand Boulevard, for permanent home. It is one of the finest and most convenient halls in the city (seating capacity six hundred), where we shall endeavor to place Spiritualism on a standing which will be above reproach. A collection of 15 cents will be made at the door to defray expenses. I have always considered *The Progressive Thinker* as one of the best advocates of our cause published."

Mrs. Jennie Hagan Brown will leave Holliston, Mass., about January 8, and can be addressed from the 8th to the 12th at Buffalo, N. Y., No. 247 South Division street. After this Mrs. Brown will receive mail at *The Progressive Thinker*, which she will make engagements during the month of January for different points near Chicago and Cleveland, Ohio. She will be glad to speak at any point not too distant, on week-evenings. Will answer calls to attend funerals."

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MEDIUM STRICKEN IN CHURCH.

Mrs. May S. Pepper Almost Passes Over at the Close of a Reading in Brooklyn.

There was a tragic scene in the First Spiritualist Church tonight when Mrs. May S. Pepper, one of the foremost Spiritualist readers in America, was stricken with heart disease and almost passed over at the close of a demonstration. Mrs. Pepper had a slight seizure just prior to the evening's exercise, but recovered and proceeded to give an exhibition of her powers. As customary with these meetings, those in the audience desiring a reading or a communication with a spirit, placed on the reader's desk an article formerly belonging to or associated with the departed one from whom they desired the message. Several tests were given this way.

Mrs. Pepper closed the meeting with a benediction, and while the audience was discussing her remarkable powers she staggered to a room at the rear of the platform and fell unconscious. Her fall was plainly heard. Attempts to restore her proved futile, and two physicians were summoned. She recovered sufficiently to be taken home in a cab. Her condition is considered serious.—Chicago Tribune, Jan. 8.

Prof. Lockwood, the Scientist has removed from Buffalo, N. Y., to Philadelphia, Pa. He can be addressed as follows: Grant Hotel, 8th and Spring Garden streets.

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society held its regular annual business meeting and election of officers Monday evening, Jan. 2, at the opening of which, with a few remarks, Dr. H. A. Cross, the retiring president, announced to the society that after the evening the membership of himself and Mrs. Cross would cease for reasons best known to themselves, after which the regular order of the meeting continued—revision of by-laws, election of officers, etc. The society elected Dr. and Mrs. Cross as honorary members. Everything went off smoothly and harmoniously, and there is no reason why the society should not flourish and go onward and upward in its work as in the past. They have our best wishes for their success. Any future correspondence will be addressed to Miss Eva L. Stewart, 643 East 55th street, the new corresponding secretary."

W. E. Garratt writes: "The well-known medium, Mrs. M. Bartel, of Cripple Creek, Colo., is holding a series of meetings at Belmont, Iowa."

F. M. H. writes from Detroit, Mich.: "Spiritual services were held by the Earnest Workers at their fine hall, 333 Michigan avenue, Detroit, on Sunday evening, Jan. 1. Mrs. Mary Stein, pastor of the society, delivered a soul-stirring invocation, which was followed by a fine address from Mr. Thos. Bowden, in his usual eloquent style. The subject was, 'The Failure of Old Spiritualism,' which was followed by beautiful convincing spirit messages through the mediumship of Mrs. Dr. Fish. The choir rendered some fine music for the occasion. The evening was rendered more enjoyable by the presentation of a handsome opal ring, set with diamonds, given by the Earnest Workers and friends to their pastor, Mrs. Mary Stein, as a recognition of the grand work she is doing to uplift humanity. The presentation was made in an eloquent manner by Mr. Thos. Bowden, which was gratefully accepted by the pastor. In a feeling mood, Mr. Bowden closed with beautiful benediction and we all felt it was good to have started the New Year with loving thoughts and deeds. The society is doing a grand work and progressing finely."

E. J. Franklin, secretary, writes: "We had a good audience Sunday at the New Era Union Spiritualists Church. Dr. John Kenworthy spoke in the morning, and Dr. A. Gustafson in the evening. The lectures were instructive and interesting. Mrs. Cowan gave some spirit messages. We especially invite the mediums to make it their church home, a New Union. All are welcome. Admission free. Collection taken. Hall 412 Masonic Temple. Dr. D. S. White lectures for us Sunday, Jan. 15, morning and evening. He is an old time worker. Come for a rousing good time. Services at 10:45 a. m., and 7:45 p. m. Tests are given."

John D. Vall, president, writes from Marshalltown, Iowa: "The State Spiritualists convention of Iowa, is to be held at Des Moines, Jan. 15 to 21 inclusive. We expect the following mediums and speakers: Jennie Hagan Brown, of Texas; Harry J. Moore, Chicago; Mr. Max Hoffman and Mrs. McCoy of Iowa, message bearers. We may also have with us Mrs. M. Theresa Allen of Springfield, Mo., and several others of note. All persons are cordially invited. (Continued on page 8.)

Do You Suffer from Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanical discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. R. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes: "I tried twenty physicians and changes of climate without result. I was completely cured by the Kola compound after fifty years suffering. Dr. W. H. Vall, an eminent physician of St. Louis, Mo., writes that he tried him or served others in cases of Asthma with satisfactory results in every case. Mrs. Millie Borders, Amanda, Ohio, writes: 'I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. W. E. Murphree, North Chatham, N. Y., writes: 'I suffered with Asthma for many years and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters

A Study of Emerson's Philosophy.

A Lecture by
W. J. Colville.

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Spectacles a Thing of the Past.

"Acting," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous and harmful methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, falling eyes, cataracts, granulated lids and other afflictions of the eye through this grand discovery, which eminent oculists termed the cases incurable. Below we print extracts from testimonials which are received by us daily.

Mr. A. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it as the best cure of eye, ear and throat afflictions. It cured my mother of cataracts."

Samuel Well, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now see and read without glasses."

Rev. W. C. Goodwin, Moline, Ill., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and saved my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient. It is sent on a trial postpaid. If you will send your name and address to Dr. W. O. Coffee, 812 Central Electric Association, Dept. 713, 923 W. 12th St., Kansas City, Mo., you will receive a complimentary copy of the book, "The Eye and Ear Without Cutting or Drugging."

I Turned Out \$301.27

Worth of playing in two weeks, writes M. L. Smith of St. Louis, Mo. "I was blind for 10 years, and after using Actina I can now see and read without glasses."

Dr. W. O. Coffee, 812 Central Electric Association, Dept. 713, 923 W. 12th St., Kansas City, Mo.

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WITH SOOTHING BALMY OIL. Cancer, Tumor, Carbuncle, Piles, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent Free. Address: DR. BYE, Cor. 9th & Kansas City, Mo.

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THE WIDOW'S MITE,

AND OTHER PSYCHIC PHENOMENA.

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientific and world-wide reports, making a volume of great value. 538 octavo pages. Price, cloth, \$2.

Can Telepathy Explain?

Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this book of 240 pages, discusses problems that have vexed intelligent minds for a long time. He shows that telepathy is a real phenomenon, and that it can be used to great advantage in the study of the human mind. The book is a masterpiece of research and is a must for all who are interested in the human mind. Price, cloth, \$1.00.

It is highly significant that one who richly deserves to be regarded as the very greatest philosopher of the western hemisphere should have long been associated with the name of Concord as the place of his abode. Names are ominous in many instances, and it often happens that some seeming chance of circumstance brings persons and places together with singular appropriateness in their titles. It seems worthy of passing comment that almost every distinguished literary American who flourished during the nineteenth century is known to fame by three consecutive names, all of which have been generally applied to him, and without intending to justify any inordinate superstition it may be pardonable to call attention to the significance of a good triple cognomen.

The three planes of human expression—moral, intellectual and physical—need to be well developed in a man or woman of genius, and there is a fitting rhythmic melody in a name which is harmoniously triune. Ralph Waldo Emerson was contemporaneous with Henry Wadsworth Longfellow, William Lloyd Garrison, John Greenleaf Whittier, William Cullen Bryant, Oliver Wendell Holmes, James Freeman Clarke, Edward Everett Hale, and a great many other noble bard, authors, preachers, lecturers and distinguished men and women generally, among whom Henry Ward Beecher and Harriet Beecher Stowe will never be forgotten. It is with Emerson as a man of triple genius that the world has been concerned, for he who has been called "The American Plato" served his age in three distinct capacities—as essayist, poet and public speaker.

As 1903 was the Emerson Centennial Year, so much has recently been published concerning this very remarkable man that the leading features of his career are familiar to multitudes, but so striking is his individuality that the theme of his life seems endless. Educated for the Unitarian ministry, and installed as minister of one of Boston's truly historic churches, the Second Unitarian Society, he seems never to have been thoroughly suited to the comparatively confining position of even a "liberal" religious minister; for, though Unitarianism is extremely broad, alike in profession and practice, there are limitations usually imposed upon a pastor by a congregation that a thoroughly eclectic mind does not sympathize with in all particulars.

There was never any strife between Emerson and the good people who had engaged him as their minister, but he clearly expressed sentiments not entirely in accord with the traditions of the society over which he was appointed minister, and as a man of uncompromising sincerity, such as he, can never resort to evasion or subterfuge, Emerson declined to be longer hampered by any usages or traditions which, though, perhaps, beautiful in themselves and very helpful to certain people, failed to commend themselves to his individual judgment and conviction.

As an unattached worker, freed from the limits of any organization, Emerson did the major part of his life work. From at least one standpoint it may safely and conservatively be declared that a perfectly free worker can often do world-wide missionary work of the highest grade, which could not be accomplished by the same individual were he confined within any ecclesiastical or other precincts. Theodore Parker had difficulties with his denomination on account of his religious radicalism, and no one has any right to speak harshly or disparagingly of those old-school Unitarians who practically disowned him. Denominations have their standards of doctrine and confessions of faith to which they are honorably pledged, and we have no just cause for complaint when some reputable body of people resolve to insist that certain standards and usages be maintained among them which duly represent the feelings and wishes of their majority.

Liberalism of sentiment never voices itself in condemnation of conservatism when conservatives are simply determined to carry on their own legitimate work in the manner most agreeable to them; but to the freed soul, seeking liberty of thought and of speech outside traditional walls, conservative limits may prove unduly hampering. Emerson has clearly shown us the worth of an individual to society at large, but he was no organizer in the customary definition of the word. As we study his essays we find how thoroughly consistent he is with his great doctrine of essential oneness; yet he praises a certain sort of inconsistency because he believes in growth and progress on the intellectual plane. The keynotes of his entire philosophy are sounded in the oft-quoted sayings, "I am owner of the sphere; the seven stars and solar year," and "I, the imperfect, adore my own perfect."

Paradox and enigma may often confront us as we study Emerson, but he is never self-contradictory. To him Paul or Pericles is no greater than any other man, and this dethroning of heroes and abolition of hero-worship has come as a severe and painful shock to many a hero-worshipper. There is nothing, however, in this dethronement of the hero from a fictitious eminence that carries more with it than Longfellow's accepted lines in "A Psalm of Life"—

"Lives of great men all remind us
We can make our lives sublime."

If Emerson tells us in his essay on History that we are all inlets to one ocean, then it follows that the water of life in all cases must be the same, and this brings us back to Paul's famous utterance recorded in Acts, xvii, "God has made of one blood all nations of men." Unity, not uniformity, is the teaching of nature; such also is the teaching of Emerson. When we read "Circles" and "Spiritual Laws" we are introduced to a doctrine of differentiation which harmonizes perfectly with the declaration in John, xiv, "In my father's house are many abiding places," a gospel utterance which confirms much very ancient teaching concerning the spiritual universe, but undertakes to advance no new doctrine. Emerson helps us to a great extent over many difficult stiles, and especially does he render valuable assistance when we are discussing right relations between self-interest and regard for neighbors.

Social relations are of necessity interdependent; we do not simply depend on others, nor are we, strictly speaking, independent; we all interdepend. I help you and you help me. Reciprocity and co-operation are words of no ambiguous meaning. Emerson does not foolishly tell us to love our neighbors better than ourselves or ourselves more than others, but he is content with emphasizing the dignity and royalty of every individual. One standard is never very difficult to comprehend, but double or multiple standards of morality are ultimately incomprehensible. If I love my neighbor as myself and acknowledge our common humanity, as expressed in any and every member of the human race, I am not confronted with vexing problems concerning one kind of duty to self and other kinds of duties to neighbors.

There is but one true standard and that is Equity. We meet many people who are willing to give, but unwilling to receive; ready to do for others, but unwilling to allow others to do for them. Here is manifested a false, because a double, standard. If you are willing to do a favor, you must be equally willing to receive a favor, seeing that as members of a united family it is a blessed privilege to live according to the law of mutual helpfulness. The vexed question of the dignity of labor was settled long ago by Emerson in his famous reference to mops and brooms and those who handle them. Emerson and Bellamy taught exactly alike on this point, and the views of both are being rapidly accepted among thinkers everywhere.

In the earlier days of Emerson's literary career Americans had not imbibed so freely as they have been recently imbibing of the sour wine of European class distinction. In the New England of old a man with a hoe was just as highly thought of as a man with a pen in hand—thus Emerson's stirring words on the dignity of all rational and useful work were accepted fifty years or more ago across the Atlantic as typical American philosophy. A plutocratic four hundred or six hundred privileged entertainers of monkeys at dinner did not then exist in New York or Newport; aristocracy, if it existed in those days, depended in this Republic upon unmistakably super-simian attainments. Men and women of letters and of exceptional refinement were always honored in and around Boston, and Emerson was one of the most highly esteemed among the literary elect. It was, therefore, particularly graceful and useful that he should champion the cause of those occupations which fell to the lot of others than himself, and by so doing he has placed himself on record as a true sociologist.

To Emerson's understanding the ancient doctrine of spiritual relationships seemed self-evident, for he never hesitated to declare that there were certain people between whom and himself no other kinship existed than that of the common-bond of humanity. "God has appointed the bounds of their habitations" is a text from which an excellent sermon could well be preached containing no geographical references. Psychic nearness or remoteness is a far more vital topic than distinctness of race or locality of home, and surely this fact is amply illustrated directly we consider how closely intimate some people find themselves immediately they are introduced, while it often happens that members of the same family spend almost a lifetime under the same roof and are still strangers to all the deeper interests of each other.

We must not become fanatical in our views of brotherhood, but fanatics are sure to become if we persistently overlook the existence of those minor circles within the infinite circle which Emerson described graphically. There is no need for speculation concerning an-

terior lives when we confront a definite situation. Whether we have lived together in a past estate or not is by no means the problem with which we are actually confronted. Ingenious endeavors to explain the why and wherefore of attraction, or the lack of it, between certain individuals may well be accounted superfluous, but the existence of the attraction, or its absence, is something with which we must at all times reckon in the regulation of our conduct. The limitations of actual terrestrial existence necessitate the apportioning of special work to special individuals. Consequently, in the nature of necessity some people must be where others are not; the only real question at issue is, who are the individuals best adapted for certain specific situations.

A careful study of "Circles" will serve to disabuse many an intellect of erroneous beliefs regarding neighborliness, for Emerson has frankly and uncompromisingly expounded the wholesome philosophy of natural selection and elective affinity without using the scientific argument of Darwin, or entering into the romantic details which were dear to the heart of Goethe. In "Compensation" and in "Friendship" Emerson has reached altitudes of vision and penetrated profound depths of human experience which few of his contemporaries sought to scale or probe. Epictetus and a few other grand philosophers have treated life as fairly and as optimistically, but few indeed, comparatively, have been the seers whose lynx-eyed vision has entitled them to exclaim with Browning, "God's in His heaven; all's right with the world." Pessimism is eating like a canker into the roots of modern philosophy, and its only fruitage is misery and death.

Emerson beheld through sane eyes a sane universe, and he made no apology for universal order. Like Fichte, prince among German philosophers, he agreed that life is blessedness, and never found it necessary to invent a devil to explain such of the phenomena of existence as in the judgment of less illumined thinkers denies the omnipotence of God. Deity to Emerson was all-embracing; and though he was no evader of pressing problems, he taught in his own inimitable way that beautiful and all-sufficing Theistic faith in the presence of which conventional Christianity cuts a very sorry figure and presents a very unsatisfactory solution of the problem of existence. To Emerson there was no pitiful alternative of endless, useless misery or annihilation; for the "finally impenitent."

Emerson accepted the central truth of Universalism, which is essential to all sound theology, but without its historical Christological accompaniment. To Emerson no one man was an infallible leader of other men; thus he could never be ranked among exclusive Christians of any denomination, not excepting the most elastic. The historic unfairness of orthodox Christianity to all outside its pale has made it incumbent on fearless thinkers to take an extra-Christian, which is not, however, an anti-Christian attitude.

Secularism is usually a warper of human sympathy, so apt are secularists to magnify the good in their own sect and minimize the equal good outside. Emerson exploits no personal Messiah, but leaves each soul free to seek and find divinity in its own way. No great writer has proved more impartial and eclectic than he, though even Emerson was not entirely free from exhibited prejudice, but his prejudices were evidently fewer than those of most men.

It is in the field of biography that Emerson displays his critical and analytical cast of intellect most clearly, and through that group of essays designated "Representative Men" we gain the fullest insight into his views concerning the spiritual universe. In the essay titled "Uses of Great Men," we are told that it is natural to believe in them. The fine sentence "The world is upheld by the veracity of good men; they make the earth wholesome," must find an answering echo in every thoughtful breast; but the particular use of heroes, we are clearly shown, is to help all to become heroic. "Other men are lenses through which we read our own minds," is another epigrammatic gem from the same great essayist, and is there not boundless wealth of encouragement in such a declaration, which, if followed to its ultimate, compels us to agree with its author that if any one of us can experience true admiration for an excellence that one is a possessor of such excellence jointly with the other in whom he has perceived it historically or ideally embodied.

Seldom indeed has been found such marvelous balance as in Emerson's tribute to heroes, for he never eulogizes but he criticizes, and his criticism is always fair and kindly. We must always remember in studying these essays that the object of the writer was clearly to glorify individuality universally, in place of attempting to establish some particular individual's supremacy. Thus he tells us that there is a speedy limit to the use of heroes, and "You are you, and I am I, and so we remain." "Nature wishes everything to remain itself," Emerson continues, and does not conclude until he has uttered his conviction "great men exist that there may be greater men."

When discoursing of Plato, Emerson seems thoroughly at home, as though he and the famous Greek were boon companions; and he is truly a panegyrist when extolling the excellencies of the renowned disciples of Socrates, with whom Emerson is himself often compared. It seems rash to say that "Out of Plato came all things that are still written and debated among men of thought," but there is justification for that bold assertion. Plato admitted only two cardinal facts remaining forever at the basis of philosophy—Unity and Variety, or, in other words, oneness and otherness. Emerson tells us that it is impossible to speak or think without embracing both. Speculation, he also assures us, tends to the idea of a "terrific unity," while action tends to diversity. The abstract and the concrete must ever confront us; the former in the sanctuary of meditation, the latter amid the activities of exterior existence. Nowhere do we find the true Emersonian ring in all his writings more distinctly than when, after eulogizing Plato beyond all limits of moderation, his American successor says "No power of genius has ever yet had the smallest success in explaining existence. The perfect enigma remains." Then, loyal to his hero, Emerson adds: "But there is an injustice in assuming this ambition for Plato." The closing sentence of this masterly essay may send us back to our studies of philosophy with renewed hope and ardor of expectation, for it reads, "The great-eyed Plato proportioned the lights and shades after the genius of our life."

Turning directly from Plato to Swedenborg we bridge a historic distance of more than two thousand years. Plato was born 430 B. C.; Swedenborg's birth occurring 1688 P. E. From Athens to Stockholm is as great a journey climatically as from Plato to Swedenborg is a great voyage mentally, for Swedenborg's name has been coupled with Aristotle's by his biographers. Emerson is less at home with the sage and seer of Sweden than with the illustrious Greek philosopher, and his essay is far more critical as well as decidedly less sympathetic, though with his invariable fairness Emerson gives Swedenborg full credit for very much that certainly belongs to him. "This man, who appeared to his contemporaries a visionary, and elixir of moon beams, no doubt led the most real life of any man then in the world." No admirer or follower of Swedenborg could demand a clearer statement of the facts in the case than the above. But, as the essay proceeds, Swedenborgians will no doubt object to Emerson's caustic remarks upon many statements found in "Heaven and Hell," particularly where he complains that the angels in the celestial world are described much as though they were "country parsons." Emerson's mind could never travel the two totally distinct tracks along which Swedenborg's thoughts traveled easily. Emerson abhorred the very idea of literalizing the spiritual world, and, in a sense, materializing it. He therefore harmonized completely with Swedenborg when only transcendental philosophy was at stake, but he parted company with him without ceremony immediately the question arose of supplying detailed information concerning life in unseen spheres. The same attitude was taken by Emerson to all modern Spiritualistic literature in so far as it attempted to describe, as it were, geographically, life beyond physical dissolution. Yet, in a transcendental sense, Emerson was a pure Spiritualist in whose philosophy neither materialism nor agnosticism could find a foothold.

In one short essay it is clearly impossible to do more than present in briefest outline the general trend of a comprehensive system of philosophy, and fortunately, when dealing with Emerson, a few terse epigrams, culled almost at random, first from one and then from another of his many essays, or a single stanza of his noble poetry, taken from any one of his typical poems, serves to suggest volumes for contemplation.

As keys to Emerson's deepest thought we may select such highly characteristic sentences as the following from "Self-Reliance": "There is a time in every man's education when he arrives at the conclusion that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed upon the plot of ground which is given him to till." Nothing in the most earnest utterances of the present novelty-loving day can more strongly emphasize the open secret of individual greatness. It is always envy, jealousy, or such base effort, that stamps the weakling and places him outside the pale of true prosperity.

It is therefore useless to preach to any one concerning a law of success without assuring him at the outset of your discourse that the root of his possible (not inevitable) prosperity is within himself. Emerson had small patience with any theory of existence which made any man appear at a disadvantage because of his particular environment. Circumstances vary, but all surroundings are good and useful when viewed intelligently; it is only the failure to interpret the meaning of a fate which causes it to appear adverse. Some conditions are decidedly harder to endure than others, at least in seeming, but just as we are compelled by the logic of facts to admit that this is so, we are none the less forced by the same compulsory logic to take into account the widely different powers of resistance to a harsh environment exhibited by different individuals.

Since the days when most of Emerson's essays were written the distinctively modern doctrine of evolution universally applied, has been developed. With the advent and spread of this doctrine we heard much of a struggle for existence resulting in the survival of the fittest to endure that struggle, and this somewhat unsatisfactory theory of existence has left many hearts virtually bereft of comfort in adversity because of its inability to meet the demands of love. Inexorable law is no efficient substitute for Divine Beneficence, but simple Theism supplies every want by demonstrating, through the all-satisfying agency of a more comprehensive view of the workings of universal order, the glorious and triumphant affirmation of Robert Browning, "All's love but all's law!"

Emerson, in "Compensation," goes very far to demonstrate this most blessed verity, and multitudes owe to him a debt of perpetual gratitude for having bravely faced a trying difficulty and triumphantly defeated it. The conclusion of that most memorable essay is too well known to need quoting in this place; suffice it then to say that its author frankly tells us that compensations for calamities are sometimes made evident to us only after long intervals of time, but however long may be the process of demonstration the truth is at length revealed. One fact is self-evident; namely, that no one bears more than he can bear, for directly a burden becomes unbearable it is borne no longer. Did we know the innermost secrets of all lives as God must know them we should certainly behold a marvelously perfect adaptation of backs to burdens. Our judgments are usually superficial in the extreme and we are all working in dim light and with very narrow outlook.

Whatever view may be taken of the Theosophical doctrines of Karma and reincarnation, it must in common fairness be admitted that Annie Besant and other fearless thinkers are endeavoring to solve the riddle of the universe on far more convincing lines than those outlined by the famous materialist of Europe, Professor Ernest Haeckel, who simply denies the ego which Emerson primarily postulates. The great question which must ever confront a sober reasoner when weighing a philosophy is how far that philosophy answers questions justly, and, therefore, satisfactorily. We know there is justice in the universe because there is a sense of justice in us, and we are included in the universe. That there is love in the universe is also self-evident to the reasoner because we are conscious of love within ourselves. If it be asserted, as it often is, that there is hate in the universe as well as love because men can prove themselves haters as well as lovers, our answer is that hate is not a primal instinct, and is only a perversion of love, or, as it has been truly defined by many earnest thinkers, hate is love that has gone astray.

Emerson on "Heroism" seems to have risen to his highest and his best. The following quotation with which our present meditation must conclude, pictures to us the "American Plato" as the calm, serene, majestic man, who can duly appreciate the exceptional and pay a just tribute to occasional outbursts of supreme courage, but who has a plain gospel for daily living which he knows how to preach and to apply. "Times of heroism are generally times of terror, but the day never shines in which this element may not work." When we lay to heart such an axiom we shall be no longer impatient of what we call monotony, and our mops and brooms as well as our pianos and casels will be to us welcome instruments for the expression of the highest that is in us.

Emerson is perennially helpful because he was no ascetic or recluse; his was not the temperament of an anchorite of the desert, but of a genial, happy comrade of his fellows who lives their life with them in so far as that life is wholesome. It often takes fifty or more years for great sayings to be duly appreciated, and not infrequently centuries and even millenniums must elapse before the grandest sayings of the greatest sages become part of the accepted maxims of humanity. Emerson takes high rank among the sanest, purest and helpfulest of the world's philosophers; his chief title to nobility and claim to immortality is that he has taught every one of us to count life a blessed privilege and all vocations honorable.

"How to Train Children and Parents," Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Just How to Wake the Solar Plexus," By Elizabeth Towne. Valuable for health. Price 25 cents.

"Why I Am a Vegetarian," By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

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LET ME SEND YOU ONE OF THESE BOOKS FREE

IF YOU ARE BLIND
Or have Falling Sight, Catarrhs, Granulated Lids, Scars, Scurvy, Weak Vision, or any other eye disease, write for a free copy of this book. It tells you how to cure your eye disease without cutting or drugging. Write for Book today—it is free.

IF YOU ARE DEAF
Either partially or complete, or have Head Noises, Ringing, Buzzing, or Pain in the Ears, Discharging Ears, Catarrh of the Head, Nose or Throat—Write for MY 64-PAGE BOOK ON DEAFNESS. It tells you how to cure your deafness without cutting or drugging. Write for Book today—it is free.

THESE PEOPLE WERE CURED OF EYE DISEASES:
Wonderful Cure of Blindness: Mr. A. C. Johnson, 66 years old, was almost completely blind from Catarrh of the Eye, and granulated lids. After using Dr. Coffee's Eye Treatment for a few days, his vision began to improve, and in a few weeks he was able to read and do his usual work. Write for Book today—it is free.

THESE PEOPLE WERE CURED OF DEAFNESS:
74 Years Old—Hearing Restored: Mr. E. J. Sawyer, of Altoona, Iowa, says: "I am 74 years old, and was afflicted with deafness for many years. I was unable to hear a word, and was very lonely. After using Dr. Coffee's Eye Treatment for a few days, my hearing began to improve, and in a few weeks I was able to hear and do my usual work. Write for Book today—it is free."

80 Years Old—Cured of Deafness: Mr. W. J. Coffey, of Des Moines, Iowa, says: "I am 80 years old, and was afflicted with deafness for many years. I was unable to hear a word, and was very lonely. After using Dr. Coffee's Eye Treatment for a few days, my hearing began to improve, and in a few weeks I was able to hear and do my usual work. Write for Book today—it is free."

Blind from Cataract and Granulated Lids—Cured in 10 Days: Mr. J. H. Coffey, of Des Moines, Iowa, says: "I was blind from cataract and granulated lids for many years. I was unable to see a thing, and was very lonely. After using Dr. Coffee's Eye Treatment for a few days, my vision began to improve, and in a few weeks I was able to see and do my usual work. Write for Book today—it is free."

To the Readers: The proprietors of this paper have investigated Dr. Coffee, of Des Moines, Iowa, and know that he is a physician of highest standing and perfectly reliable. We therefore recommend him to all our readers desiring one of these books to write to the doctor at once and kindly mention this paper.

DR. W. O. COFFEE, 812 Century Bldg., Des Moines, Iowa

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE, Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of correspondents that to give all equal hearing would require more space than is available. The supply of matter is so abundant that it is impossible to give all the questions the space they deserve. Please be patient. The supply of matter is so abundant that it is impossible to give all the questions the space they deserve. Please be patient.

NOTICE—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Hygiene." Q. Is a fish diet especially valuable for brain work?
A. Like many other foods, fish have been prescribed, under the erroneous belief that they were especially rich in phosphorus. When fresh they are easily digested and preferable to flesh for general assimilation, but have no more brain food than flesh, eggs, milk or cereals.

For brain work, something more than a diet of phosphorus is required. The food must be such as to meet the requirements of the whole body, to maintain it in a healthy condition. The fish-eating tribes and the cereal eaters are the healthiest. The value of cereals is somewhat lessened by their requirement of a larger unit of energy for digestion.

For the best brain work, a mixed and generous diet is best, and especially should the cravings of the appetite be followed, for if healthy, the craving is an indication that the food craved is demanded, because containing some element the condition of the body requires; as acids, sweets or salt are related.

A great deal has been written and said about the unhealthfulness of physical or mental work after a hearty meal. It may, however, be taken as a rule that it is better to work after a meal, than to eat while weary. If the vital energy is so exhausted that digestion is delayed or impaired, the food becomes an irritant and poison.

Deadly pneumonia may be developed, producing malignant forms of fever, with accompanying intestinal irritation. Great physical or mental stress immediately after a full meal might bring on the most severe indigestion and resulting complications, but as a rule, the lethargy induced by such a meal, prevents over-exertion either of body or mind.

Q. Can we explain and get over the conflicting teachings of spirits? I want to believe, but my faith receives constant shocks, by this want of consistency in the communications.
A. Especially is this correspondent, as explained in a note accompanying the question, confused by the report of Dr. Hodgson, published in the Journal of the English Spiritualist Research Society, where he makes Stanton a spirit, directly contradicting what he taught as received from spirits, as a man. Briefly stated, at a sitting given by Mrs. Piper, the celebrated medium for the society, Prof. Newbold asks:

"Does the soul carry with it into its new life all its passions and animal appetites?"
To this George Pelham, a controlling spirit of Mrs. Piper, replies: "Oh, no, indeed, no at all. Why, my good friend and scholar, you would have this world of ours a decidedly material one if it were so." On which Professor Newbold remarks that the writings of Stanton Moses claimed that the soul carries with it all its passions and appetites, and was very much puzzled by them. Professor Newbold adds: "It is all untrue." Professor Newbold adds: "It is all untrue." Professor Newbold adds: "It is all untrue."

George Pelham persists in his denial, says he claims to understand about this: "Sinners are sinners only in one life." An argument takes place about this and George is asked to look up Stanton Moses and beg him to come and controvert him. This he is supposed to have accomplished. The Professor thereupon interrogates the newcomer thus: "You taught that evil spirits tempt sinners to their destruction." To which the spirit replies: "I have found out differently since I came over here. This particular statement given by my friends as their medium when in the body is not true."

Professor N.: "Your second statement was that the soul carries its passions and appetites with it."
The reply of Stanton Moses is: "Material passions. Untrue. It is not so. I believed that we had every desire after reaching this life we had in the body, but I find that we leave all such behind. In other words evil thoughts die with the body."

The absurdity of thinking that the doctrine of George Pelham would bring a contradictory witness to be more apparent if the inquiry be transferred to a law court. A witness makes a positive affirmation. "But," says the judge, "a Mr. Blank several years ago taught the exact opposite. If you will go out and find him, bring him here, and he confirms your statement, then it will be received."

"I cannot bring him into your sight. He must be allowed to stand behind a screen."
"Very well," responds the judge, "bring him behind a screen." The witness never saw or heard of Mr. Blank before. He knows nothing where to find him. How much easier it is to

come behind the screen and impersonate, thereby making the substantiation certain!

This is exactly what the control did. It is the same personality all the time, giving different names. For a man to go out into the world to find a man he never saw or heard of before, nor knew in what county he lived, would be set down as a hopeless task. How much more hopeless to find a certain spirit in the infinite reaches of the spirit world!

Stanton Moses, at one time a professor in the University of London, was a man who to wonderful erudition and scholarship, added mediumship of the highest order. He was controlled by spirits like himself and the communications he received were worthy of the source they claimed.

The investigators of the Psychological Society appear strangely ignorant of the conditions prevailing in spirit life, and to be somewhat hypnotized by their confidence in their favorite medium.

The confusion and doubts of investigators are the results of the old idea of the essential superiority and infallibility of spiritual beings. They were thought to know everything and be able to answer all questions. When spirits come with the limitations of human beings, only slightly extended, of course there is confusion, and the investigator cannot reconcile the real with his preconceived ideas.

The witnesses are all behind a screen and only by the character of their communications can they be identified. It is easy for a spirit who readily receives a medium's suggestions and is satisfied with great names, instead of plain John Smith, to give the name of a great man. Some Spiritualists will listen to no one except Napoleon, Washington, Lincoln, etc., and would be shocked into unbelief if they knew plain Smith was masquerading under the name of as many statesmen, poets or generals as they asked for.

That Stanton Moses was brought to the witness stand at Mrs. Piper's and affirmed that his teachings while on earth were false is not for a moment to be entertained. Not because he would not do so if he found he had been in error, but because he was not in error. The personality is retained by the spirit. This is taught by all the most competent, Swedenborg, Davis and others.

It is demonstrated in the so-called "obsession." This doctrine of the immortality of the spirits and of the sin the activity of the passions, is confined to the body is of immemorial age and is an anachronism in the present. From it the conclusion was drawn that when the body was cast off the spirit was as pure as free. Hence the terrible asceticism which sought by punishment of the body, to cancel its sinfulness.

There cannot be sin without the activity of consciousness or thought, and as this is absolutely of spirit, and has no dependence on the body, it would be as logical to refer wrong-doing to the coat worn at the time as to the body. Whatever clothes are worn the man remains the same, as the spirit is the same whether clothed with the mental or spiritual body.

AFFAIRS AT ROCHESTER, IND.

Some Plain Talk That Will Be Easily Understood.

At a regular meeting of the First Spiritualist Church at Rochester, Ind., the following officers were elected for the ensuing year: President, John W. Smith; vice-president, Milo R. Smith; secretary, Margaret Miller; treasurer, Mrs. M. Bitters; trustees, Mrs. Leah Grayson, Oscar F. Smith, A. W. Bitters.

We have no speaker at present, and want none who can be secured who has the credentials of a state or organization or is recognized by the N. S. A. Like all other societies, Rochester has had its share of Spiritualistic travelers, who wander here seemingly with only an object to get some one to feed them and then wander on again. Every time we have opened our hall for people of this character, we have done so to our detriment as a society, as they never fail to work us mischief in some manner. The fellow who is eternally looking for a place is not worth having, or his time would be occupied. The speaker who has no more respect for the cause than to shame his people by smoking an old, foul-smelling pipe, running in and out of saloons, lecturing to mixed audiences on questionable subjects, unclear in mind or person, doesn't need to apply at this church, and has been known to do so and on for twelve years or more with that class of humanity, whom we have taken in, simply out of pity, because they were out of employment, out of money and in seeming distress.

Rochester church is almost wholly supported and conducted by women, or has been for the past three years. With the incoming of the new official board some new resolutions will be adopted, among the most rigid will be: "No speaker or medium who is addicted to habits unbecoming a leader or teacher will find a place on our roster, under any consideration."

As long as Spiritualists recognize these unworthy beer-drinking, saloon bums, who are content to wander around and allow anyone and everyone to feed them in return for a test, it is just that long Spiritualism will be held up to the scorn of public ridicule.

A medium is no better for his God-given gift, than any other man, who is satisfied to wallow in the filth of the gutter. Having the gift to stand as a test, should inspire a medium for a desire for a clean life. Too much that belongs to the man is blamed on his guides, and I sometimes think the poor spirits are made the scapegoat of many things which they try to lead right.

MRS. MARGUERITE MILLER.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of childbirth, or remain childless. Dr. J. H. Dye has devised his life to relieving the sorrows of women, and he has succeeded. He will gladly tell you how it may be done, absolutely without pain. Send your name and address to Dr. J. H. Dye, 14 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write today.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work. By the celebrated seer. Cloth, \$1.50.

COMPENSATION.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

Through the Mediumship of Dr. Willard F. Hammond.

CHAPTER III.

An Awakening.

My father stood silent after the people had left the room, for a full minute, with his gaze fixed at the doorway they passed through, then striking the palm of one hand with the other doubled, he said, as if talking to himself:

"If he turned, if I wouldn't he've my funeral or footrace if that 'oman were my wife. John seems to be a real feller, but then I don't know 'em. I don't know 'em, but I don't make him understand, my morn' I could hear him terst. He has lived with her high onter thirty year, an' they have had a quarrel on an average of once or twice a week all the time. If I'm out'n their body, I'll be it 'ud be a good thing if she's ter get out too; then I guess John an' them rest 'ud have a little peace, they 'ud be a feller, but then I don't know 'em. I don't know 'em, but I don't make him understand, my morn' I could hear him terst. He has lived with her high onter thirty year, an' they have had a quarrel on an average of once or twice a week all the time. If I'm out'n their body, I'll be it 'ud be a good thing if she's ter get out too; then I guess John an' them rest 'ud have a little peace, they 'ud be a feller, but then I don't know 'em. 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<p>"My mouth shall speak the truth." Prov. viii., 7.</p> <p>"Truth crushed to earth shall rise again." William Cullen Bryant.</p> <p>"To have truth and not live it is like having lungs and refusing to breathe."</p> <p>"However unwillingly a person who</p>	<p>has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.</p>
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good man whose intimate friends are all good.—Lavater.

Truly there is nothing in the world so blessed or so sweet as the heritage of children.—Mrs. Oliphant.

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

THROUGH THE INSTRUMENTALITY OF THE OPEN COURT, SPIRITUALISTS ARE BEGINNING TO FULLY REALIZE THE TRUE STATUS OF SPIRITUALISM. NEVER BEFORE HAS THERE BEEN IN OUR RANKS SUCH AGITATION OF THOUGHT AS AT THE PRESENT TIME. SPIRITUALISTS ARE COMMENCING TO REALIZE THAT THERE ARE FIELDS IN CONNECTION WITH PSYCHIC LAWS AND SPIRIT CONTROL AND INFLUENCE THAT NEED MORE CAREFUL ATTENTION. THE FOLLOWING FROM MRS. M. T. LONGLEY, AND ALSO FROM HER ILLUSTRIOUS SPIRIT GUIDE, JOHN PIERPONT, IS WORTH A YEAR'S SUBSCRIPTION TO THE PROGRESSIVE THINKER. THE TWO COMMUNICATIONS WILL ATTRACT THE CAREFUL ATTENTION OF SPIRITUALISTS EVERYWHERE.

Mrs. M. T. Longley Gives Her Own Personal Views in Regard to Obsession.

To the Editor:—To have received your genial and cordial invitation to contribute an article upon "Obsession" for your "Open Court," is an honor not to be too lightly regarded, and one that meets grateful recognition at my hands; I thank you. In this paper, I shall not attempt to explain the why and wherefore of obsession, but shall leave that for my revered spirit teacher, John Pierpont, to do from his side of life; my effort is to add testimony to the fact of that unpleasant phase of spirit manifestation, called obsession.

Now, because I shall write myself down as one who thoroughly believes that there is such a phase of manifestation of the decarnated spirit, it does not at all follow that either my spirit guides or myself admit the truth of "The Great Psychological Crime," for we do not. Mediums—who are known as such—and thousands perhaps who are not considered as mediums, may be at times—or for a time—obsessed, but while this is deplorable, it by no means follows that any large percent of faithful working mediums are thus afflicted, nor is it any proof that any psychological crime is committed in the persistent exercise of a heaven-born quality called mediumship, in useful ways for humanity.

It happens that I have had an extensive experience in and with mediumship, my many public positions with the work have brought me in contact with thousands of sensitives, either personally, or by correspondence. Although in public work for many years, it was not until about twelve years ago—a year or two before I resigned my position as medium for the Banner of Light—that I really became convinced that the subject of obsession was anything more than a theory. I had seen many mediums influenced by undeveloped spirits who showed characteristics of their wickedness, had been influenced at special times by spirits of such classes myself, but only for a brief time, and always because the unregenerates had been brought by higher teachers and guides to convince them—by an object lesson—that they had left their earth forms and to give them needed help from both sides of life. These occurrences I did not then, nor do I now consider cases of obsession, any more than the case of a culprit brought by an anxious or loving mother into the presence of a kindly and willing helper for purposes of correction or training, could be considered that of a parasite clinging to the would-be helper and friend.

However, while serving at the Banner of Light, I occasionally came in contact with, or received letters from individuals who bore unmistakable signs of being obsessed by some unwelcome and unsavory human being, out of the flesh.

Once, at the close of the public circle, an elderly lady, accompanied by her daughter, both highly intelligent and refined women, approached me from the hallway. The mother begged me to listen to her story and to give her some advice from good spirits. In brief the tale was this: The lady had become interested in Spiritualism about two years before, and had desired to become a medium. She began to sit quietly alone for spirit manifestations. After some time, she received automatic writings which much delighted her, as they claimed to come from the dear ones of her home who had passed from earth. But in time the writings began to show marks of falsehood, and this went on from bad to worse. Spirit hearing was developed, but to her infinite disgust and annoyance, as by it she was assailed frequently by day or night by most loathsome language, vile threats, foul names, and most indecent insinuations. The old lady told me her story with tears coursing down her cheeks.

"Madam," she said, "before I sat for mediumship my home was a sacred place. I had been a faithful Methodist and a church woman. I reared my family as any loving and respectable woman would do; but now I have no peace, I am abused and threatened by these unseen persons who make me hear them as clearly as I can hear a person in the flesh talking to me. I am over seventy years old, and I pray day and night to be freed from this curse."

The daughter corroborated her mother's story; there was no trace of insanity about either of these ladies. They were refined and intelligent, and no one who listened to them could doubt their words. I have forgotten what advice my spirit helpers gave to them, but they left me with most grateful words.

This is only one of the many cases that were subsequently presented to my notice. I began to think more seriously of the subject of obsession, to pay more heed to what my own spirit teachers had been stating on the question. I found it much more prevalent and serious than I had supposed.

One gentleman came to me who had been dealing with Ouija Board. For a while he had received good and truthful communications, showing human intelligence, by its agency, communications that he had been able to verify. In an evil moment, as he himself confessed to me, he had called earnestly and commandingly for some spirit or spirits, who knew how he might make a fortune, to come to him. In the course of a week, someone or something claiming to be able to help him in speculation in the stock market, manifested through the board. He was the only mortal at these interviews, and was very sure that he was not self-deceived. At first, the man, in following the advice of the spirit, made several small but successful ventures. Later he went into wider speculations at the instance of the communicating being, and failed. He now found that he had become the victim of false advisers, but he could not get rid of them; for some time they had been haunting him, and he felt anxious to become freed from them.

I advised him to give up all sittings for spirit communication, to keep away from all money speculations, to read good spiritual literature, and live as near right as he knew how. He visited me several times, and when I last saw him, just before I went to California, he said he felt he had become free from the obsessing influence. These spirits, however, I do not consider to have been intruders, since the man opened the way and invited them in, by his demand for spirits who could aid him to make a fortune in the money market.

A number of cases of what I believe to have been genuine obsession have come to my notice; all were very interesting and some of them very marked. One case was that of a lady in Pasadena, California; she called upon me for advice. Her story was as follows: She had become entranced by a spirit who delivered an extended discourse, and kept her under his control for twelve hours, talking all that time. At last she fell from pure exhaustion. This experience was repeated several times. Being a very positive woman, she rebelled; and finally this phase of her mediumship ceased. But she, too, began to hear the voices, and much in the same strain and manner as did the elderly lady mentioned in the foregoing.

These voices were distinct to Mrs. M., intelligent and full of positive energy. They threatened, enquired, cursed her and all of her family. Mrs. M. was no more insane than any of us; she was an active, intellectual and sensible woman, and she wished to be freed from the haunting voices. At times they would leave her sphere of consciousness, but would return again with renewed vigor. I learned that the husband of this lady had been more or less inharmonious in his home, had been addicted to the use of profane language and that she had had a trial with him, and concluded that the atmosphere thus created in the home

life had made the conditions by which annoying spirits could and did visit and torment her.

From my own observations and experiences with sensitives and with the sick, I have been obliged to accept as a fact, but I do not think that the idiosyncrasies of individuals, or all forms of disease are to be attributed to any obsessing influence. I simply state that I fully believe that some people can be and are obsessed, and that some decarnated spirits can and do obsess mortals when they can serve any mischievous purpose of their own.

I also think that some spirits may for a time attach themselves to sensitives, and cause annoyance, who really do not mean to work harm, but being ignorant of the laws of psychology and of mediumship, are unable to manifest in any better way. Such spirits as these are ready for the teacher on both sides of life, and are soon taught how to utilize mediumship for worthy purposes, or are lured away to other scenes and schools in spirit life, by the ministering intelligences who can do them good.

Washington, D. C.

MARY T. LONGLEY.

OBSESSION.

An Address to the Readers of The Progressive Thinker, by Spirit John Pierpont, through the Mediumship of Mrs. Mary T. Longley.

In discoursing somewhat upon the subject of obsession, I must of necessity repeat something concerning conditions and laws that pertain to spirit existence that I have undoubtedly given in former talks through this instrument. But in order to convey my opinion to the public upon this important subject, I must first state that, as I understand it, the law of vibration has much to do with the condition, status and environment of the spirit entity after it has passed from the physical form.

The various rates of vibration of human beings on earth determine quite largely their spiritual condition, and on the other side the spiritual stages of unfoldment may perhaps have much to do with the rate of vibration, therefore an individual who is ignorant, coarse and brutish in instincts, and who has not been trained in the finer qualities of conduct and expression, usually vibrates in ratio and harmony with the physical forms of earth; by that I mean is of the earth earthy. He does not know or understand much, if anything, of the finer qualities of the being. He has no aspirations of a high nature. He is not seeking for spiritual unfoldment, nor perchance does he particularly care for the blessing and benefit of his fellow-men. His is the desire and the purpose to maintain his footing upon the physical plane, and in some way or other to reach that which shall afford him comfort, or the supply for his physical demands; consequently the vibratory force throughout his nature is akin to what is commonly called the animal, and this vibratory action sends out from the physical and the mental combined, certain elements, atoms and auras which largely go to make up the spirit body.

Now, then, I must diverge right here to say that I do not fully agree with some of my good friends on earth who are exploiting their opinions and conclusions upon this subject in their statement that the spirit body is made up wholly of fine, ethereal atoms and elements that compose a spiritual body for the human entity. The higher or finer in spiritual quality, aspiration, mental thought and activity a human being is, the finer, more ethereal and sublimated will be the elements, atoms and auras that go forth from the ego to form the spirit body; and these will attract to themselves other ethereal elements in the spiritual atmosphere which will affiliate with them and enter into the composition of the spirit body, so that such individuals will most certainly be possessed of a beautiful ethereal spirit body composed of finest atoms and ethers, but this is by no means the case with all individuals.

As I have said, it depends largely upon the vibratory force and action upon the plane of mental and moral thought and activity, and on the general condition of the human being, upon just what plane and in what guise the spirit body will be. Therefore, the man who dwells in the material alone in thought, desire and expression of appetite—and there are many such, unfortunately, in this mortal world—is sending out the material for his spirit body, which is by no means of a refined and sublimated character. This material is gross; it is of the earth itself. The elements are of the physical to a large degree. They belong, then, to this mortal plane and not to the spiritual ethers and spheres of the higher existence. These spirit entities who are thus of the coarser mold, whose vibrations are merely in harmony with the vibratory forces of the physical alone, make up a spirit body that cannot arise to the higher spheres or to the outer planes of human existence in the spiritual realms. Such spirit bodies belong essentially here to the physical life, and they can not get away from it because they are weighted down by the atoms, particles and elements which have entered into them from this physical plane.

Such spirits may be said to "dwell in fog land," or "upon the threshold of spiritual life," per se. I do not object to either phrase in this connection; they certainly do belong to this world of matter because they have not as yet generated an element, a spiritual force and an uplifting power which will enable them to pass out into the far beyond where the ethereal spiritual nature can dwell.

Individuals who are essentially selfish, who are seeking for self-gratification principally—in whatever manner that may be—are generating a crude material for their spirit bodies. It may be done as a gross, coarse human being upon the lower animal plane of expression, seeking to gratify appetites and carnal desires, or it may be in what is called a higher condition of self-indulgence along pathways of selfish seeking, to gain the fulfillment of ambition and the attainment of worldly position and aggrandizement irrespective of the rights of others—it may be a far distance from the poor, ignorant, self-seeking, indulging creature in the animal environment to the educated, self-made (so to speak) man of ambition, of iron will, of stern purpose who stops at nothing in his way, grinding the flesh and blood and heart and soul of human beings because they are his servants and his serfs, in his mad desire to attain wealth and position, but the spirit body of the one may not be any better than the other, for the material which has been sent out to largely compose that spirit body will be sadly lacking in spiritual elements, in refining forces, in that which makes for the development of a human body fit for the service of a well developed soul.

My position is this: that the human entity building such a body for the spirit, in passing from the mortal, that is gross and largely composed of the earth, will remain in the environments of the earthly sphere, and what is more, it cannot attach itself with any degree of gratification to the plane of life that is beautiful and sweet in spiritual unfoldment that belongs to earth in the environment of those individuals of earth who are spiritually unfolded and self-poised. But it will usually remain among the haunts and the environments which attracted it on the physical plane when in the mortal.

It is not a fact that all who are thus incarcerated upon earthly planes and in earthly conditions are a menace or a terror in any degree to humans on the earth, for were it so none of you could walk the streets or enter structures built by men, with safety, but it is true that there are specimens of these decarnated beings who can and do attach themselves as parasites to certain mortals who are sensitive in some direction and open to their reception, and that these spirit beings can work mischief and harm to the individual, as well as, to an extent, gratify their own desires through material processes.

This is a scientific fact that I bring to your consideration in the subject before us. We are not to deal fancifully with the theme but to look at facts as they present themselves logically to our observation, and I affirm it to be a truth that very much depends upon the status—the mental and moral condition—of human beings on earth as to how their spirit bodies shall be fashioned, as to where those spirit bodies and themselves as entities shall be stationed or located after the body of earth has been given up. Scientifically, then, we explain it on the ground over which I have just traveled, and we can see that if this be a fact that a spirit body may be more largely composed of earthly elements and forces that belong to the physical plane than of the ethereal forces and atoms, then it follows that by the law of specific gravity and of attraction those spirit bodies must remain in contact with that world of which they are a part.

Obsessing beings or entities are those who live in that particular environment, and upon that particular plane of spirit existence, which is composed of gross material, and, having the strong desires still clinging to them which belonged to the earth life they, as a matter of course, seek expression or gratification in one line or another through some agency or instrument that they may find. It is not in most cases, that the spirit has any antagonism to the individual upon whom it preys; it is not usually from any vindictive emotion that a spirit desires to hold in subjection a mortal, but it is simply for the gratification or expression of his or her own desires and appetites which have not been satisfied and which still possess him because his spirit body is made up of

such material as craves those very things. Sensitives of earth may be, in an unguarded moment, open to an attack from such a source.

Well developed mediums are seldom troubled in this respect, because such mediums have been under a long training by spiritual intelligences who have guarded them well and who have operated, magnetically and mentally, upon the mediumistic brain and forces helping to stimulate into activity something of the higher qualities, the stronger mental forces and positive will power of the individual which render him or her impervious to the attacks of really mischievous obsessing spirits.

No sensitive or medium can be subject for any length of time to the intelligence, training, spiritual and magnetic forces and higher light of teachers and spiritual helpers from the advanced spheres of immortal life without responding mentally and morally more or less distinctly to these influences and conditions and thus becoming stronger and better in their own selfhood, in their own personality and intelligence than they might have been without the guardianship and guidance of those who have helped to train them for a spiritual work.

But there are others who may be, and many of them undoubtedly are, good in thought, and have a desire to be of service in the world, who may be and undoubtedly are anxious to do right and to help their fellow men, but who may also be yet untrained and not unfolded in the stronger traits of will, intelligence, and of spiritual perception which would enable them to withstand the encroachments of a parasitical creature from the unseen world. Consequently, in the early stages of their sensitiveness to psychic forces and conditions they may in some unguarded moment become receptive to the encroachments of an obsessing spirit and may be fastened upon by such a being, all unknown to themselves, and this ignorant, undeveloped creature of the unseen, seeking for its own comfort and satisfaction, holds fast to the victim, not dispossessing the spirit or mentality of the sensitive, not entering into the body of that instrument, but remaining in the aura of that medium, permeating it with his or her own virus and crude mentality and thus gaining a hypnotic power over the individual, which is all selfish—for the purpose in view.

When such an individual is taken under such control—for it certainly is control—the vital forces are likely to wane; in time, if the obsession remains, the will power is weakened, and the intelligence is not what it otherwise might have been. The spirit, knowing not and caring not for the injury it is doing, persists through the positive energy of its own will force in maintaining its sway until it becomes dispossessed by some treatment or some condition which comes to it from either side of life, or perhaps by a united action and ministrations from both sides of life.

Magnetic help can be supplied to the obsessed mortal. This may come through some well developed and self-poised individual mediumistic power on earth, aided by spirit intelligences of ministrations from the other world, or it may come directly from the spiritual world. Many who have been obsessed have been freed from their tormentors and have developed strong and beautiful medial powers that have been used in benefaction for humanity. Others have been driven insane or have wasted away under some subtle and insidious form of disease and have passed out from the mortal form thus becoming freed from the antagonism which has encompassed them.

This is a great fact that we feel cannot harm the world by becoming known. Mortal life is constantly sending out those who are wholly unprepared for a spiritual existence, those who are sunk in the conditions of vice and crime or willful malignity or viciousness; others who are just as deeply plunged in a condition of selfishness and greed, of dishonor and of ignoble dealing through various lines and marts of trade, whose lives, had they been known to their fellow-men, would have been despised. These individuals are not changed in the twinkling of an eye. They are not changed in the course of a week or a month. Their vibrations have been all, or nearly all, toward the material—that which belongs strictly to the physical plane and animal life, yet I hesitate to use these terms, but for want of better must do so, for "animal life" in its own distinct feature and purpose, and function, is a part of the scheme of nature, beautiful and true; the "material plane" in its own distinct line of purpose and utility in the great creative life of the universe is beautiful and true, and so I dislike the terms used, but must give them expression.

However, the spirit entities of these individuals that are constantly going out under such conditions have become imbedded in a great network of earth atoms, particles and elements they have created and generated for themselves. What better can we expect than to have them trying to force their way into outward expression where they may be, if not known to the world, at least able to gratify in some degree the forces and appetites and passions that are surging within them and demanding supply.

It is folly to say that all sin belongs to the flesh. Science itself will not accept such a statement, although science has not been very ready to acknowledge the existence of a higher force than the mental expression conveyed through the activities of the physical brain. Nevertheless scientific researchers know that when the body ceases to breathe, when the various organs cease to express their functions, no sin can be committed by the prostrate form. Scientific men may declare that the sin has been committed and is done; that there is no further activity for that which was once consciousness expressed through the mortal frame, but they will also declare that it was the developed mind or the undeveloped mind that forced the individual to commit the sin, whatever it may have been, and that when thought ceased to vibrate through the mortal frame no sin could be performed.

Those who can accept the thought and receive the consciousness of a truly spiritual existence—that is, of a conscious intelligent existence for the human ego after the dissolution of the mortal frame—must ponder this question: Can the spirit, under any circumstances, desire to commit that which is a wrong? Can the human entity divested of the mortal, under some circumstances commit a crime or sin? Following this thought to a logical conclusion if we can realize that the individual may be so enmeshed in the network of its own creation, of physical elements and forces made up from the activities of human passions, carnal desires and selfish purposes, that he cannot become freed from it and is entangled close to the earth, vibrated, swayed and tormented by these very forces of which he is a part and in which he is engulfed, we can very easily believe that if opportunity and conditions are presented to such an entity he may very easily do that which we know to be wrong or commit that which is called crime. This is exactly what I maintain from my observations of the varying vibrations of human beings, by the generation of their magnetic forces, by the condition and appearance of their aura or environment which is made up from their own emanations, all of which can be clearly discerned by a thinking, observing spirit entity who desires to gain truth and wisdom as well as knowledge along these lines. Having come to that conclusion, I certainly do affirm that obsession is not only a possibility but a fact which can be reasoned out upon scientific principles, and which can be perceived through the inspirations in many cases of human life and consciousness.

Many may be obsessed for a time, may be freed from the annoyance, as I have said, brought out into happier conditions while the obsessing spirit, having performed its purposes, has also gained an experience, has been brought under the direction of higher laws and set to work to generate a better and more spiritual, a more refined and ethereal magnetic aura that shall go to benefit and bless him spiritually, mentally and morally. As his vibrations are set to work along higher lines, through the arousing of pure thought and desire in his heart, there will be an elimination of the coarser, more crude elements of his spirit body and an absorption of more refined and ethereal forces and atoms which will enable him to loosen his hold upon the mortal plane and to gradually rise to higher states and purer localities.

If a spirit obsesses a mortal for any length of time it may be difficult for a spirit teacher or physician, on either side of life, to immediately disengage that parasite, and why? For this reason: That all the forces and elements directed by the persistent will of the spirit entity have imbedded themselves in the magnetic aura of the medium—the aura is permeated by them—and to rudely tear away (so to speak) the encroaching spirit, would be to injure, most fatally perchance, the sensitive instrument. Such a procedure might destroy the physical body or it might very easily drive the medium or mortal sensitive insane. Therefore, the work must be done quietly with systematic order. The magnetic emanations of the teacher or physician must flow forth in such manner, directed by higher spiritual yet positive will force, as will help to slowly eliminate the coarse and objectionable foreign elements from the aura of the medium and thus quietly detach the spirit operator and draw him from the sensitive, leaving the latter in a condition by which he may be strengthened and brought up to a state of happiness, health and peace.

These are the methods usually employed by intelligent healers and operators, and great good has been performed in this direction. It is constantly going on.

To say that no spirit can obsess or annoy or in any way seriously discommodate or injure a mortal, is to talk with foolishness. Those who persist in such statements are blinded to the very forces of nature, to the operations of the elements of human life, to the condition of human beings in every nation upon this globe. They are blinded to facts which can be readily perceived if they will only lay aside their preconceived opinions and prejudices and come to a close study of the subject.

It is not necessary for me to prolong this talk into a dissertation, for

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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, payable in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	5c

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SATURDAY, JANUARY 21, 1905.

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GIRLS BURNED AS WITCHES.

It is no great matter for wonder or surprise that where superstition is imbedded in the minds of people, by priestly teachings concerning church dogmas, the wildest and most unreasoning notions prevail, and the ignorant and mistaught people are ready to be misled by impostors into crimes and cruelties that to enlightened people seem almost past belief.

In illustration of this a most horrible story comes from the village of Kasimirovka, Siberia.

"In this village," runs the report, "for three years past all the cattle have died from the Siberian plague. A witch doctor announced that the village was cursed by the presence of a family of witches. He singled out a young girl named Soldatenko, and the villagers seized her and her twin sister.

"The sisters were solemnly tried and condemned to be burned. They were bound to a rude wooden cross, round which was built a high pile of fagots and logs.

"Liefen (the witch doctor) declared that the most innocent child in the village must light the torture fire, and a little girl of 3 was given the torch and told to thrust it among the fagots.

"The flames burst up. The wretched girl screamed frantically, but in vain, while their frenzied mother tried to rush into the fire and rescue them.

"The villagers, convinced that they were at a pious work, sang hymns and prayed.

"As the girls sank back in the flames their father, who had been absent from the village, returned. Hearing the news, he dashed among the crowd with a hatchet and clove the witch doctor's skull to the chin."

The Pick and Spade Again.

Lovers of archaeology will be pleased to learn that Prof. Hermann V. Hilprecht, of the Pennsylvania, and curator of the Babylonian department of that institution is preparing to resume work in the exploration of Nippur, the seat of the oldest civilization of which we have knowledge.

Prof. Hilprecht is of the opinion it will take a hundred years to complete the work he has undertaken, so magnificent are the ruins. Four hundred Arabs will be employed, says the report, to do the excavating.

It seems probable the fabled Eden was located in this region, only the name of one of the great rivers, the Euphrates, being preserved in modern language; but, unfortunately, for the chronology of the Eden story, Nippur, with its civilization, goes back to 5,000 years, whereas the making of the first pair, and placing them in that blissful paradise occurred less than 6,000 years ago.

There is a possibility Enoch, who inspired the writers of that important historic event, to whom all occurrences are accurately known, with the multiplicity of cares on his hands in making such a multitude of worlds and peopling them with inhabitants, became confused in dates, and greatly abbreviated time, shortening it more than 5,000 years. Let us give him the credit of forgetfulness, for we know he would not purposely misrepresent.

Appreciated.

A complete file of the "Pennsylvania Magazine," for the years 1875 and 1876, edited by Thomas Paine, has just been sold in New York. It brought \$200. In this magazine was first published a full account of the battle of Bunker Hill.

Our friend Burr, as must have been noted, in his article in these columns, says: "There is documentary evidence to prove that Thomas Paine designed our national flag." We know he led in inspiring the movement for independence, and the proof is almost positive he drafted the Declaration of Independence. We showed in these columns last spring that it was he who suggested to Thomas Jefferson, then president, the wisdom and practicability of making the London Purchase, by which our jurisdiction as a nation was extended to the Mississippi.

He who shall read "Common Sense," and the "Crisis," followed later by the wisdom and practicability of making the Constitution of the United States was constructed on the lines that Paine had marked out in his several publications.

While our hand is in it, it is proper to state, the preamble to the act of the Pennsylvania General Assembly of 1780, emancipating the slaves of that state, one of the best official documents of that age, was written by the hand of Thomas Paine, though frequently, in disregard of facts, it is ascribed to Benjamin Franklin.

Jehovah and a Matabele Chieftain.

In all savage and barbarous countries the king retains his throne by keeping his subjects in fear. His executioner is subject to no law but the caprice of the ruler, so he slaughters any one which his superior may direct.

In an account of the Matabeles, a powerful native tribe of South Africa, something related to the Zulus, it is said of King Lobengula, "though not by nature a cruel man, yet with unlimited power over the lives of his people, he reigns by frightening them into obedience." His brothers, sisters, nephews, nieces and friends were killed to insure awe among his subjects and protract his reign.

As we read, it occurred to us, the bible idea of Jehovah is interpreted by orthodox Christians, is almost identical with that entertained by the savages of the sovereign. "The fear of the Lord is the beginning of wisdom." The subjects of such approach their majesties on bended knees, and praise them, by telling how good, how great and how glorious they are. While humiliating themselves they exalt the other, and cannot find words sufficiently expressive to magnify the monarch's grandeur.

Why? Because prince or God he kills at will, while hecatombs falling in a single night as a penalty for a single fault. Travelers tell of large pyramids being built in Dahomy of skulls of victims who had been butchered to gratify the prince for some imagined wrong. Whole tribes were blotted out in Canaan, and the people of the world were made to tremble at the breath of the Lord, because they were in the way of God's pets, to whom he had given the country. But the Lord, with larger powers than earthly princes, is represented to have built a prison, heated it with burning sulphur, and placed it under the immediate supervision of devils, where he plunges the objects of his hate, and perpetuates their torture through all the interminable ages of a wasteless eternity.

A Matabele savage has not this power of Jehovah to perpetuate suffering. It seems to us, taking a good orthodox view as a penalty for a single fault, a man of good sense would prefer to fall into the hands of the latter than the former, to the end that his agony shall perish with mortal existence.

We hope it is unnecessary to add, our idea of Infinite Wisdom does not comport with the orthodox faith, for we find no attributes in common between the sovereign ruler of the universe, and the Matabele who puts his enemies in fear that he may protract his power.

Is This a Scientific Fact?

Is science about to demonstrate the immortality of life, to prove what Spiritualists have all along maintained that there is no death?

The experiments of Professor Elmer Gates, as reported in the Chicago Tribune of some months ago, if truthful, approximate very closely to a demonstration. With a substance extracted from the eyes of slaughtered animals, and employing it in lieu of the Roentgen ray, and placing a live rat in a hermetically sealed glass tube, that he held in the path of his new rays, which he names rhodopsin, so long as the rat lived it cast a shadow. After a little lapse of time, following death it ceased to obstruct light. At the instant of change from an opaque body to a transparent one, a shadow having precisely the shape and appearance of the rodent passed out through the glass tube, and moved upward as reflected on the sensitized wall. The Professor said: "Two of my laboratory assistants claim to have distinctly seen the shadow in the full course of the rat's ascension."

If the living rat obstructs these rhodopsin rays, and the body becomes transparent to them when life is extinct, does it not evidence that a material substance has gone out which before death obstructed the path of the ray?

If rats are thus acted upon why not all life? Then the question arises, does that departed substance carry with it material forces, however ephemeral, sufficient to maintain existence divested of its grosser material body?

But here a question arises: The story of Franklin, and the savans of France is in point.

"Why is it," inquired the philosopher, "that a fish weighing one pound may be placed in a vessel filled to the brim with water, and yet there is no displacement of the fluid?"

Learned men, says the report, wrote lengthy reasons which they read at the next session of the club, accounting for this seeming paradox. When the discussion was ended Franklin, was appealed to for his reason to account for the phenomenon. Quoth the philosopher Ben: "Has any one attempted to learn whether the postulate is true?"

an of the opinion the same volume of water would be displaced which the fish occupied."

The hermetically sealing a live rat in a glass tube, shutting off vital air, would immediately destroy life, leaving no time to see whether a live rat would obstruct the rhodopsin ray. The story is one of which, probably, myths are made.

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He who shall read "Common Sense," and the "Crisis," followed later by the wisdom and practicability of making the Constitution of the United States was constructed on the lines that Paine had marked out in his several publications.

While our hand is in it, it is proper to state, the preamble to the act of the Pennsylvania General Assembly of 1780, emancipating the slaves of that state, one of the best official documents of that age, was written by the hand of Thomas Paine, though frequently, in disregard of facts, it is ascribed to Benjamin Franklin.

Moses Hull to the Spiritualists of Washington and Oregon.

I have a few urgent calls to go to Washington and Oregon to deliver courses of lectures on "The World's Bibles," "Ancient and Modern Spiritualism," and cognate subjects. I have at last reluctantly consented to go, providing there are enough of those calls to keep me busy for about six weeks, or at most seven weeks, beginning early in March, and ending as early as the first of May. I have three conditions to impose. 1. I must have all of my expenses paid. 2. I must have the privilege of delivering one lecture, or at least a portion of one lecture at each point on the Morris Pratt Institute, and its work, and taking a year's collection to assist it in paying the expenses of the litigation, which it is hoped is now ended, and to help defray the expense of the great work it is doing.

Those who wish my services on the road to the coast, or on the way back, should let me know at the earliest convenient moment. My route will be marked out by the middle of February.

P. S.—Our case in court has come off; it is all done except the judge's decision. Outsiders cannot see how that can be otherwise than in our favor.

M. H.

IMPORTANT NOTICE.

The Notorious Tatum Working New Orleans.

To All Lovers of Truth:—Kindly take notice that one Fred Tatum, whose real name is W. W. Tatum, is now playing his trade in New Orleans, claiming that he is a representative of the N. S. A., and a student of the School of Science at Calcutta, India. Tatum does not now, and has never held any papers from the N. S. A. All persons are warned to be on their guard. Yours for truth,

HARRISON D. BARRETT.

President N. S. A.

Oklahoma, City, Ok., Jan. 13, 1905.

This man Tatum pretends to be a materializing medium. His spirit manifestations are wholly of earthly origin. Spiritualists should avoid him.

Dr. W. P. Phelon Passed to the Realm of Souls.

We learn from The Call, that our former well-known worker in the cause of reform in this city, passed to spirit life on Dec. 30, at the local community headquarters at 509 Van Ness avenue, San Francisco, Cal. His remains were cremated at the Odd Fellows' cemetery the next Monday morning at 11 o'clock.

Dr. Phelon was born in Yorkshire, England, seventy years ago. He came to this country in early manhood and engaged in the practice of medicine and surgery in Chicago. During the civil war he was a captain surgeon in an Illinois regiment.

With Madame Blavatsky he founded the Hermetic Brotherhood. The society had for its aim the molding of human character through the study of the mysteries of the inhabitants of Atlantis, the lost continent.

Dr. Phelon claimed to have lived on Atlantis and to have been reincarnated to educate the people of this age in the arts he learned thousands of years ago. He was widely known among those who are interested in Theosophy, but paid more attention to the Christian than the Buddhist side of the question.

The Doctor was well known in Chicago, where he had many friends.

AN AGED MOTHER.

Dear, kind old heart; ah, dear old soul, thou art ever one with all. This grand old world, this life and being, all that I know, is all that I have. All thy moments, days and years were well and wisely spent. For others' gain and pleasure; 'tis but thine own duty lent.

Dear, kind old heart; ah, dear old soul, were all on earth like thee, Replete with love, with deeds of sacrifice and kindness free. A heaven here for sons of men and women would ensue. Without the need of waiting for a pass beyond the blue.

Dear, kind old heart; ah, dear old soul, angels watch o'er thee, And hover close to drink from thy great love-enchanted sea. Yes, angels are improved by thy divine and sacred food, And thou art God of souls within the earth, through motherhood.

Dear, kind old heart; ah, blessed soul, throughout all life art thou The Queen of souls, the one true heart That needs no other vow Than that which comes with thy sweet love, to hold thee true. To thee all life pays homage, and truly 'tis thy due.

DR. T. WILKINS.

Avoid the Worry Habit.

The greatest foe to home, peace and happiness is worry. The habit of worry keeps us crossing bridges before we have reached them. The evils that fret us most are those that threaten us but have not yet arrived. If you will firmly resolve to worry only about the evil or special hardship that confronts you this hour or minute, and cannot be avoided, and leave the rest of a hundred you will find there no such evil or hardship.—Ex.

Signs of Immortal Life.

"That they are facts I know, and that these facts take us over the border and whisper in our ears the certainty of immortal life I believe, and I believe on faith, not on the basis of tradition; I believe because a fact has come to me and been handled by myself—a fact which I can explain in no other way."

"What is your belief as to ghosts which we read of occasionally as being seen by human beings?"

"I believe in ghosts," answered Dr. Savage, "although if you were to ask me what they are, their causes or the conditions under which they are seen I could not tell you. Undoubtedly apparitions, whether of persons alive or dead, have been seen. At present all that we know is that these spirit figures appear at a crisis in the life of the one who appears or the one who sees."

Dr. Savage was asked whether he had heard of the case of Admiral Tryon, who was seen many times by his wife's ghost, and he answered: "I have heard of it, and I believe it was a case of a man who was dying, and simultaneously with his drowning when the battle ship Victoria sank in the Mediterranean."

Dr. Savage said he had not heard of the case, but believed absolutely that such a case was possible. "Of course that example is harder for the average man to believe than the case of what I call the perception of invisible intelligence by those living of those who have lived before," said the clergyman.

"How do you feel about the unbelieving attitude of the average man toward psychology?" was asked.

"I do not care to express my view on that," was the reply, "but what I do say is that, if psychological research along these lines is to be of any use, it must be based on the continued existence. I do not see why the world in general should take offense at it. It is not that what all church people are striving for? The good churchman occupies a peculiar position in this way. He will call

Interesting Facts.

THOROUGHLY INTERESTING PARTICULARS.

The Spirit Founder of a Great University.

—Dr. J. D. Dalley's Assertion—Views of a Catholic Priest—Rev. Dr. Minot J. Savage—Dr. R. Heber Newton—Spirit Return Gaining Ground Everywhere.

Leland Stanford University of California [says the Chicago Record-Herald] was founded at the command of a ghost. Such is the assertion of ex-Judge Alphonse E. Dalley of Brooklyn, who says he got the information first-hand from Mr. Stanford.

Mr. Dalley is an avowed Spiritualist and the prime factor in founding the First Spiritual Church of Brooklyn, N. Y. He welcomes Rev. R. Heber Newton and Rev. Minot J. Savage to the faith with open arms and gives the public some of the results of his own investigations.

Story First Told.

In this connection he said: "Let me tell you a story which never has been given to the world. It is true, for it was told me by the man whom it chiefly concerns. It was how Leland Stanford University came to be founded. We all know it was built in memory of Leland Stanford's only son, but that is not all. Mr. Stanford and his wife were interested and at times consulted mediums, not believing much of what they learned.

"In 1883, a year before their son died, Mr. and Mrs. Stanford were warned by a noted psychic that if they permitted their son to remain in Florence, Italy, where he was studying, he would die. The warning was not heeded, and in May, 1884, he died. The parents for a while were numbed by their grief. Then came to them the warning and once more they engaged the services of the psychic.

"Wish of Spirit Son. "Mr. Stanford told me himself that through the medium they were able to get in communication with the son who had gone over the border. I myself have been with them when a seance has taken place, and in the psychic language I have heard that boy talk with his parents. At one of these seances Mr. Stanford told me the spirit of his son came to him and made the suggestion that the great property, valued at \$20,000,000, which would have come to him, be given to the founding of a place of learning. A year later, on the first anniversary of the boy's death, the cornerstone of that great university was laid.

"When the university was opened, on Oct. 1, 1901, the words of the founders were: 'The idea of the university came directly and largely from our son and only child, Leland, and we hold the belief that had he been spared to advise as to the disposition of our estate he would have desired the devotion of a large portion thereof to this purpose.'"

"I may say, without breach of confidence, that this story is known to Rev. Dr. R. Heber Newton, and is believed by him. When he resigned his church in this city he was at once Mr. Stanford, and this began with her constantly since."

Seekers After Truth.

Canon John Harris Knowles of Trinity parish, formerly canon of the Cathedral of St. Peter and Paul in Chicago, when asked for an opinion by the editor of The Call, in declaring their belief in ghosts, wrote the following:

"Of course every Catholic Christian is a believer in the supernatural. It is the essence of the Catholic faith; hence all the supposed discoveries of modern Spiritualism are the instincts of human souls seeking after unknown but certain truths always taught in the church. Hence the interest to me of those groping for earnest efforts of those who have renounced the Catholic faith, are yet in search of spiritual treasures always known in the bosom of the church."

Rev. Minot J. Savage has followed the example of Rev. Dr. R. Heber Newton in publicly declaring his belief in ghosts, telepathy and clairvoyance, and has joined with Dr. Newton, Dr. James H. Hyslop and other psychic investigators of the American Institute of Scientific Research for the investigation of ghosts and other psychic phenomena. Dr. Savage will relate the result of his investigations at a meeting to be held soon. He has made a study of psychic forces for many years.

"I do not wish to be dogmatic in my belief," Dr. Savage said, "and I am ready at all times to believe differently if any man can show me another cause for the things I know to be true. I have hundreds of examples, many of them personal, where persons may have been in actual communication with those who are ordinarily spoken of as dead. I think a scientist would call a 'provisional hypothesis' an adequate explanation for my facts until I can get a simpler and better one."

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man a heretic who does not believe in the hereafter, and he will call him a heretic if the man attempts to prove it."

True Medium Is Born.

Another question put to Dr. Savage concerned the power said to be possessed by some persons more than others to obtain communication with the spiritual world, or with a person hundreds of miles away.

"The true medium," answered the clergyman, "is born, as are all those who can legitimately lay claim to genius. Mozart at 7 was the greatest pianist of the day; yet Grant, one of the world's greatest soldiers, confessed he knew only two tunes. There are great athletes, great mathematicians; so there are great mediums. Up to the present day they have never been taken seriously, but there is a born faculty. Personally they have no power, any more than a piano can play itself or a telegraph wire send a message without an operator at the keys; but let a person come in touch with them and they are more sensitive than the thousand-mile silver telephone wire to Chicago—and greater.

"I want to say in view of what I have said already that it is the truth, the real truth above all things, that we believers in the spirit world and the world to come want to get at. The only way an explanation can be arrived at is along the lines of scientific research, and that is the purpose of this society. We seek to show the mysteries of the mind, to inquire into the causes of insanity and all mental diseases. Only a few centuries ago medicine and surgery were quackery. They were nothing until science came to the rescue of mankind, and so it is with us."

"This is a subject for scientific research," said Dr. Hyslop, in discussing the new organization. "It is the purpose of the institution to aid such research by qualified persons or bodies. To attempt to explain any of the phenomena of the spirit world by the aid of telepathy is simply to cloak ignorance. Telepathy is merely a fact, which requires a cause, and in no sense the cause itself. It may be vibratory, it may be radiatory or it may be a demonstration of a living spirit. It is the cause that is the great truth and the ultimate object of our research."

Would Find the Cause. "To admit the existence of a subliminal self is merely to say that there are powers within and about us which we do not understand, and to assert that such a power is exercised or that it is influenced does not account for its existence or explain its relations to other facts or how it operates or is operated upon."

"I do not believe in the so-called spiritual manifestations, such as table-rapping, slate writing and other material appearances commonly resorted to by fake mediums and the ignorant seance charlatans. I believe that it is impossible to prove spiritual identity by such phenomena, even if they were admitted to exist. In this belief, I am joined by all the sane and serious-minded men and women who are so rampant that a sane man hardly dare say a word on any side of the subject without inviting ridicule."

"Can you not give a few instances of spirit communications?"

"Certainly, thousands of instances could be given, but no single instance in itself could establish the fact of spiritual identity. It is the mass of instances that must be considered as a whole to which we must look."

Rev. Heber Newton a Spiritualist. Discussing psychical science in an address delivered at a meeting of the American Institute of Scientific Research, the Rev. Dr. R. Heber Newton has made the assertion that the spirits of the dead can be contacted by the living; that telepathy is a power possessed by many men and women; that clairvoyance is an established fact; that it may be possible for men to carry halos about their heads, and, in short, that a variety of beliefs regarded by the majority of persons as superstitions can be demonstrated as truths.

"I know of a woman of fine culture and high character," he said, "who will trade her gift for commercial purposes, but who has a most remarkable power known as psychometry—the power of holding a sealed letter in her hand and giving a diagnosis of the physical condition of the writer and a picture of his character; of taking a bit of stone from an ancient villa of Cicero, for example, the nature of which is entirely unknown to her, and calling up to mind the name of the man who owned it, and of its owner. She is incapable of fraud and her case is one of others which I know."

"Mesmerism was laughed out of court at the opening of our century, and it is back again, in good standing, under the alias of 'hypnotism.' So one may run on through a list of strange, unaccountable, mysterious and most unbelievable powers of man, leading up to the revelation of the dogmatic scientist, Spiritualism."

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead, with the living."

"The possibilities of mental medicine are only being opened. Its application to the most distressing form of human malady, insanity, is full of beneficent results. Its potency in character reform and the cure of the drunk habit seems vast and benign. Religious faith is finding its true foundations in the recognition of man as a spiritual being, a being who has had dominion over nature given to him, as the child of a vaster spiritual being, the Lord of All Life."

The Cause in New Philadelphia, Ohio.

I have the pleasure of announcing to our many friends and co-workers that the developing circle of the First Spiritualist Society of New Philadelphia, O., gave their initial public seances at their room in the Chapin Block, on Saturday evening, Dec. 31, 1904.

Thrilled Her.

Letter From Mattie E. Hull.

To the Editor:—I have just read your editorial—the leader in last week's issue of The Progressive Thinker, and it has stirred and thrilled me to such an extent, that I cannot rest until I write and tell you that as a worker—one who believes in the ultimate triumph of Truth, one who does not distrust the power of the spirit world, that I am optimistic view taken in the article. More than a hundred times during the past month has the question that heads your article, been asked of me, and true to my convictions, I have never been able to give any but a negative answer. The fact that many societies struggle for existence, and the Spiritualist papers are not, as a general thing, properly supported, are no reasons why we should make the claim that Spiritualism is "going into decline." A belief in spirit return was never so universal as to-day; at no time, since the advent of Modern Spiritualism, has there been so much earnest, cool-headed investigation as now; the formation of home circles has been more prevalent during the past two years, as far as my knowledge goes, than for a long time past. Every day information comes from distant localities, in the way of personal correspondence, of "satisfactory results," and the majority of these persons are not yet identified with the movement, but believe, in fact claim they know that intercommunication between the two realms is a fact.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often forced brevity. Proofs have to be omitted, and the style becomes thereby aspersive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is given, and hence there is an unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the reader is made, the name will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

AMBROSIO FULLER: Q. Will you give the number of men killed in battle in the wars of the United States?
A. It is not possible to give the number slain in the early Indian wars and border warfare. It would not probably aggregate many thousands. Since the beginning of the war of the revolution, according to the century book, there have been in the army and navy of the United States, killed in battle 66,000, and of the enemy, 97,000. The wounded may be estimated at five times that number, or 800,000 for both sides. Of these wounded, with the sanitary conditions which prevailed up to a few years ago, it is a conservative estimate that one in ten died of their wounds, or 80,000. Of these 80,000 were United States soldiers, making the death list 90,000, or a total of 243,000 killed in battle in the wars of this country.

But this by no means tells the whole story of death. The soldiers who die from exposure on the field, in hospitals, or drag themselves home in hopeless condition, greatly exceed in number those who meet death in the shock of arms. It has been stated by good authority, that ten times as many die from sickness as from wounds. If these are counted, the number of deaths caused by the wars of the United States is swelled to the vast number of 2,430,000. Yet it is said truthfully when compared with other countries, we are a peaceful nation!

"Idaho": Q. I have heard of the invention of a universal language to take the place of all others. Has anything been accomplished in its introduction?
A. The language referred to, we presume, is that invented by Johann Martin Schleyer, a teacher in Constance. He named it Volapuk. It is formed of words taken from the leading languages, with a simple grammar. It may be said that nothing has been accomplished toward its introduction. In general use it has never taken the place of languages which have been evolved by the races who use them. The English language is destined to be the leading, if not all spoken tongue, of civilization.

C. K. F.: Q. What were the circumstances connected with the writing of Oshope. What is the present condition of the children's colony at Dono Ana, N. M.
A. Whether it was at the instigation of spirits, or the unscrupulous ambition of a mortal that caused the writing of the book, is unimportant. Whatever the source, the motive was to write a new bible for mankind. In this the author or authors made the mistake of writing in the style of the old bible as though that was especially a sacred language. The bible is in the ancient language it is not because this phraseology belongs to the original, but because it was the common speech at the time of its translation. Had no translation been made until the present, it would not differ in style from present literature. Hence for a new book to be written after the style of the bible marks it as an imposture, clothing itself in the garb which is imagined to be sacred phraseology.

Further, the writer or writers entirely mistake the demands of the age. A new bible or any book claiming authority beyond the truth it contains, is not wanted. Oracular utterance, with a "thus saith Jehovah," or "thus saith an archangel," has happily gone by a generation. Nothing is more repellent to the humble truth seeker than oracular arrangement.

Of the children's colony, there have been reports of most rosy hue, and others which draw a black picture of suffering. If this is not an exception to all such schemes, the latter report is probably true.

Allie Wheeler: Q. In colored radiations from the individual, which you affirm, is this applicable to spirits as well as mortals, and does this radiation attract or repel the approach of spirits?
A. The radiation depends on the aura, or atmosphere surrounding every one, and of course has a most important influence in determining who shall or shall not approach within its confines. Our homes and surroundings also have an important influence. All of these are felt by spirits more acutely than by mortals because of their more intense sensitiveness. A thistle-down could as easily approach an object from which a strong wind is blowing, as spirit intelligences some persons, while to others they are drawn by almost irresistible attraction.

J. Neal: Q. Is it not to be regretted that Spiritualism has lost out of its religion the belief in God?
A. Spiritualism may not hold that God is the most important factor in its system yet it does not leave out the

idea of a God. Other religions have had too much of the belief. They have set a tyrant on the throne of the universe and made religion slaves of him. Spiritualism neither affirms nor denies as science goes forward from facts to causes, and through causes to the comprehension of laws through which the energy back of all moves in the production of phenomena. Beyond this energy who can fathom the abyss or see to the heights of the all-encircling dome? Shall we waste time in speculation? We cannot explain the growth of a blade of grass! Shall we wrangle and contend over what at best can be only an opinion? If God is unchangeable, of what use are prayers? If man is the best work of an infinite being, of what use are penances and confessions, sacrifices and burnt offerings? May himself is the highest expression of God—made in his image—and hence the best and truest homages is the perfecting of man: the living of a spiritual life.

Spirit appear to hold as different opinions as to God as mortals contend for. I have received messages from spirits and read many from widely different sources, as orthodox as anything sermonized by Calvin or Jonathan Edwards.

J. A. Wertz: Q. If telepathy be accepted as an actual fact, how are we to distinguish messages coming from spirits in the flesh from messages coming from spiritual sources?

A. Spiritual messages are given by the same process that telepathic communications are made between individuals in this life. The question has therefore the same relevancy to mortals as to spirits. How are we to distinguish messages thus received from different mortals? There is only one way and that by their character; what is called internal evidence. It would be as pertinent to ask, how can we distinguish a telephone message. We do not see the sender. We may receive it through another listening for us, yet the matter and manner leave us without doubt as to the source.

I. Spooner: Q. What are we to understand by Unitarianism?

A. As applied to-day, the term has a wide meaning. Like all churches, the Unitarians have been subject to growth since they became a distinctive sect. At first they were conservative, and guarded in statement. The bible was a sacred book, and although not the word of God, contained the word of God. Although Christ was not God, he was so far exalted above human nature as to be unlike the greatest of men. The orthodox scheme of salvation beginning with the fall of man, was rejected, and the Lord's supper partaken of in memory of his blessed work, and not as a sacrament. Hence the Unitarians were not fellowshiped or treated otherwise than heretics by the Trinitarian churches.

From this conservative beginning there are all degrees of Unitarians, to the most pronounced freethinker, who takes the bible as any other book, and Christ as a man.

Unitarianism is quite as broad a term as Spiritualism.

Port Huron, Mich., News.

Five years ago we had a good society here, but the pastor's leaving us and going west was the cause of our downfall. On January 2, 1904, a number of our friends met at a neighbor's house, and talked of the formation of a club, and we at once organized, and our club was named by one of the mediums, guide of the New Thought Club. We met in the parlors of the members, and we saw our growth was so rapid we would soon have to rent a hall; but the warm weather came, and with it the inspiration. Why not hold our meetings? and the club at once voted for it. So we leased a piece of ground at the end of the street railroad line on the beautiful banks of Lake Huron, 25 minutes ride down town or 5 miles from the city to our camp. Our first meeting was named it, and a pretty one and very appropriate for our cause, we think. Sunday we would hold two lectures, at 11 a. m. and 2:30 p. m., then our circle at 5 to 6:30, and we had good results and a splendid good time for all. We begged N. B. Wrenick to give us a seance up there in the woods after dark, and we had surprising results; we had 23 full forms materialized and all were recognized.

But the cold weather soon drove us home, and to accommodate our membership we had to procure a hall, and we are nicely and centrally located, and we meet Sunday afternoon at 3 to 6 p. m. We have regular hours for the lyceum work, bible class and developing circle; it became necessary that we have also a pass word, and then we are at liberty to try experiments of all kinds, and have all kinds of mediums in our club. We have a membership of 60 and all but 12 were elected by ballot.

We had our election of officers Jan. 1, 1905: President, N. B. Wrenick; first vice-president, Wm. Howie; second vice-president, Mrs. Marvins; third vice-president, Chas. Wymer; financial and corresponding secretary, W. H. Buzzard; permanent secretary and treasurer, J. Marvin; conductor, M. W. Buzzard; first guard, Mrs. B. Betts; second guard, H. Pratt; musical director, Miss Bertha Renwick. After the election a banquet was served by the ladies of the club, and toasts were answered by Wm. Locke, Dr. Mc. L. Angus of Toronto, N. R. Renwick and members of the club. The purpose of this club is for the development of our mediums and our own investigation, and for the benefit of the community.

Port Huron, Mich., Secretary.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devised his life relieving the sorrows of women, and has made it possible for all women to be entirely painless, and he will gladly tell you how to do it. Send your name and address to Dr. J. H. Dye, Lewis Block, Buffalo, N. Y., and he will send you a wonderful book which will show how to give birth to happy, healthy children, absolutely without pain, and how to cure sterility. Do not delay, but write today.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent. In Chas. B. Newcomb's. Cloth, \$1.50.

"The Light of Spirit." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

THE NATIONAL ASSOCIATION.

Dr. G. B. Warrne Defends It Against the Virulent and Uncalled-for Attack by J. H. Randall.

Dr. J. H. Randall, my personal friend, as well as brother official of the Chicago Spiritualists League, confidentially advises the Spiritualistic public that the National Spiritualists Association has not yet attained perfection. He selects the Light of Truth as the instrument for spreading his proclamation, whose editor is credited with the policy of damning the recent annual convention of that body with as faint mention as he dare to give it while his private aversion is reported to be that "the N. S. A. is on the toboggan slide."

It is worthy of note that the wish for that condition is often behind the prophecy which voices it. Brother Randall himself does not seem wholly free from the spirit which prompted one Minnesota man to send another a coffin for a Christmas present, marking it with the words "for immediate use." The recipient, however, exercised his free will and decided to go right on living just as before, and judging from the harmony, attendance and spirituality of the recent St. Louis convention, the N. S. A. is going to imitate his example for generations to come.

I know of no one more willing to listen to suggestions for promoting the welfare of actual Spiritualism than the official board of the N. S. A. The difficulties besetting its members are many, their perplexities more, the means at their disposal, measured by the needs and extent of the field to be covered, are meagre. Criticism that is merely fault-finding may not receive more than passing notice, while that which breathes a wish of genuine helpfulness is received with gratitude by them.

Now, Brother Randall steps into the limelight volunteering to himself become a Moses for our National body with the same enthusiasm that led him to marshal the western wing of General Jacob Coxey's army when it moved upon Washington several years ago, only to be demoralized by disintegration, just as its generalissimo recently brought up in the court of bankruptcy.

It is fitting that we should note Bro. Randall's indictment of the N. S. A., and then remind him that he must produce evidence in its support sufficient to lead Spiritualists at large to sustain it, for those worthy of that name will not be influenced by statements of only one side of the case.

First, notice that he poses as an interested promoter of the N. S. A., having striven for its interests ever since its organization to the extent of his ability and resources. He thus invites questions somewhat personal in nature but wholly pertinent because of the preface he chooses for his article.

Now, Bro. Randall, have you ever upon a number of any society local or state, which was auxiliary to the N. S. A., and if so, what one, or ones and for how long?

Have you attended the annual convention of that body and thus qualified yourself to judge of the spirit dominant there by actual contact with it? How much financial aid have you given the N. S. A. or its auxiliaries, since September, 1893? How has your assistance been rendered? N. S. A. during the last eleven years?

2. "The N. S. A. has been run by a ring which only wanted money with which to employ its favorite mediums and speakers?" Evidently Brother Randall has a "Detective Bureau" all his own, and by its aid will at once step forward with the names of the members of that ring, as well as of some mediums and speakers unfairly discriminated against—who are they? Be specific. I have had some little experience in political, educational, religious, fraternal and professional gatherings and never have I been connected with a body so free from political pettiness and organized domination as was the N. S. A. convention of 1904, the most representative body of Spiritualists ever gathered under that banner. A Philadelphia member of the ring, the guide of the "Bureau," "I have always heard these conventions were places of bickering and inharmonious, but in all my political experience in the Quaker City I have never seen a more business-like, or harmonious body, than this one has been."

Possibly Brother Randall considers the official board the ring. If so, why did an unhampered convention of all members of the N. S. A. elect him as its president? What was the motive? He is a unit in favor of every phase of genuine mediumship, they hold differing individual views as to who are genuine mediums, and this very divergence leads to the seeming intolerance of some willful trickery. Not so very long ago President Barrett himself richly deserved the Blue Book classification assigned him of "dead easy." His presence at the convention was only a justification through the blitheness of unquestioning gullibility, which hopeth all things and believeth all things. Oh yes, among officials and laymen, have been pilgrims over the same route he traveled. Some are now en route.

But the N. S. A. must not try to be a Detective Bureau and Prosecuting Attorney against frauds. And what a chorus of "Bully for Randall," he is a man of the world, and a man of the future from the four great secret organizations of pretended mediums which span our country from shore to shore. They dread the avenging Nemesis of outraged confidence that soon or late will throttle their conscienceless methods. Now, Doctor, just specify the instances when the N. S. A. has acted as a Detective Bureau, or Prosecuting Attorney? Do not leave us wholly dependent upon your imagination for evidence.

"But the N. S. A. should devote itself to constructive work for educational purposes? Has it not been doing so in and out of season? Or do you mean that Socialism is all there is to Spiritualism, and do you denounce our National body simply because it will not accept your political views and make its chief mission their promulgation? What are your own suggestions? Do you recognize the separation of fact from true mediumship as one department of it?"

In the language of Ruskin: "We want downright facts at present more than anything else." Mere fables about the N. S. A. will not long pass current.

GEO. B. WARRNE.

BRIEF BUT TO THE POINT.

Dr. Randall and the N. S. A. "Ring."

I notice that Dr. Randall goes for the N. S. A. The N. S. A. is entitled to the cordial support of every honest Spiritualist. It is assisting each week NINETEEN (partially or wholly helpless) mediums, and for that charitable act alone its "ring" rises as high above Dr. Randall's "ring" as the cardinal virtues as the Sphere of Light and Love above Hades. I venture to say Dr. Randall never contributed a nickel to the support of these nineteen worn-out mediums, who, if it had not been for the N. S. A., would now probably be fainting in the poor house.

JUSTICE.

A Letter From B. A. Herrick.

I have just returned from Elkhart, Ind., where there had been a spiritual awakening among the friends.

Through the efforts of a small band of earnest Spiritualists, the C. A. B. Hall was secured for the month of December, and I lectured twice each Sunday, holding trumpet seances during the week. Instead of attracting a little attention and perhaps giving the light and knowledge of Spiritualism to a few inquiring, thinking minds, large audiences attended every lecture, and all that could be accommodated at the seances. Despite the arguments against phenomena and the fact that the world has progressed until all we need do is to teach the philosophy, is a wrong idea. I find people everywhere saying, "Just give me some proof that my friends can communicate to me, and I will be glad to embrace such a religion!" So phenomena and philosophy need to go hand in hand. Let each medium give out the light so much needed in their own way. No one can do another's work. Fraud will do a natural death. The genuine, honest medium is always in demand. There is no use denying or trying to crush out the fact that mediumship is the foundation of Spiritualism, and after gaining the knowledge then teach and give out the philosophy of Spiritualism, and despite criticism, arguments and opposition, the law of retribution gives each and every one their just deserts, and anything either done or said to injure another will only prove a boomerang and sooner or later we will suffer, or rejoice, for the deeds done in the body. And now I wish Godspeed and a happy New Year to all co-workers. May your works prove a blessing to mankind. To the editors of the different papers that fifty-two times a year bring us lessons of how to help one another, Spiritualist teachings, thoughts and literature are finding their way into almost every home. So despite the pessimism of a few, the groans of the discontented, Spiritualism is growing and ultimately will be the universal religion of mankind.

D. A. HERRICK.
PASSED TO SPIRIT LIFE.
[Obituaries to the extent of ten lines only will be inserted free of charge. In excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]
Mary A. Tyler, aged 85 years, passed to spirit life, Dec. 23, at the home of her daughter, Mrs. A. T. Matthews, Worcester, Mass. She had been a strong believer in the faith more than forty years and was a subscriber to The Progressive Thinker many years.
COR.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free of charge. In excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life at East St. Louis, on January 4, Mary Caldwell, daughter of Mr. and Mrs. J. A. Caldwell, aged 9 years, 11 months, and 6 days. Mr. and Mrs. Caldwell are among the leading Spiritualists of East St. Louis, and Mrs. Caldwell is a member of the Spiritualists of East St. Louis, and Mrs. J. A. Caldwell is a member of the Spiritualists of East St. Louis.

A large number of sorrowing friends paid their last tribute to Mrs. Laura E. Hammett at Long Beach, Cal., Sunday, Dec. 11, who passed to spirit life, Dec. 8, aged 58 years. The services were conducted by Revs. Grant K. Lewis and Chas. Pease. Rev. Pease led with the hymn, "Nearer, My God, to Thee." Rev. Lewis spoke upon the intimate connections and character of the deceased, and Rev. Pease rendered a highly spiritual sermon, both discourses being fully appreciated by all at their close. The remains were taken to Signal Hill for interment. Mrs. Hammett was born in Hamilton county, Ohio, and educated at Ohio Female College, at College Hill, Ohio. She was married to S. S. Hammett, June 11, 1870. The union was a happy one, and she was a devoted mother and a highly respected neighbor and friend. She was a firm believer in spirit return.

Anna Vanover passed to the higher life, January 7, 1905, at Greenup, Ill. She was a devoted Spiritualist. While sitting in a seance held by William Harvey, she appeared and asked the writer if he had selected the following: "There is a terrestrial body and bodies celestial." Having changed spheres she knew this to be a truth. Sister Vanover had a mediumistic power. She was a clairvoyant and gave readings. She was a charter member of the Greenup circle. Her recent life has been one of struggles, having poor health, but the bore her burdens without a murmur. The funeral was held at the residence, and words were spoken by the undersigned, a Universalist Spiritualist, with emphasis on the Spiritualist.

J. K. DILLON.
Passed to spirit life, under an operation at Cook County Hospital, Chicago, Ill., Dec. 18, 1904, Mrs. Lillian M. Thomas-Reid, wife of Wm. C. Reid, 323 Flournoy street. This young, beautiful character was beloved by all who knew her. She leaves a loving husband and two sweet children aged 7 and 8 years, to mourn the loss of mother; also five brothers and one sister. May her spirit presence be with those she loved, but had to leave. The body was brought to Elkhart, Ind., her former home, where D. A. Herrick conducted the services.
COR.

Jonathan K. Field passed to spirit life at Red Bluff, Cal., Dec. 17, 1904, aged nearly 85 years. He was a medium, seer and converser with spirits when a boy before the Rochester rapings were heard of. He was a kind, good man with a host of friends and many known enemies. He had enjoyed reading The Progressive Thinker, which is ever a welcome visitor in our family. The evening after his burial, he came in spirit, rejoicing in his new birth and freedom from the painful, worn-out body he had left. His was indeed a glorious transition.

MARY A. FIELD.

BOOK REVIEW.

The Relation Science Holds to Natural Philosophy, and Its Conflict With Every Phase of Religion. An Essay by Prof. W. M. Lockwood. The title of this pamphlet clearly denotes its character. It contains an ample and modern research in ancient and modern literature, and logical grouping of facts and deductions pertinent to its object. Price 15 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive, and helpful. Spiritually uplifting. Price, cloth, \$1.

The Commandments Analyzed, Price 35 cents. Big Bible Stories, cloth, 60 cents. For sale at this office.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield's Hall, corner Ashland avenue and W. 14th street.
The North Star Spiritualist Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennau, test medium.
Occult Scientists meet every Sunday at 7:30 p. m., in Grand Boulevard Hall, corner 47th street and Grand Boulevard. Lectures, music and proof positive tests. Mrs. W. Brockway, pastor. Residence, 3000 Indiana avenue.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenues. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Spurr.

The Light of Truth Church will hold its Sunday meetings in the Athenaeum, 26 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Burland, pastor.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4008-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 133 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Gilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday evening at 8 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 967 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Spiritual Union holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1555 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist E. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Services 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3903 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock.

Psychic Research meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday evenings at 2:30 o'clock sharp. The course in occult science, each teacher and lecturer, P. M. Esser, 32 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temperance Hall, 330 W. 63rd street. Services conducted by Prof. J. K. Hills and wife.

The Chicago Spiritualists League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 245 Washington avenue. Dr. Geo. B. Warrne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m.

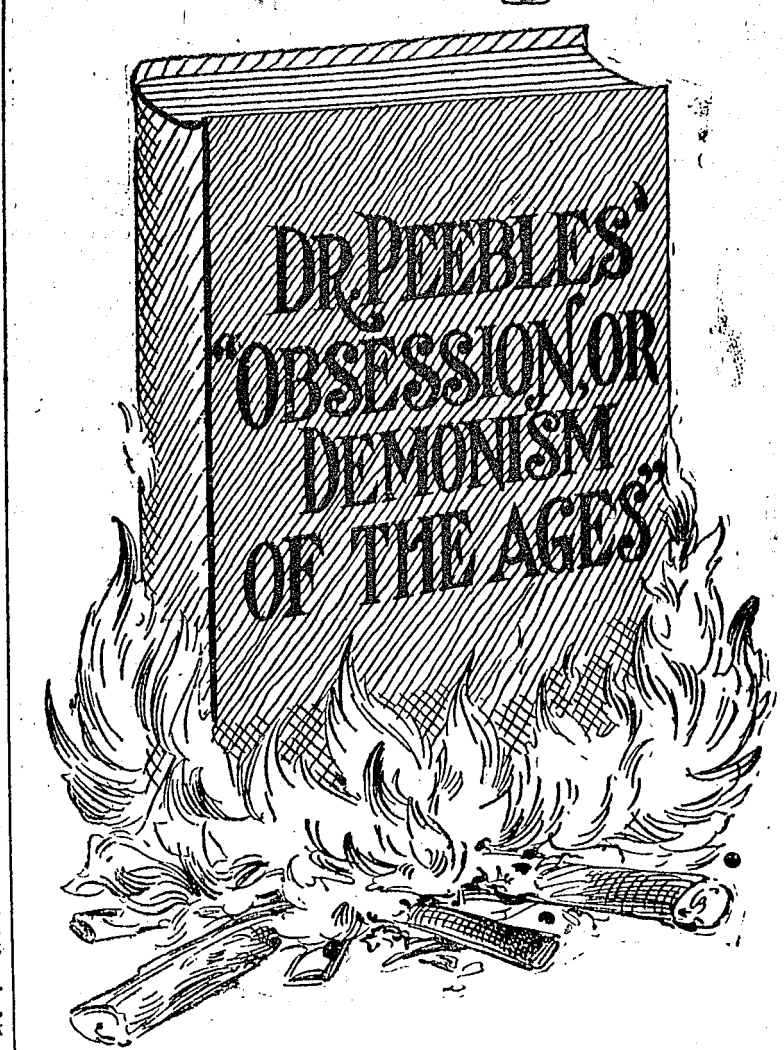
The German-English Society Band der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park entrance the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E. 55th street. Entrance to hall, 319 E. 55th street.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kussner.

Temple Light and Truth, 370 Wabasha street, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Lott, pastor, every Sunday, in German and English.

The Burning Book



Remember:—The book "Obsession, or Demonism of the Ages," will be sent out during the discussion, for \$1.00, postage prepaid. It is having an immense sale.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

- Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty.** By Rev. J. G. White. Price, 75 cents.
- Strike of a Sex.** A unique story of a strike among women. Price 25c.
- Studies in the Outlying Fields of Psychic Science.** How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.
- Success, and How to Win It.** A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. Price 25 cents.
- Superstition in All Ages, or "Le Bons Sens."** Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, \$1; postage 14 cents.
- Talleyrand's Letter to the Pope.** This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.
- Teachings of Jesus, Not Adapted to Modern Civilization.** With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.
- Ten Commandments Analyzed.** By W. H. Bach. Price, 25 cents.
- The Arcana of Spiritualism.** A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosopher, Hudson Tuttle. Price, \$1.25.
- The A. B. Z. of Our Own Nutrition.** An excellent work and guide to perfect health. By Horace Fletcher. Price, \$1.
- The Aristocracy of Health.** A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, \$1.50.
- The Bible.** New and Revised Edition. By John Remsburg. Price \$1.25.
- The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy.** Nuts that are hard for them to crack. An interesting book. By Wm. Hart. Price 40 cents.
- The Crisis.** By Thomas Paine. Price, 25 cents.
- The Demonism of the Ages.** Spirit Obsessions so Common in Spiritualism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price \$1; postage, 19 cents.
- The Descent of Man.** By Charles Darwin. Price, 75 cents.
- The Development of Spirit—After Transition.** The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.
- The Discovered Country.** A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price \$1.
- The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God.** By Dr. Thomson J. Hudson. Price \$1.50.
- The Dream Child.** Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.
- The Fairy Land of Science.** This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price \$1.50.
- The Fountain of Life, or Threelfold Power of Sex.** A work that should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cts.
- The God Idea of the Ancients, or Sex in Religion.** A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price \$2.25.
- The Greatest Thing Ever Known.** A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.
- The Great Psychological Crime,** which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonies of Evolution." Price \$2.
- The Idea of God.** By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God

COMPENSATION.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

Through the Mediumship of Dr. Millard F. Hammond.

CHAPTER III.—Continued.

During the time we stood gazing at each other, I noticed that my garb had assumed that in which I was dressed at the time I left my father's house, so many years ago. A short frock coat, and breeches of a coarse gray cloth, home spun and made; heavy boots, with the legs of my pants inside of them; on my head a large plush cap with a wide visor. As my hair was a bright red, and I had much of it, I made a figure which once seen would be hard to forget. Presently my father said:

"Wal, John, I can't see why you should be 'frail' come near yer dad. It's been a long time since I saw yer, an' I should like to shake yer han', an' talk er little 'th' yer."

I could not yet speak to him; I tried hard to do so; but my tongue refused to allow a sound to escape my mouth. In desperation, I turned to my teacher, and said:

"Why can I not talk to my father, when my desire is so strong?"

My brother, your anxiety is too strong, try and be patient, and realize that this meeting between you and your parent is to be of long duration; also, that although he is your sire, he at present occupies a position inferior to that which is yours. He is still of the earth, earthy, and must unfold or expand much before he may be able to come to the plane you now occupy; only as you come to him and retain your self-possession or control, can you be able to enter his plane of existence, although you did once exist there. Though he be your sire, and while in the material you were compelled to pay him homage, you are now an individualized entity, ever to remain such.

"There must not, nay, there must not, be any hindrance to your perfect expansion. If you can not now realize such a law, you must some time; therefore, if you are patient, and your part must not deter you in the least. You are now on the same plane of personal identity as your sire; no better; he is no less. Your expansion is greater; he must sometime arrive at the exact position you now occupy; then, most likely, you will have attained a broader plane. As your brother, whom you have already met, has attained a broader plane than you, and you could not fairly see him, you may learn your lesson by understanding why your sire can not approach you; that is, the law of adaptability prevents.

"Here is another lesson for you. Learn to hold full possession of self, and not allow the vibrations of others to affect you in the least; then you will not appear supercilious; you will not appear cringing in the presence of any, and you will naturally gravitate to that exquisite position that every individualized life must sometime attain; not by its own exertion, but because the law compels it."

My father now turned to my teacher, and said: "Be yer er talkin' ter him?"

I was explaining to him why he could not allow you to approach him; he is not afraid to come near you, but he is compelled by the law of attraction and repulsion to keep at a certain distance from you, until the vibrations between you and him are harmoniously adjusted."

"Law," said my father, with a quizzical expression on his face. "Is there law here, ter worry the life out'n er body?" I thought that when we died, we were beyond the power of law."

"My brother, you do not understand the meaning of law, I see. You know of no law, except that so-called law, enacted by your legislative councils; you are right when you surmise that you are now absolved from such law; but there is a higher law; or it would be better to call it cause; but, that you may understand, we will continue to call it law. The law is peremptory on this plane; and while you are a perfectly free personal individualized entity; still, you must, as all must, conform to the cause that has produced your personality, and will force you to expand according to your adaptability, along through the different planes through which you must pass."

"I can't understand yer high ferlutin' language, my gal; my education has been neglected, so I must hev words that I kin understand the meanin' uv." Can John understand all yew say ter him 'th' sech words?"

"He can; and can, when you have become able to leave the material things, and have begun to know more of the spiritual, or mental."

"Do yew call this the spirital, where we be now?"

"It is called the spirital; but speaking properly, it should be termed the liberated, or freed state."

"Why do yer call it the liberated state? I can't see as I'm freed from anything; I've got my ole body, jest as it allers was."

"Do you have to eat? Does your body ache? Are you sick now, as you were with the influenza?"

"No, by gosh! I haint eny uv them troubles; an' I haint had eny sense I hed the influenza. That's so."

He stood quiet for several minutes, and then continued by saying: "It's queer that I never thought uv that afore; but jest as sure as yew were born, I haint eat, nor slept, nor hed er pain once, since I hed the influenza; but (here he struck his hand with his fist) I haint ever thought uv it afore. What d'yew s'pose the reason is?"

"The reason is easy to understand. You have been released from your old body; died, as you call it, and not knowing anything about what life is, or how it exists; and only knowing of the material, or the body; and understanding that to be the man, and expecting to realize a great change when death released you from the body; and not having awakened to the fact of the separation from the body, you are just as you were before your release."

"Now that I have informed you in a slight degree of your present condition, your individual thought begins to flow, and as you think, you begin to realize your situation; the reason is, that you have asked a question that will answer itself; and that by it you will be led a step in advance. This must give you light on the subject; and you will go on, and on, and forever on through the endless spheres ahead of you. This must be the answer to any, and all of your questions, as it is to every individualized personality in the universe; it is simply expansion of the intellect; and that is the ultimate of all life."

"Why, gal, yew air the most eloquent talker ever heerd in all my life; I should think yew older'n I be, and hed been ter skule all yer life. Yew haint made the subject as clear as er crystal. How did yer git so much larnin'?"

"And yet, if my age was computed fully, in the manner you would yours, I would be laden with many centuries." "Why, gal, er century is er hundred year. Yew ain't seval uv them be yew? If yew air, yew've been mighty well preserved; there ain't er wrinkle on yer face, er a gray hair on yer head."

"My brother, life never grows old; the body in which it is held in bondage on earth, may contract and shrivel; but when that can no longer hold it, it leaves it as fresh as when it first entered it. Millions of years may pass, and if the life comes in contact with material, and desires to be recognized; and to do so, it must assume a covering, or body; it can make that body to appear in any form it requires. If you were to see your son John, or any other of your family, as I know them, you could not recognize them; they must appear to you as you last saw them."

"That's so. As I remember him, he was dressed in er suit uv clo's that were made from kersey-gray that his mother spun an' wove off her sheep I hed; an' he wore cow-hide boots; an' his hair were red. Mine used ter be as red as his'n, afore I got so bald an' gray, an' lost most on my hair. Yew say, ain't I goin' ter see him again?"



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to answer you in your inadequate language, is a task that would require more time than we have at our disposal; let my first attempt to answer your question be sufficient at this time.

My father, said, turning to me: "Yew hev known all some time, I've hed it must hev made yew uneasy; as well as ter know all uv the sufferin' uv your mother, ter say nawthin' 'bout the rest uv the family."

"He has been where the sorrows of others have had little or no effect on him," said my teacher. "When people are free from earth, they are not necessarily bound to the conditions of that plane any longer; if they remain near by as you have, and if they are naturally of a very sympathetic nature, they will be uneasy because they can not render assistance as they would like; but if their transition is at a remote place, then they will render all the assistance through harmonious thought only. Often this is a great source of consolation; although it may be done by both unconsciously."

"The more yew talk, gal, the more blind yew make it. Yew hev meanin' ter say yer thoughts ter any place he's er min' ter, 'thout the use uv words?"

"Yes, my brother. As thought is but the expression of life, it is only necessary that two or more persons should be on the same plane of life in any degree; with that requisite, thought can be transmitted as easily as sound or light. As I hev said, yew hev nothin' about the man, but what you can see and feel; but there is a something that is not seen which is of far more consequence, without which, you could not see, feel, hear, smell, or taste."

"What is it?" asked my father.

"Life. Ego. The continuous part that exists beyond what you call death. The I am. What you know as spirit. That which makes the individuality and personality."

To be continued.

SPECIAL NOTICE.

As usual, Elton B. Hedrick, the well-known Astrologer, will make a special Holiday Lecture, on the subject of "ASTROLOGY," at the New York City, on Monday, Dec. 10, 1905, at 8 P. M. The lecture will be given in the Grand Central Palace, and will be a most interesting and profitable one. The lecture will be given in the Grand Central Palace, and will be a most interesting and profitable one. The lecture will be given in the Grand Central Palace, and will be a most interesting and profitable one.

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VOL. 31 CHICAGO, ILL., JAN. 26, 1905. NO. 792

SPIRITUALISM IS A TRUTH

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.
"I long to know the truth hereof at large." Shakespeare.
"Let us make truth catching instead of falsehood and disease." Ingersoll.
"Truth depends on, or is only arrived for truth." Lucretius.

TRUTH IS IMPERISHABLE.

Let us love our cause and dare to advocate its truth and deny fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.
"My mouth shall speak the truth." Prov. viii, 7.
"Truth crushed to earth shall rise again." William Cullen Bryant.
"To have truth and not live it is like having lungs and refusing to breathe." "However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

Ancient Doctrine of Theurgia

The Basis of All Ecclesiastical Religions, and the Premise of Leadbeater's Theosophical and Theurgical Sophisms.

THE VIEWS OF A SCIENTIST.

The object of this essay and review is to point out briefly the source from which has sprung the principal religions of the day, and to trace the historical and traditional origin of the concept that "a favored few" have access to a fountain of "Divine Wisdom," with its "Secret Revelations," hence their claim to act as public mentors for all mankind in the development of his ethical, social and political welfare.

Associated with this object, is a desire to demonstrate by an object lesson the inconsistent and ridiculous inferences obtaining, when an argument of affirmation is established upon an affirmation of the occult, the known and unknown premises, the factors of which are not consistent with each other, and when the affirmant seems more inclined to court the mysterious and wonderful, than to demonstrate the truthfulness of his assertions by an appeal to known or analogous facts.

Perhaps only a few who read The Progressive Thinker are aware that every form of religious belief as expressed in the 360 religious creeds and traditions of our civilization, not to mention the numerous ceremonial rites and practices of semi-civilized and barbarous races, have their origin traced in history, or in the transmitted customs of ancestral superstitions.

That the picturing power of the imagination, unbalanced by concise methods of reasoning, had an important influence on the evolution of early religious concepts, there can be no doubt. This fact coupled with a universal tendency to claim a supernatural revelation and source of wisdom as the basis of religion, and a deeper knowledge of spiritual truth on the part of those who assumed that they possessed this light, and that this superior inspiration and revelation was the end of all wisdom, gave birth not only to fallacious speculation, but has transmitted this mental weakness to the receptive intellect of the unthinking and unscrupulous mind of man for untold centuries of time.

The Originators of Religious Ideas.

It may be a new thought to some "New Thinkers," that the Sophist in all ages has been the originator of religious ideas; and it is this class of people who mentally foster and perpetuate the various forms of religious belief to-day. But, what is a Sophist?

"One who employs a fallacious argument."

"One whose inference does not agree with his premise, or whose premise is laid in the domain of the unknown and the unknowable."

"A false reasoner, who claims a special inspiration from the gods or superior angelic spirits as his guide."

Grote in his history of Greece combated these criticisms, upon the ground that the Sophist--a term derived from "Sophos," meaning wisdom, learned, stood for intellect and reason; hence he affirmed that the sophists of Greece were wise men. But it will be seen that much depends upon a man's religious bias as to what constitutes wisdom. Thus Pope Urban, Pope Innocent the III, Calvin, Spurgeon, and a host of other clerics have been called wise in the things of God, however inhuman and false their sophistical teachings.

All sophists are Theosophists, whatever may be the form of their religious beliefs, whether founded in some of the sophisms of Ecclesiasticalism, or in the religious propaganda of other beliefs. It may be claimed by some, that possibly the Oriental Buddhist has an exception to this rule, since he had no idea of a god as an over-ruling power, hence his sophisms were confined to an effort to account for cosmic process upon the idea of "the blind concatenations of cause and effect." Therefore it will be seen, that all of the religions of the world that entertain a "Theos" or "God" as found in the various systems of theogony, are in every sense of the word, Theosophists.

Evolution of Theosophical Ideality.

Many modern writers ascribe the evolution of theosophical ideality to a time following the writings of Plato; but we feel safe in saying that the more careful reader and investigator will discover in the symbols of worship in theocracies of the time, and in the mystic ceremonies of Oriental Egypt, theosophisms, that are more than five thousand years anterior to Plato's writings. Indeed, the late excavations at Nippur discovered symbols of fire worship and mysticism two thousand years older than the creation of the earth, according to the Hebrew system of theogony, and cosmic process.

The term "Theosophy" in its modern sense, is a compound word from "Theos"--God, and "Sophia"--wisdom; hence "the wisdom of the gods," or, by some writers called, "Divine Wisdom."

All theosophists whether Egyptian, Brahmic, Shemitic, Hebrew, Platonic, Judaistic, Ecclesiastical, embracing the Greek church, Roman Catholic, and Protestant churches, as well as the modern Theosophist, affirm a "higher source of wisdom," than that gained by a study of nature and her principles; hence, a supernatural source, emanating in, and revealed by the gods themselves to the priests and holy representatives of their race at the various religious centers of our time, will show to what extent these sophisms hold sway in the minds of the people now.

Evolution of Theurgia.

Out of this sophism of "Divine Wisdom," the early Egyptian Platonists, as called an imaginary science, called

Modern Theology.

"Theology, employing only in part the same method of reasoning, superadds the claims derived from authority and revelation."

Theosophy.

"Theosophy on the other hand, professes to exclude all dialectical process, and to derive its knowledge of God from direct and immediate intuition and contemplation with God himself; therefore its so-called science is but another name for mysticism."

Let us recapitulate. The spiritual philosopher traces all phenomena in nature to natural causes, for the reason, that all phenomena are the result of the psychic co-relations of natural elements and energies. He also finds in tracing these co-relations of psychic character that they connect the immortal to the mortal plane of existence, because these principles of co-relation are eternal, existent, and potent; and furthermore, every step of these claims can be demonstrated by natural science.

The ethical system of Spiritualism is based upon intellectual and healthy parentage, the equal rights of mankind to health and happiness, and a correct concept so far as possible, of future existence and its relation to the earth plane.

Modern Theology employs similar methods of scientific research as that found in natural philosophy for its college text books and popular sciences, but resorts to the dreams of ancient Hebrew prophets, and to the authority of Egyptian theogony and cosmogony which it calls "Divine Revelation," for its religious system, and relies upon the caprice of one of the many pagan gods quoted in the bible for the final man race. Its moral system is Theurgical, rather than natural and scientific.

Theosophy being entirely distinct from either of the foregoing systems, repudiates inductive and syllogistic reasoning, and all dialectical methods. It admits natural data only when it conserves some sophism of the cult. It employs no system of analytical science based upon known facts in the discussion of cosmic process. Its principal claim is to be superior to cosmic or natural science, is entirely Theurgical. Its system of soul development is through successive reincarnations, of which the claimant has no memory and no proof. Its system of morals is based upon the aphorism that "all experiences are necessary to the soul," therefore "whatever is, is right."

With these differences in method of reasoning before us, and the historical data referred to in the foregoing, to which we especially invite the reader's attention, let us examine as an object lesson in the practice of Theosophical Theurgia, the miraculous claims, transformations, experiences and platitudes of a gentleman who in his present claimed reincarnation is known as C. W. Leadbeater. Now, let it be known that this review is not written necessarily to throw ridicule upon Mr. Leadbeater or his cult, but to show to what extremes of sensual and careless caprice man's visionary sentimentality about the astral and sexless nature of the soul will lead him, when his statements and their factors are arranged in syncretical order.

According to The Progressive Thinker of October 8, in an extract taken from the Sunday Inter-Ocean, Mr. Leadbeater is made to say that he was recently a "vicar of the English church, but a thousand years ago was an astral spirit, floating around with his nephew Cyril, in the great Waiting-to-be-reincarnated-room, of Theosophicalism, looking for a job. Just how Mr. Leadbeater knows that Cyril was his nephew at that particular time, as both were in the astral, is a problem for the author of "The Great Psychological Crime," or some Theurgical adept to solve, since in Theosophical premise parenthood and family ties are only an incident in the soul's evolution, and motherhood with all its obnoxious pains and surgical gashing is simply a temporary sentence to help some astral soul to evolve what evidently was never involved--experience and common sense. Then again, Leadbeater has told in some of his former contributions to The Progressive Thinker, that the soul is sexless, being an emanation from the great fountain of life. Now, if this statement can be taken as a fact, then Leadbeater and the personality he calls Cyril as souls at that time were sexless, hence there could be no such relation as nephew to an uncle, as these ties imply masculinity, and as both were sexless, they were homogeneous and could no more hold the relation of uncle and nephew than could two drops of water in a mill-pond claim such family tie.

Right here we desire to call the attention of the lady readers of The Progressive Thinker to the historical fact, that at the time Leadbeater and his nephew Cyril claimed to be floating around in the astral plenum, that in Egypt, Central Asia, and a large portion of India, women were thought to have no souls, and if Theosophy's teachings are true, there are no women's souls, and no men's souls. Theosophy's Heaven--since they are sexless. What a glorious Nirvana that will be for the Mormon prophets, as well as the modern Theosophist. Just at what time sex appears in mundane relations, the superior science of Theurgia does not specify, nor does it treat upon trivial affairs. In the article referred to The Inter-Ocean makes Leadbeater say as follows:

A Case of Materialization.

"One day Cyril and I (the third person) were traveling through the astral world when suddenly we heard the cry of a child in pain. We moved in the direction of the sound, and coming to a lonely place found that a boy of 18 or 12 years had fallen over it, and cut and bruised, was hanging to a projecting root." "I saw that in order to stop the bleeding it would be necessary to have physical help. One of us must be materialized, that is, must be made visible in the ordinary world to tie the bandages and so that the

wounded boy might be reassured by some one aiding him. I materialized Cyril and stood at his side to tell him what to do.

"Under my directions he took the neckerchief from the boy, bound it around his thigh, and with a stick twisted it tight to stop the flow of blood.

"The boy's immediate needs cared for, I hastened to go for my mother, more than a mile distant. I found her at home about her daily work at the time, not giving a thought to her son. She could not see me, but mentally I urged on her the boy's needs."

Goodness, gracious! Isn't that a good story of work done on the astral plane by Leadbeater, a thousand years before he got to be Leadbeater, and he beats God, that is the Hebrew God, in materialization by several miles, when the Hebrew God desired to materialize Adam in his own image, he had to make the visible image of clay, and then he breathed into its nostrils a little of his own breath, and he became--according to scripture--"a living soul."

Not so with Leadbeater, a thousand years before he became Leadbeater and while yet in the astral on the plane of "universal ether," he simply volitioned with his astral mind, and materialized himself into a physical body, of flesh, fiber and bones, of a physical body long enough to twist a neckerchief around the boy's leg to stop the effusion of blood; and the thing was done. In broad daylight, too.

Or, it may be that according to the dictum of the author of The Great Psychological Crime, Leadbeater overpowered the will of Cyril, that in the "downward sweep" of his astral soul he overcame the sensory powers of Cyril and materialized him by magic, white or black, into a human form.

Our author tells us on page 66 of his treatise that according to a "law of spiritual gravity," "the lower the type" (of spirits) "the more closely they approach the plane of the purely physical." Of course the word "lower," in this sentence, must have reference to that class of gravities of which water is the unit of measurement. Cyril, not applying consistently to the astral plane for instance, which Leadbeater claims to be a reincarnation.

All of this as it may, we can readily see what a grand opportunity for romance and sentiment and questionable sequences of thought, a schooling in Theurgia offers to an astral soul on the plane of "ethers finer than matter." Never mind if it does seem a little inconsistent, incongruous, far-fetched and fuzzy.

The more mysterious a theological or theosophical statement seems, the greater the certainty of its intrinsic value according to Theurgical authority.

What was done with the boy immediately after this scene of materialistic surgery, we are not informed. Whether he was hoisted to the top of the cliff, and left there until the mother had been impressed where to find her truant son, by an astral soul of which Leadbeater is now "I," but which took place in a certain class of people in trying to account for the phenomena of our sensing things such as events, people, and transactions taking place at a distance from us, invented a very peculiar schism of a

master and owner, had to come along in the astral, bringing with him his sexless astral Uncle Leadbeater (but a long time before Leadbeater had decided whether he would be Leadbeater or some one else) as mentor, materializer and instructor in surgical therapeutics.

Let us throw any one of these factors of fate or Divine Wisdom, and that poor boy's sexless anatomy might still be dangling on the roof of that tree over the cliff, waiting for justice. Ye gods of Theurgia's ancient school, how potent your hypnotic spell!

Strange and Conflicting Ideas.

Leadbeater entertains some very strange and conflicting ideas about human association with the spirit world, and about sleep. He says:

"Everybody consciously or unconsciously is in daily communication with the inhabitants of the astral world. When we sleep, we really leave our bodies in slumber, whereas, we, the true men within, go out into the universal ether, and there we can meet, and do, our dear dead friends." "The clairvoyant when sufficiently trained is able to leave his body at will and project himself into an ether finer than physical matter, where the dead are, and returning, relate what he has found."

Now let us summarize these divergent and conflicting statements:

Statement No. 1--"The dead are right here, they are not a thousand miles away, and it is not necessary to move in space to get into touch with people who are dead and gone."

Now reader, please note:

Statement No. 2--"The dead are in universal ether and we leave our bodies in slumber to meet them."

Statement No. 3--"The dead are in an ether finer than physical matter, and the clairvoyant when sufficiently trained is able to leave his body at will and project himself into an ether finer than physical matter, where the dead are, and returning, relate what he has found."

Now if statement No. 1 has a truth in it, why these other divergent and conflicting statements? Then again, if "we really leave our bodies in slumber," why does it require especially-trained clairvoyance to do this? How does Mr. Leadbeater know that he can leave his body at will, and project his conscious soul into an ether finer than physical matter? Let us inquire into this. The soul by all modern physiologists, anatomists and psychologists, is regarded as "the actuating, vitalizing life-principle--the conscious ego--of man." This truth developed by the researches of Vogel, the celebrated biologist, anatomist and physiologist of Germany, has received unbounded approval and sanction by the world's great demonstrative experimentalists during the last fifty years. Recognizing the widespread conviction and importance of this natural truth, a certain class of people in trying to account for the phenomena of our sensing things such as events, people, and transactions taking place at a distance from us, invented a very peculiar schism of a

Soul With a String To It.

Hence we find many writers to-day who affirm that the soul leaves the body and is only by a small, magnetic thread, which must not be severed, as the individual to whom it is connected would die.

The discoveries in principles of physiology functioning expressed in human organisms during the last 50 years, demonstrate the utter untenability of these fallacious concepts, and the further discovery of principles of electro-magnetism in their relation to mental processes indicate that the soul and its attributes of consciousness do not have to leave the citadel in the sensorium of the human brain, to be brought into close electro-magnetic contact with objective nature, and with events occurring in places remote on the earth-plane, or in realms of immortality.

We have not time in this review to point out fully the errors and inadequacies of these discoveries to all classes of thinkers in general, or to the modern Spiritualist in particular; but will submit for consideration some facts and discoveries in cosmic science which were never known to the gods of Egypt or Greece, or thought of in the ancient school of Theosophical Theurgia.

Principles of Electro-Magnetism.

Principles of electro-magnetism lie at the very base of cosmic process and cosmic phenomena, promoting its visibility, and inducing its psychic reactions; connecting and co-relating the suns and stars of boundless infinitude, developing the everchanging visible forms of plasmatic and bio-plasmatic life found in earth life, connecting not only vast distances of stellar space to the here and now, but co-relating the activities of an invisible spectrum of existence to man's receptive intellect.

Principles of electro-magnetism comprise the diverging characteristics of the planetary world, and by the varying magnetic changes of planetary combination, the weather bureau is enabled to forecast coming climatic changes and telegraph to the public the probable direction these currents will take.

Principles of electro-magnetism make us acquainted with the chemical character of the nebula and photospheres of remote planets. With a modern spectroscopic we note that Sirius, a star of the first magnitude, 23 billions of miles away, contains in its photosphere, hydrogen, sodium and magnesium. We do not have to project our astral soul of consciousness to that planet when we are asleep to find this truth. We do not have to leave the body and go there. The light of this star, and of thousands of others like the spirit world is around us constantly, and like the spirit world can be sensed by us, when we understand the electro-magnetic relation of the invisible to the visible.

Principles of electro-magnetism support and promote the growth and development of trees, flowers, plants and all types of plasmatic life. The various spaces hold in solution the various elements of nature. The combined reactions of ether light in association

with the earth's magnetism, transfers by electro methods to the trees and all vegetable growth the elements selective to the development of each type and species. The withdrawal of solar light and light induces the electro-magnetic reactions of the earth's currents, in which oxygen and other elements are thrown off, and the carbon and some of its compounds are retained and through these psychic reactions we note the foundation of real spirit materialization, by the growth of the tree or shrub. These reactions are known to the scientific world as a change of chemical spectrum.

Take note, kind reader, that the trees, shrubs and plants do not have to project their astral souls into universal ether to come in contact with these elements. All of the elements that each can use, is transferred to it by principles of selective magnetic induction.

Principles of electro-magnetism are involved in the evolution of solar light. The electro reactions between our photospheres and the earth's atmosphere develop light. Light is an evolution.

Principles of electro-magnetism evoke form, shape and color. The electro reactions taking place in the combining molecules of elemental energies induce form, shape, color and magnetic properties; as is seen in the various transformations of metals and solids in experimental chemistry.

Principles of electro-magnetism connect the world's telegraphic systems. The tap of the telegraphic key in London or Japan induces the rap of the sounder here. A telegram was sent recently clear around the world, requiring only one minute and thirty seconds of time. If the cables and wires involved had been of the same electro resistance the message would have been instantaneous.

Principles of electro-magnetism in wireless telegraphy induce a still greater phenomenon. The closing of an electro circuit of the transmitter, instantly rings a bell of the receiver a thousand miles away, so highly electro and magnetic are the ethers of our atmosphere and the earth's currents.

Principles of electro-magnetism connect us to the mental personality of friends far distant. In a telephonic communication to Brother Francis of The Progressive Thinker, of Chicago, Boston, we hear his voice instantly although he is 1,200 miles away, and in the analysis of this electrical phenomenon, we find that the ground current composed of what Leadbeater and his cult call "physical matter," responds at once as half of the effect, without the stimulus of artificial batteries. Now if this circuit had been made of the auditory nerves of Leadbeater, God, or that of any Theurgist known to man of time, could the message have been more instantaneous and complete? In this mental communication my conscious ego does not have to go to Chicago nor does that of Brother Francis have to project itself to me in Boston.

Principles of electro-magnetism connect us to the visible appearance of persons and localities as well as in mental association as is witnessed in the phenomenon of "The Spectra Telephone." A friend standing on the platform of such an apparatus to which is attached an electrical mirror at San Francisco, is seen in Boston when connected to a receiving electrical mirror. With a long-distance telephone attached, we hear our friend's voice, we see in the mirror before us every movement of his lips, the color of his hair and eyes, and every expression of his face. What is more significant, the thickness of the glass of the mirror prevents our apparent handshake.

Principles of electro-magnetism connect mental process in thought transference. Thousands upon thousands of recorded instances of this mental association are in evidence by the various psychic research societies of the world. These principles of polar mental receptivity are eternal, therefore we affirm that the association with the spirit world, when he understands these inductive truths, since we find in all of nature's processes in the relation of the invisible to the visible, the manifestation of the principles of electro-magnetic induction. All nature is infinitely related by principles of electro-magnetism, and localities in remote countries, individuals on the earth plane, and friends in the spirit realm, can and do transmit human consciousness through the medium of this agency.

Time and space seem an illusion in the presence of these natural phenomena. With these sublime principles of nature operative around us, the sophistical and inconsistent talk about "leaving the physical body" and projecting our astral into ethers finer than physical matter in search of the dead, is the maudlin dream of an Egyptian hully-gully, a mystic enchantment to a consistent analysis of nature's co-related processes.

And yet in defiance of all of these principles of existence relating the soul to its organism, and notwithstanding the discoveries in natural philosophy and electro-physics by which remote localities and friends, can be, and are, magnetically in direct touch with the conscious ego, it will be interesting to children to know that there is one man at least who can leave his body and project his ego beyond the stars in quest of his dead friends, and returning in the morning on the train of Aurora, find his mortal cadaver turned over in bed, breathing, snoring and perhaps dreaming; and yet not knowing that while this does seem a little mystical, perhaps wonderful, and a source of wonder to children, it is a logical synthesis to Leadbeater's Theurgical proposition about "leaving his body at will."

Some Strange Concepts.

Mr. Leadbeater brings with him from the "Royal Asiatic Society" some very strange concepts regarding the etheric space. "These ethers are finer than matter," and "interpenetrate all physical matter." The free use of the terms "ether," "coarser," and "physical," may be taken as a true index of the investi-

CONSIGN BODY TO ANGEL OF FIRE.

The Hermetic Brotherhood of Atlantis, Luxor and Elephanta Conduct Obsequies of Founder of the Cult.

At the headquarters of the "Hermetical Brotherhood of Atlantis, Luxor and Elephanta," located at 509 Van Ness avenue, San Francisco, Cal., the funeral services were held for the body of the founder of the cult, Mr. William P. Phelon, took place yesterday morning. The organization conducted private obsequies, and no one without the pale of the association had entry to the premises during the work of the society.

Dr. Phelon passed away on Friday, and according to the teachings of the brotherhood, merely threw off his mortal form to live forever in his astral body. In the front parlor of the big house at 509 Van Ness avenue the body was laid out in state. It rested in a beautiful casket beneath an exquisite canopy of purple mull. An abundance of flowers surrounded the remains, and the balance of the room was crowded with followers of the departed leader. These private ceremonies took up nearly a half hour, and then the cortege proceeded to Odd Fellows' Cemetery. One of the most emphatic beliefs of the brotherhood is that of cremation, in the services attendant on this operation were elaborate.

With the departure of the elder brother of the organization the mantle of authority falls upon Mrs. Frances Rodgers. She becomes the head of the order, and to her was intrusted the care of the services over the remains of Dr. Phelon. On the arrival of the corpse at the cemetery the remains were moved into the chapel and placed upon the customary receiving place. The flowers were placed about the casket, and the pallbearers, with six of the priests and priestesses of the cult, arranged themselves about the remains. Elder Brother Mrs. Frances Rodgers, acting as master of ceremonies received the remains, while the gathered members of the order repeated the brotherhood mantram. Dr. William C. Rodgers, followed by a host of the doctor's life, in which he told of his reincarnated spirit and what work he had performed since he founded the organization. James Hugh Spence followed with an elaborate address on the teachings of the brotherhood, in which he referred frequently to the life work of the departed. The last address was made by Mrs. Frances Rodgers, in which she consigned the body of the late leader to the Angel of Fire. In her address she mentioned several hymns, the singing of which was impressive.

At the conclusion of the service the casket was covered with a heavy black pall and lowered to the floor below, where it was prepared for cremation. Here some of the very secret work of the organization, in which only the leaders participated, was gone through and the remains were consigned to the fire.

The cult as it stands today is represented in several countries. The leading organization is supposed to be in Mexico, in Mountain City, a place which has never been visited by any living person in mortal form outside the leaders of the Hermetic Brotherhood. The leaders have visited the place, they declare, in their mortal form, but the members have only been carried there in the astral form. At Mountain City the advanced constitution of the Hermetic Brotherhood exists, where the members have become possessed of the knowledge necessary to make them almost perfect. The brotherhood claims that Christ was the reincarnation of some great and good man living thousands of years ago, and that each and every member of the association who becomes so imbued of knowledge that he can believe in all the teachings of the society is of necessity the reincarnation of some good personage gone before. The society teaches that the astral body lives forever, and that death is merely the passing of the spirit from the mortal remains to the astral form.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity. --Addison.

Slander is the revenge of a coward and dissimulation his defense. --Johnson.

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

Eva A. Cassell has been a careful student in the school of Spiritualism for twenty years, yet in this enlightened 20th Century, she should bear in mind that it is not in order to burn books and authors, in effigy. That should be left exclusively to the Catholics. Her views, however, will attract great attention.

The book, "Demonism of the Ages" does incalculable harm to the cause of Spiritualism; if its teachings were absolutely true its critics might subside overwhelmed with its enormities; but, being overdrawn and somewhat lurid in its portrayals, it should not be allowed to pass unchallenged. To believe that mortals are beset by hordes of evil spirits who seek their corruption and ruin is to believe a thing in utter opposition to the laws and states governing human expression.

Spiritualists Credulous.

There are some stereotyped phrases and bugbears which Spiritualism has always had to shoulder, such as "the power of mind over matter," in explanation of most of the stupendous and fraudulent phenomena said to be performed genuinely by spirits; the bugbear of "evil spirits possessed of infinite power to harm mortals," we have always had to shoulder since Spiritualism began. The truth is, spirits can't do half that is imputed to them by scared and credulous people, and evil spirits in particular, have less power for wickedness, for no intelligent person will believe that the evil in our world controls and dominates to the exclusion of the good. But certain persons trade upon the credulous Spiritualists and give them a scare about evil spirits, and line their own pockets. A few years ago a man by the name of Frazier came to Onset Bay and sent out his cards thus: "I will develop mediums and locate and classify their spirit guides and bands, thus keeping out evil ones who would ruin them. Also I will drive out the evil spirits possessed by mediums and bring them higher guides. My terms are a hundred dollars for development."

This man had a large patronage from the credulous. He came to my house and wanted me to enter his circles, so he could locate my guides, etc. I answered, "If my guides cannot gravitate to my sphere and locate themselves—without me paying you a hundred dollars to do it for them, then they have no right to select me as their medium, and they can leave, and go elsewhere. As for evil spirits, if there is any in my outfit of guides and controls, I am not afraid of them and I can get rid of them myself without paying you a hundred dollars to do it for me." And by the way, there never was a greater scheme for making money than by this same scheme of pretending to develop mediums—for mediums are

Born, and Not Made.

And it is a question of spiritual qualities and not money, for if a person is lacking in the magnetic qualities which go to form a medium then no amount of money can develop what he does not have inherent in him. Thousands of dollars are flung from the credulous on the ground of developing them for mediums. This man Frazier taught that all sickness was caused by obsession, evil spirits, and he had people crawling around on all fours—sick people whom he had taken to cure and who believed fully that they were possessed of evil spirits simply because he said that they were and they were paying him hundreds of dollars to get rid of the bad spirits. I studied Frazier and his patients and his system of so-called evil spirits and I made up my mind that he was a fraud and had hypnotized people into believing that they had evil spirits. Later on, public sentiment turned against him and he left town, and then his patients got well and strong.

There's too much hue and cry in Spiritualism concerning the power of evil spirits to harm. The states and conditions governing human life

Prove That They Have Little Power to Harm.

The spirit world is said to be an epitome of this mortal world. If that is so, one can see at a glance how little power evil mortals here have to harm the people in our communities. They have no vested power. The evil men and criminals in our midst who represent the evil spirits of the hereafter, are extremely limited in their sphere of action, for they can only affect those mortals who want and are willing to be ruined by their machinations and bad example. The same rule holds good "over there." Instead of being able to do more harm to mortals because they have become spirits, they have less power, because they cannot stand face to face with a mortal and argue and influence him to do wrong—as a bad associate could, were he still living on earth. Ten to one, such an evil spirit could not affect a mortal. The conditions governing the power for evil "over there" are exactly the same governing it here; namely, some mortals are more prone to listen to the persuasions of evil associates, while there are thousands who are proof against them. And it is so with the evil spirits who may seek to injure the denizens of earth—they might not find one mortal in twenty whom they could operate on. That the world of mortals are surrounded by hordes of wicked spirits and that they are at their mercy is a Spiritualistic delusion which

Saviors of Paganism.

and has no place in our twentieth century enlightenment, since it belongs to the superstitious ages of the past. As to what occurs in the spiritual world and its methods of operation we can have no knowledge excepting that deducted from an observation as to what occurs in this world, since the other is but a counterpart of this, and its denizens the same as this excepting for lack of a physical body. Therefore from my own logical deductions I must declare that such books as The Great Psychological Crime, and Obsession the Demonism of the Ages, are pernicious in the extreme and a menace to humanity in as much as they operate on the sensitive minds of the people and psychologize them with the idea that they are the butt of evil spirits. SPIRITUALISM HAS ENOUGH TO SHOULDER WITH THE STUPENDOUS FRAUDS PERPETRATED IN ITS NAME AND PRETENDED MIRACLES ACCREDITED TO "THE POWER OF SPIRIT OVER MATTER," WITHOUT STAGGERING UNDER AN IMPUTED SYSTEM OF WICKED SPIRITUAL MACHINATIONS WHICH STAMPS THE CREATOR OF THE UNIVERSE A DEVIL, and arrests the investigator of our religion on its very threshold imbued with horror at the risk he chances from the evil spirits portrayed!

For years and years Spiritualism has staggered under this delusion of evil spirits with unbounded power to corrupt humanity; "evil spirits" has been the excuse ever presented when a medium (?) has gone wrong. When a male medium goes to the bad and drinks, it is said he was driven to it by "evil spirits," notwithstanding the fact that it was proven that the man was born with a love of liquor, medium or no medium; and when a medium is caught at fraud in the cabinet, it is said that the evil spirits got control on that night, hence the fraud! It is said that the evil spirits got control on that night, hence the fraud! We are overfoolish in believing implicitly in evil spirits—there is more laid to them than they are guilty of; and in my opinion there is more corruption and devilry cut up on the mortal side of life by half-hearted Spiritualists than there is on the spiritual side of life by evil spirits, and the votaries of our faith suffer a great deal more from the living evil spirits than they do from the disembodied ones. At any rate I'd take my chances with the latter, instead of the former.

Evil Spirits Powerless.

While I do not say that there are no evil spirits, I do say that they have not the power for evil ascribed to them. On the same plan that evil men and associates here try to corrupt their fellow men, it is probable that in the spiritual life evil spirits may try to corrupt their spiritual fellows there, and, in fact, that world, and not this one, would be their sphere of operation, and they could not corrupt mortals for they are held in their own orbits by spiritual laws which prevent them; just as the laws of gravity hold earth in place, so do the spiritual laws of correspondence hold spirits in check and limit their power. Their sphere of operation must necessarily be confined to the spiritual world and if evil spirits operate at all, it must, perforce, be upon their fellows there—to help keep them down in degrading conditions instead of letting them rise to higher realms.

Swedenborg No Critic to Follow.

Dr. Peebles quotes Swedenborg in support of his theory of evil spirits and his wonderful visions of the other life. I class Swedenborg with those dreamers and seers of the bible who saw in visions the most stupendous things—the most ridiculous objects ever beheld—red horses—green horses—with three sets of eyes, some of them in the back of the head (so the bible states). If we are to believe in the vagaries of men who lived hundreds of years ago and adopt their dreams and visions as standards to follow in this advanced age we shall be going backward instead of forward. I must first know what manner of man Swedenborg was; before I believe in his visions; whether he was a dreamer or no; whether his brain was well-balanced or no, or his utterances worthy of credence. He belongs to a past era and has no place in this age.

Dr. Peebles brings forth as evidence, Andrew Jackson Davis; but he also is slipping into a past age; he has done a vast work for Spiritualism, but he has advanced onward and may have changed some of his tenets since he wrote of evil spirits; men grow greater in knowledge as they grow older. I have a great respect for Dr. Davis and I appreciate all he has done for the faith, yet I would not believe in the power of evil spirits to harm simply because Dr. Davis affirmed it. I would study into the matter myself and draw my own deductions.

A Belief in Evil Spirits Unhealthy.

We are all striving for the good (God) and the tendency of this age is hygienic. We want to be well and strong in order to enjoy existence, but a belief in evil spirits is exceedingly unhealthy as well as irrational. Dr. Peebles gives a vivid account of what he terms Hudson Tuttle's obsession, but in the instance cited I see no proof of the work of evil spirits. On the contrary it is a clear case of mental suggestion, for Tuttle senior remarked, "the sketch looks like Satan" (there was the suggestion), when immediately Hudson changed from a kind, rational human being, into a person filled with satanic hatred, but this change was not due to an evil spirit—unless Tuttle senior was an evil spirit, since his inadvertent remark was the cause of the change in Hudson—therefore the instance is of no value as proof of evil spirits.

Dr. Peebles quotes the medium, Stainton Moses, to prove the evil work of wicked spirits, but the quotation simply proves my own theory, that evil spirits operate in the spiritual world; instead of the physical one; says the guide of Stainton Moses: "There are terrible conflicts in the spirit world between the higher intelligences and the low, selfish, obsessing spirits there." And again: "Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere and incite mortals to deeds of sin." But again I say no, that God is more just and humane and the Higher Powers are full of unbounded love and mercy and send missionaries to the boundaries of earth to save and redeem these evil souls, if any there are, and the Infinity which planned this universe has made laws which bind and restrain these evil ones—they can only operate where the law of correspondence invites them, if they operate at all, upon the denizens of earth. I will concede that mediums, being more negative, may be more prone to obsession by evil spirits than the common humanity, but I will tell you also that there are hundreds of grand, noble mediums who do not know spirits of evil, who have never seen them, never come in contact with them, and whom it would be hard to convince that evil spirits existed for the corruption of mortals. These grand and noble mediums—these teachers of our philosophy.

Know Nothing of Evil Spirits.

neither do their guides say aught of them or seem to know anything about them; I belong to this order myself. I know naught of evil spirits, neither have my spiritual preceptors told me of them, but they have taught me that all the evil in this world is done by oppressors living now in our midst—by false teachers—by selfish and degraded mortals, instead of evil spirits in another life.

Still, I have seen people said to be obsessed, whom I studied in order to become enlightened; one, a woman said to be possessed by an evil spirit (because she imagined she was Queen Victoria). This woman I learn was a victim of menopause, and I do not wonder at her mental aberration, since it is common to women of her age; but she certainly was not "obsessed by an evil spirit." I have seen several persons who were said to be controlled by evil spirits, but upon investigation I learned that they had honest, epileptic fits, instead of evil spirits. It is a fact among us Spiritualists to believe that all insane persons are obsessed by evil spirits, and we declare that we could visit the asylums and cure all the crazy people. To such high conceit and vanity has our belief in evil spirits led us that we

Think Ourselves God Almighty.

in the matter of casting out evil spirits, and we imagine we can clean out the asylums and cure all the imbeciles on earth. That the insane are controlled by wicked spirits, is an old Spiritualistic saw, which has been worked to death.

Because an insane person declares that he is somebody else is no proof that he is controlled by a wicked spirit; numbers of imbeciles imagine they are other persons. The newspapers last winter were full of an instance where a boy who, in early years had been kind and good, had changed in his latter years into a very demon. He was taken to an institution where the medical men pronounced it a case of perverted faculties, due to an abnormal pressure on the brain, caused by a fall and striking on his head. This boy was said to possess an evil spirit, for he would lie, steal, swear, beat his mother and attempt murder; yet, after the doctors operated on the brain, removing the pressure, the youth returned to his normal condition, thus proving that it was a defective brain instead of evil spirits that had caused the trouble. Brain troubles are the cause of insanity, and not wicked spirits, for all head defects result in inhibitive tendencies—the changing of the nobler faculties into the baser. But if, as Doctor Peebles states, all humanity is left by the good God at the mercy of countless hordes of evil spirits who wreak their ruin—if Deity is deaf, and dumb, and blind to the injustice of such a course, then

God Is a Misanthrope, Heaven a Fart.

peopled with Satan and his demons instead of with the Creator and his angels!

Dr. Peebles says that he has seen mediums who were controlled by evil spirits. There are probably hundreds of Spiritualists who have had experiences with numberless mediums, and have never seen one of these media controlled by an evil spirit, and I repeat, there are hundreds of mediums who have never been dominated by evil spirits; from this I conclude THAT IT IS POSSIBLE THAT A FEW MEDIUMS ARE SUBJECT TO OBSESSION—BUT MEDIUMS ONLY (BECAUSE OF THEIR NEGATIVE STATE) AND NOT MORTALS IN THE COMMON WALK OF LIFE.

And these mediums must have something inherent—some bond of union which draws them in rapport with evil spirits—the proper combination must be struck in order to produce obsession. The fault may be in the states and conditions surrounding the medium, instead of with the evil spirits. This is a wide field for discussion. Dr. Peebles is zealous in proclaiming the fact that many guides and spirit controls of mediums attest to the fact of obsession; but, on the other hand many guides of prominent mediums

Utterly Deny That Evil Spirits Work

to the ruin of humanity. From this I conclude that there are "many men of many minds" in the spirit world and that each one gives observations from his own standpoint. I will say, however, that I have never heard the exalted guides of W. J. Colville, Cora L. V. Richmond, Mrs. R. S. Lillie, and others of our grand and noble mediums who teach us so fully of life in the spiritual spheres—I have never heard them expatiate on the wreck and ruin and corruption that mortals suffer from evil spirits, neither have they ever given Spiritualists grave warnings of the dire calamity hanging over them, through the machinations of wicked spirits; therefore I conclude that the few itinerant mediums who are, as Dr. Peebles says, controlled by evil spirits, are inherently vulnerable to the attack of the foe and perhaps invite it. The inference also is, that the exalted controls of the noble mediums mentioned above do not consider evil spirits a menace to mortals, and evidently

Disbelieve in Their Ability to Harm.

I have come in contact with several persons said to be possessed of devils—among them were some mediums, but I did not accept the theory of wicked spirits; on the contrary these persons seemed rather to have psychologized themselves with the idea that they were somebody else; and I concluded, after careful investigation, that they were suffering with brain defect and were insane. There are hundreds of people who want to pose as mediums before the public, somebody has told them that they will make great psychics and they begin to "sit" and woe some spirit control. Then they begin to talk baby talk and mongrel Indian lingo and finally psychologize themselves with the idea that they are somebody else, though there may be no evil spirit about it, but simply the effect of self-psychology.

Our ranks are full of strong, healthy Spiritualists whom Dr. Peebles will never convince of his theory of evil spirits, because it is untenable and unhealthy; besides, IT IS NOT TRUE!

In summing up the points on the subject before the Open Court, I say:

1. There may be evil spirits.
2. That their legitimate prey may be illy-balanced mediums (when it is learned that the medium has no brain defect and is not insane).
3. That the proper sphere of operation for evil spirits is the spirit world, and not our earth.
4. That natural laws hold them in check and they are thus prevented from harming the denizens of earth generally.
5. That Dr. Peebles has imputed more power to them than they possess.

The Falseness of Such a Statement.

I quote from Dr. Peebles' article in The Progressive Thinker: "There are recurring seasons when undeveloped or evil spirits have had predominance, especially are such seasons consequent on great wars. There are Diakla, clouds of undeveloped spirits encircling the earth, especially about gin-shops, gambling dens and war fields. These go to another life filled with passions and hatred and return to obsess mortals." After reading this lurid portrayal of the accredited powers for evil in the universe, I am filled with protest at the unqualified falseness of such a statement and I "Hurl the morally loathsome paragraph" back to Michigan, in the honest indignation which its ignorance demands and in pity for those who, having lived to otogenarianism, had time to probe this matter to its core, yet have still held to the dusty old beliefs in devils and evil spirits of the mythological ages and attempt to fasten them on Modern Spiritualism.

Dr. Peebles practically declares that God made this world and put mortals therein, and then He set loose hordes of undeveloped and evil spirits to prey on these mortals—human beings who have never done anything to deserve that these wicked spirits shall ruin them. In other words God makes mortals pay the penalty for there being spirits who lack development! He makes them suffer for this lack when they are innocent of being the cause of it! I know of only one instance which can parallel it, and that is the statement in the Bible that Jesus was crucified to save sinners; in other words, the sinners were let scot free while Jesus was crucified for their sins.

How much justice is there in making the innocent suffer for the guilt of the wicked? Who believes that the divine Law of Compensation, made by deity to adjust the spiritual states affecting humanity can be set aside by evil spirits or perverted for their spite and hatred? This Law of Compensation they cannot tamper with; it binds and holds them in check and protects earth's people from obsession and from their depredations.

For the same reason Dr. Peebles' statement that evil spirits hang around rum shops and gambling dens and incite mortals to drink, is untrue, for there are thousands of men who are born with a love for liquor, made so by fathers who drank, or chewed tobacco, or used drugs—thousands who are begotten in the vibrations of these bad habits. These poor souls have enough to stagger under through heredity without being placed at the mercy of evil spirits who would make them drink more, and I say that God and the Higher Powers who have our earth and humanity in charge—the Supreme Being who planned our universe and has regulated it by laws which cannot be set aside, I say that these supernatural guardians have protected man, have raised bulwarks around him to shield him from vampires in the other world, and he is safe from their machinations.

As to Dr. Peebles' statement that the spirits of men who die on the field of battle, hang around and incite mortals to war, let us look at it from a logical standpoint. In the first place, what becomes of a spirit when his body is diseased and he has to quit it? He goes of course to the spiritual world where he belongs, for he can not possibly stay upon earth without a medium or body, to work through. His spirit is drawn, like steel to a magnet, to the spirit world, and there he has to go, willy nilly. His medium gone (body) his connection with earth is severed and he can never manifest again on earth without a body. Therefore all the spirits of those in battle on earth, must go perforce to the spirit world, their natural place and element, there to incite, maybe, their spirit fellows in spiritual warfare against the Higher Powers who would raise and redeem them. I do not believe that these spirits stay on earth to incite mortals to more warfare—they are bound by laws which Deity has ordained, and they must leave earth and go where they belong. Mortals and spirits must gravitate to the spheres where they belong—the laws of gravity and correspondence regulate the future destiny of spirit. Just as we mortals have the two conditions here on earth, good and evil, so is it on the spirit side of life, and the evil influences of evil spirits go to increase the current of evil there, and when the Higher Powers there, strive to send forth their influence for a good work upon earth, I believe that the evil influence generated there by evil spirits is set in operation to frustrate the good work, if possible.

It is a war in the spiritual spheres by these two forces, and earth is the loser if the good work is frustrated. That evil spirits stay on earth and ruin mortals is impossible; they can only work on the spirit side, as I have indicated in setting their influence against the good work of the higher and nobler spirits. Just as the nobler powers in spirit life send back to earth their influence for good, from afar, so also do the evil powers send back their evil influence, from afar; but as for evil spirits coming to earth and corrupting each mortal separately, I cannot believe it for I can bring no logical deductions to prove it, but I can set forth those

Which Utterly Disprove It.

The truth is Dr. Peebles still belongs to the old school of investigators who, believed implicitly in evil spirits; he seems to hold to all the old "gags and saws" of the earlier days of Spiritualism. He is not healthy and hardly sane when he says, "Multitudes of church people are obsessed (by evil spirits). They do not know what ails them. I believe four-fifths of the insane are obsessed by evil spirits." Four-fifths! What an awful travesty on the goodness—the clemency—the reason and wisdom of God—who, according to Peebles, allows the evil spirits to rob so many mortals of their intelligence—mortals who never harmed the spirits and who never did any wrong to deserve such a fate! Again I say that the Doctor teaches a pernicious doctrine—that he is still sunk in the superstition of past ages—he must have been, indeed, a veritable pagan in his last incarnation and now shows a taint of it in this, his latest incarnation. None but a pagan could voice such rubbish, and I cry to him and to others of his ilk who write such monstrous travesties upon divine beneficence, shame—shame, and woe to you who seek to add more burdens—more weight to the fears of a struggling humanity! As for the book, I will not be quite so hard on its author as to say, with Mrs. Olive Pennington: "Some grinning devil ought to impale the writer on a red-hot pitch fork," but I say, "burn it by all means—and set Peebles in effigy on top of his book and let them both go up in smoke together and end the horrible record."

A logical belief in spirits and their influence on earth is proof of the advanced Spiritualist. Let us be reasonable in our belief and not unbalanced, and I tell you

A Well-Balanced Spiritualist

is what our faith needs at the helm. In these days it is refreshing to meet with such and very depressing to meet those well along in life who can offer us only the husks out of what should be, their rich, ripe, rational knowledge. As the Spiritualist advances along the lines of spiritual progress his belief in the power of spirits to return and take part in the daily life of mortals lessens; as he understands the laws governing spiritual expression he becomes more spiritualized himself and loosens his hold on the material portion which once so strongly appealed to his senses. As he grows in spirit and becomes illuminated he sees his mistakes and wonders how he could entertain the beliefs of the past.

It is a mark of progress for the Spiritualist to relinquish a belief that spirits remain on earth and interest themselves in the trivial matters which form a part of earth existence. The grand and noble Spiritualist is one who, instead of seeking to drag the spirits of his love into earth environments again, sends forth the deepest emotions of his soul to meet theirs—sends forth the loving message to them—waits forth the sympathy; the aspirations to them in the spiritual sphere, with the hope and desire of meeting them there, sometime. This is the true Spiritualist, Chelsea, Mass.

EVA A. CASSELL.

The best men are not those who have waited for chances, but those who have taken them; besieged the chance; conquered the chance; and made change the servant.—Chapin.

Punishment is a fruit that unsuspected ripens within the flower of pleasure which concealed it.—Emerson.

Submission to injustice is a vice instead of a virtue, and he who thinks it a merit to signalize his unworlshipiness by failing to assert his own rights encourages oppression and fraud and endangers the rights of his honest fellow-men.—Prof. Felix Oswald.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question.—Thomas Jefferson.

The New Cure for Kidney and Bladder Diseases; Rheumatism, Etc.

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THE OPEN COURT.

Some Thoughts Incident to Reading Doctor Peebles' Book on Obsession.

This discussion now going on in the Open Court in reference to Obsession, must be an interesting object study to every reflective mind in our ranks, affording as it does such a great variety of opinions from leading minds in our ranks. In fact, this discussion will go down in history as the most suggestive, the most impressive, and most important discussion that has ever occurred on any conceivable subject. Investigators in the future will carefully read it; those seeking development of mediumship will critically consider the statements made; the philosopher will ponder over the diverse views, and the psychic student will wade through the divergent expressions with great interest. The views of Daniel W. Hull—actual experience on his part—are certainly exceptionally interesting and suggestive, as they furnish an impressive study in the phenomena of Spiritualism—spirit manifestations of the most remarkable kind. Mr. Hull is one of our most logical lecturers, a keen observer, and his article will be read with deep interest, seemingly proving with absolute certainty that evil spirits do at times obsess mortals.

Dr. Peebles' book, "Spirit Obsession: The Demonism of the Ages," has made quite a sensation among our Spiritual brethren, some of whom appear to have lost their heads. The Doctor has an energetic manner in pressing his points, and in this book he has lost none of his old style vigor. The difficulty in combating him in this, is that he has so fully sustained his claims with incontestible evidence that there is no possible defense for the other side of the question. The Doctor is always a strong writer, and sometimes his manner is offensive to his opponents. I often wish that he would withhold his stinging words when in controversy, though I am more often on his side of the questions than otherwise, and I have that wish more because I wish to mollify the intensity of the hatred of those who may be opposed to him.

In this book I find no exaggeration, though I will say, en passant, that my little experience has been that there is much less obsession among Spiritualists than among those who disbelieve and condemn Spiritualism. Probably our physical and materializing mediums are the worst sufferers in this respect, but mental mediums are sometimes victimized. I also wish that Brother Peebles had not used that word, "Demonism," as he well knows that the word was a general word for departed spirits without reference to character. The word came into disrepute on account of the controversy between Jesus and the Jews. The Jews were a "holy" or "consecrated" people, and of course their spirits after leaving the body were holy or consecrated spirits. As the Greek term for spirit was "demon," a designation was thus made between the two classes of spirits. The demons were cast out. The Jews claimed that Jesus was under the control of a demon or devil, as we have it in our translation (see John, chapters 7 and 8), whereas Jesus always claimed that he was under the influence of a consecrated spirit, (the Holy Ghost in King James' translation)—that is the spirit of a Jew.

By the word "obsession," the idea is conveyed that a spirit, necessarily an undeveloped spirit, has invaded the person of a citizen yet of earth. There are several classes of obsession, or perhaps obsessors.

1. There are evil and malignant spirits who in earth life contracted, for some reason a hatred against persons, societies, or the whole world. These often were either criminals or Ishmaelites in society, sometimes "more sinned against than sinning." They have seen in life only the obverse side of the world, and naturally, they suspect the motives of all who approach them. It is very difficult to obtain the confidence of this class, and when they obsess a medium, it is for the purpose of wreaking vengeance upon the objects of their hatred.

2. There is another class of religio-maniacs, who believe it their duty to force all religious thought into their narrow channels. Catholic spirits are probably the worst of this class, though there are some Protestants who share the same feeling. If they cannot have their way, there is danger that they will prevail on their victims to commit some desperate act. Often these cases are supposed to be insane, and sent to the asylum, controlled almost entirely by a set of politicians who have no conception of psychic phenomena and utterly unfit to be in charge of real spiritual sensitives.

3. There is another class of spirits who pass from the hells of our earth into the darkness correspondent with their earth conditions, who obsess persons less for the purpose of injuring them than to borrow the light of their victims, much as loafers will lounge around somebody's warm stove on a cold wintry day. As the purposes of life have never yet been filled out in their organization and as the conditions about them are not pleasant, they are anxious to be in earth society again, and inspire some of the conversation, which they often suppose to be their own talk, instead of that of the medium, they are using. It is very difficult for them to remain in the condition natural to their earth lives; hence they are unwilling to be out of the presence of their victims. They are not always malicious—they are just low, and really do not intend any harm. This class are in the majority of cases of obsession. Sometimes this class will fight for the medium. I knew one of the victims of this class, who had been pounded till her whole body was sore, in an asylum, because the spirit would not submit to having her abused. It only took me a few minutes to show this spirit, his mistake, and he left her willingly, but it took several treatments to cure the lady of the bruises inflicted on her person by the idiotic attendants of a Kansas insane asylum.

4. There is another class who are drawn to a person by a spiritual affinity, much as two lovers are drawn together. Sometimes the spirit has been a lover and finds it as difficult to keep out of the presence of his enamorata as it was in earth life. This class of obsession generally engenders ill health but they are seldom aware of the injurious effects from their close rapport.

5. Then there is a class of seemingly obsessed persons who are not obsessed at all, but are the creatures of some peculiar idiosyncrasy. These idiosyncrasies are creatures of their emotional natures, and we are unable to fault them since nine-tenths of the human family are more controlled by emotion than reason. In any audience, if a thought is presented having two aspects, one emotional, the other thoughtful, the emotional one always takes the precedence. We live in our emotions, if we analyze ourselves, and were it not for the emotions we should care little for a continuation of our lives after we have finished our careers on earth.

I am acquainted with one lady who dares not trust herself on a steep precipice on account of the impulse to throw herself off from it. Kleptomania is but an impulse. Pike, who was hung in Boston about thirty years ago, when confessing he murdered the little girl found dead in a church belfry, said he could not tell why he did it; that the feeling came on him to kill her. He then told about killing another young woman in South Boston who was found dead on the street about a year before. He said she was walking in front of him, and he passed over a club-like stake, and the thought came to him how easy it would be for him to take that stick and kill her, and almost with the thought he turned back and picked up the stick and killed her. Jesse Pomeroy serving out a life sentence in the Massachusetts state prison at Concord, Mass., was a wanton murderer. He was in the habit of cutting little children to pieces near the Back Bay in Boston. He was finally found out.

Why did he do it?
Why do boys catch flies and pull their wings off?
Why do vivisectionists cut up poor dumb animals, and torture them while so doing, in every conceivable way?

We don't know.
They tell us that it is in the interest of science. But the excuse is a poor one. It was born in Jesse Pomeroy. I knew his mother—a fine, lady-like woman, who would have been shocked at such deed. It is said that during the period of gestation before the birth of Jesse, the Pomeroy kept a grocery store from which they also sold meat, and that in the absence of Mr. Pomeroy, she was obliged to wait on the customers, which also included cutting meat off for those who wanted it. This was no doubt a mental mark transmitted to Jesse—reason enough why every high-minded Spiritualist should forever hereafter eschew meat.

We do not realize the responsibility on each and all of us for at least some of the murders which occur. Many other murderers have been equally unable to assign any reason for homicide.

Then there are altered personalities in which certain faculties in persons are subordinated to other faculties, and in which persons pass into states in which they assume an entirely different personality, and in passing from one of these states to another the person is unable to recall anything which occurred to them, or which they did in a former state. Such is the case of Mollie Fancher of Brooklyn, N. Y.

Alfred Binet has written a book entitled "Altered Personalities,"

bringing to light an array of testimony which all our students of psychology (by this word I do not mean mentology, which in our school books—so superficial are our schoolbook writers and teachers—as called psychology). The book is cheap and easily obtained.

But while endorsing the book, I wish to say that the cure of obsession lies in Spiritualism and with Spiritualists. I do not mean to say in merely a belief or knowledge of the fact that our departed friends may and do return with speaking distance to us, but to a knowledge of all those higher truths, now forgotten, or ignored by so many would-be teachers, men and women who have never read a Spiritualist book; and very few words in a Spiritualist paper, who now claim connection with it. "THE MORE FACT OF A KNOWLEDGE OF THE RETURN OF THE SO-CALLED DEAD NO MORE MAKES A SPIRITUALIST THAN A SWALLOW MAKES A SUMMER."

If we understand Spiritualism thoroughly, we shall learn that there is something more to it than taking a handkerchief or watch in one's and giving some personal business advice to the owner, of interest to no other person in the audience, and which should have been given at a private sitting. In itself there is no wrong in a medium or a gypsy, for that matter, giving business advice, but the idea that a whole audience should be held to listen to it, is absurd and trifling. Men in the business world know very little of the world outside of their personal interests, and they are in no way fitted to become public teachers after their demise; yet these are the teachers in our spiritual meetings in too many cases. They with mortals should take seats in the audience, and learn something outside of their peculiar fields while in earth-life.

When we as Spiritualist lecturers shall be fully prepared as teachers, we will have some knowledge of life outside of the narrow circle usual with business men on the earth plane, and we shall be prepared to learn something of spirit life outside of the average with which we come in contact in our every day communications.

In earth life the world is divided in three classes, good, bad and indifferent. Of course these several classes may be subdivided many times, as they shade off into each other. The good are the philanthropic or altruistic people who love and sympathize with their fellow men. Now the indifferent do that to some extent, but this love is subordinate to their selfish instincts, so that I prefer to class them among those who are indifferent to the wants and woes of the world. The good are those who had a purpose in life other than their own comfort or aggrandizement. They are ever trying to increase the sum of happiness among their acquaintances in their neighborhood or even outside of it to the extent of the world. They are not the recluses who punish themselves for the sake of greater happiness in the next world—indeed, the thought of doing anything to their own credit never occurs to them.

Victor Hugo has well pictured out this class in Les Miserables. There are very few of them: "Straight is the gate and narrow is the way that leadeth to life and few there be that find it."

The bad—I mean the bad in the abstract—are also very few. There are all shades of bad, but most of the bad are undeveloped good people who have never yet learned of a needy world outside of themselves. They are just overgrown babies.

"First, there are babes in mind whose brains are small
As the weaned infants, who have never thought
Beyond a boy's capacity; they sin
From ignorance.
There always is a class of narrow minds,
Devoid of a capacity to think
Beyond the limited external sphere;
They are the dupes of clergymen and serve
To draw the ponderous chariot of sect." —T. L. Harris.

Some of them are educated; but our system of instruction is one which ignores everything but a man or woman useful alone to himself or herself. When educated, they make good vivisectionists, and poor, and dangerous physicians, good money-getters, but bad money distributors. They become very social and sweet to any one who has anything they want. Their moral and altruistic faculties are entirely undeveloped. The bad, the wicked, who take a fiendish interest in torturing humanity outside of any selfish motive, are very few indeed. Probably the vivisectionists are of that class; but there is a class of mischievous persons, as hazers in our colleges, who perpetrate very severe jokes—real fiendish jokes for the amusement they get out of it, just as bad boys will pull the wings off from flies to witness their helplessness.

The indifferent class are a negative class. They are both good and bad, and at the same time neither. They are negatively good and negatively bad. That is, they wish everybody well, if it doesn't cost them any comfort, but when there is "anything in it," they would rather inflict evil than to miss obtaining what there is "in it." That is, they are good when it costs them nothing; and they are not quite so good if it costs comforts to be so. They are not altruistically good, nor wantonly bad. These by far are in the majority. And of all who go into the spirit world of course there are ten of this class, to one of the others.

Now all these people pass into the spirit-world carrying with them at least for the time being, the characters they have formed here.

The humanitarian here will be a humanitarian there, and though his work may be next our earth, his character will give him as his dwelling place a lofty place in the spirit world.

The dark, low, degraded spirits, whose lives were filled with harm and injury, who left the world worse for having lived in it, will not be reformed at death. They take up life where they left off here, and as far as the changed conditions will permit they continue much on the same lines. And where conditions are not the same, they attach themselves to some one in earth life, and pursue their wonted course.

If a person was a vivisectionist here, he will probably inspire some one to torture some one in earthly life; and those persons who go out of the world with hatred in their hearts against any person or society, will seek some mode of revenge.

Most of those whom I have styled "indifferent," never gave a thought as to what is really right or wrong. Their ideas of ethics are somewhat conventional and artificial. There are no distinct lines between right and wrong, and the ideas of one may shade off on somewhat different territory than the ideas of another. To illustrate: Thomas W. Lawson, who has been creating so much sensation with his "Frenzied Finance" articles lately, probably does not see anything wrong in stock-gambling per se, but in the manner in which it is often conducted, just as a gambler sees no wrong in gaming for stakes, but is outraged if one cheats at the game in any way. These men all have some sense of honor, and our laws are mostly constructed on the average lines between right and wrong.

James Fisk was an honorable man, and withal somewhat benevolent, but he believed in trading for all, even if afterwards his sympathy would prevail on him to return a part or all of it. Living in this fictitious world Fisk found himself lost in the spirit-world. There was nothing he could turn his hand to, and his temperament demanded activity.

A few days after his tragic death, he was attracted to the place where I was stopping in Seabrook, N. H. He was almost as material to me as he could be when alive. He would talk very tangibly to me. He said that he was "lost"—he could not find anything he could do. One day he said: "Hull" (by the way he always addressed me in that way), "Hull let us go to your room." When we got there he sat down in a chair across the corner of my table from me. He then said: "Hull, you are not having a very easy time in this lecture business. I can put you in the way to make money." I asked how? He then told me to go onto the street and trade in stocks. I replied that I knew nothing about it, besides I had no money to commence business with. He replied I did not need money (I afterwards heard that such was the case, though I do not yet know it was so) and he said: "I will help you." I then informed him that I could not do such a thing, besides I felt an intense desire to do my little part in spreading light for the world! After a few more words he left, and I have never seen or even heard of him since, but I shall always have a warm feeling for him.

I relate this to show the condition of some people in the spirit world. They are not really in torment, but they suffer from ennui; having nothing with which they can interest themselves. Not all the easy going are that way. Some are willing to whittle on storeboxes and talk nothing at all through eternity, and when I think of the numbers of those I realize how crowded the earth sphere of the spirit world must be!

Then, there are many, too, who have no real desire to do any good in the world of either mortals or spirits, but are restless if they cannot busy themselves. They, too, live close to earth plane, and can never rise higher till they are actuated by some higher and more philanthropic motive. Nor do they care to. They are well enough off; why they would be glad for something to occupy their minds. Many of them are now in the east watching the contending armies, and as they see the suffering there, their hearts are moved with pity, and they realize the horrors of war, and a spark of philanthropy is kindling within them, which will lead them to usefulness hereafter.

The lower hells in spirit-life have seemed to me as if they were down in the earth. I do not suppose they are, but it is very foggy and dark there; at least it has been so to me, but I pity them, and if I can help them I am happy to wade through the slime to where they are. An experience I had in 1872, sustains this theory of actual darkness, and misery.

By request of a brother of mine I visited Higginsville, Ill., ten miles north of Danville, where I had been informed the spirits talked audibly

in broad daylight. The mediums were two daughters of Morgan Rees, Ardilla and Jennie, and a young man named Trump. Intellectually the mediums, and I might say the entire neighborhood, were far from being up to the average, at that time. They were certainly incapable of any deception. I had been there but a few minutes when a spirit voice sounding much like a whistle, spoke to us from the distance and up from the earth a way, say twenty-five or thirty degrees. When it came nearer, it said, "I will draw blood." This I was told was a repeated expression coming from the spirits. I soon got into conversation with it, and he informed me that his name was Richeson; that he had been hung in Covington, Ind., for murdering his wife, etc.

In a little while another spirit announced himself. His name was Tom Collison. He had been killed by a mob because he was so "ornery," he said. During the day objects were flying not only about the house but all about the yard. An ear of corn came from out of doors through the kitchen and into the room where I was sitting and fell at my side. A broken chair flew across the yard, and the cat as it passed through the room was picked up and thrown against the open door to the kitchen and glanced into the kitchen. A general laughter followed, heartily joined in by the spirits. And the laughter was repeated by the spirits at the school house that night when in my lecture I referred to the incident, and was heard by the entire audience. A Jewsharp was played, when it seemed a full set were on the floor dancing. The floor sagged up and down and the "thump," "thump," "thump," could easily have been heard a hundred yards from the house.

At night when I returned from my lecture a considerable number had got to the house in advance of me, from the meeting, to be at the demonstrations that night. The house was made dark and we were all provided with matches, a necessity on account of the rudeness of the spirits. No tongue or pen could describe the events of that night. A cane was used to beat on the claspboard doors; a handleless jug was rolled about the floor, as if it were a dozen barrels, and it seemed from the clatter of feet that the room was full of horses, some of which were sure to get on your feet, and one felt the whole house was coming down. Then there would be a call for lights by the mediums, and all set off their matches, and one time the light revealed to me a spirit dragging at the foot of one of the mediums to pull her out on the floor.

Previous to the seance a spirit said in the hearing of all, "If anyone makes any lights, I will break every bone in his body." This was said, because a boy at a seance had been making counterfeit spirit lights, by lightly rubbing the end of a match. At the time he did this the spirits took him up and bumped him against the ceiling, threatening meantime to drop him to the floor. They then forced a promise from him that he would never do the like again.

The next night after meeting we had another gathering, and there being no chair for me, when I arrived, I sat down on the side of the bed, by the side of Jennie, and under an influence I reached down and took her hand, and commenced to talk to her. That talk was a revelation to me. In the cradle in front of her was her babe, born out of wedlock, and I had no idea that she ever had an aspiration to be anything more than she was. Indeed I might say, I was a bit aristocratic, and did not realize it till then. She became controlled instantly and ran out of doors. To the people there, this was a new phase, and they followed her. Directly one of them ran in and said, "Jennie has got the axe, and is trying to kill us." I went out and she had driven them all out of the yard. Instantly she came running towards me with the axe upraised to strike. I said: "Richeson, you will not hurt me. I have come here to do you good. I shall lead you out of hell." By this time the axe was being held over my head, but she struck it down in the ground by the side of me. I then took the medium by the arm, and said: "Richeson, let us go into the house; I want to talk to you. We went in and were followed by the others. He then said: 'I see a little girl. Oh! I have never seen one since I came here.'

"Yes," I said, "that is my little Alice. She has come here to lead you to your wife. Do you see that light out yonder?" (pointing in an upward direction).

"Yes," he said, "Your wife is there," I said, and this little girl is going to lead you to her.

He then commenced to weep, and said: "I murdered my wife thirty-four years ago with a meat-axe, because I was jealous of her, and have never seen her since." I then told him he would be taken to her; that he must try, and help those poor spirits about him, and that such work would help him, and then told him, he must not hold the medium longer, because his gross magnetism would be injurious to her; that he might go along with me and I would help him. He then withdrew, but immediately resumed his control, and said, "It is so dark there I don't want to stay."

Here we see the reason of obsessions. I talked with him a little more, and showed him that if he was too selfish to relax his hold of the medium or try to reach the fallen spirits about him, he would never be fit to enter the presence of his wife. He then went away.

From there, I went to Bluffton, near Covington, Ind., and he went with me; at least I saw him standing by my bedside next morning and looking anxiously in my face. Here dwelt the first trumpet medium, so far as I know of Modern Spiritualism, but as she gave the seances without price, no one has ever heard of her. At the trumpet seance that night he took the trumpet, and a more earnest prayer was never uttered than the one he made to me to help him. He has since developed a bright and useful spirit, and has done a great amount of good. I have had many experiences, and who of the veteran workers have not? but none which have made a deeper and more lasting impression on me than this.

Here, if I had not come would have been a case of obsession, all because the spirits had no one to point them to the light. As I stated awhile ago, the worst cases of obsession are found outside of Spiritualism, and for that reason we should have a higher, a more educated Spiritualism than we are now having. Our meetings should be run for a higher purpose than advertising business mediums. Indeed, I am not sure that we have so much a mission to demonstrate the truths of spirit intercourse, since the scientific and religious world is coming to acknowledge it, as to learn what to do with it. Qui bono? Is it a play-thing?—just something to amuse ourselves with, and wonder over, or is there connected with it a purpose—a useful purpose? Are we to become more spiritual, more ethical, more intellectual, or shall we drop down in the old ruts, and listen a few minutes to the poorest kind of platitudes as an introduction to a list of personal messages, which can only be of interest to the recipients? If we are going to go on to the next thing after having satisfied ourselves of the facts of a spirit world and the ability of some of its residents to come in rapport with people here, then we should learn the next thing. I have heard a number of so-called lectures in our camp-meetings, which had about as much intellectual nutriment in them as one would get from broth made from a second boiling of an old meat-saw. Our lectures should be something more than filling in the time of lecture hour. We can have that much at any church, and it is because we get no more we have become so weary of ordinary sermonizing.

Before closing I want to say again, that I have little faith in exorcisms. It becomes necessary at times when you have an unreasonable spirit to contend with, but usually we can do more by uplifting the spirit from his fallen condition. Nearly all the spirits I come in contact with are disposed to be friendly to me; I suppose it is because I have so much sympathy for them. I have no doubt that there are those who would take advantage of my sympathy and lie to me. I am sure, some of them do. Clarke, who was condemned to death for murder, in a court in this city, a few days after his execution came to me telling me he was innocent. Even in that case a friend of his mother was present, and the mother being prostrate on account of his taking off, he may have said that, thinking it would relieve her mind.

I am satisfied that a large percentage of insane people, especially those who have become insane on religious subjects are obsessed. I have seen some that I knew were. A pamphlet came to me only a few weeks ago from West Hanover, Mass., sent by a man who thinks he is God—not in the sense of the New Thoughtists, but he is the whole thing incarnate. He says: "I am God." "I am here, and ask, to be heard, that I may tell you I am and of my mission here." This man may be a monomaniac, but more likely he is obsessed by some mischievous, fun-making spirit, some defunct wag, who does not care for consequences if he can get a little fun out of it. These obsessions are not common in our ranks now, but if we do not take a higher position, they are likely to become as common as they are among church people. The greatest danger is with physical and materializing mediums and in dark circles of all kinds. We must be careful how we play with edge-tools. I do not condemn materializations and physical manifestations, but we should only attend such places in select audiences and with our hearts and minds uplifted, reaching out for the best.

Olympia, Wash.

Of all injustice that is the greatest which goes under the name of law, and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable. —L'Estrange.

The good right arm of the bread-winner is strengthened more by an unexpected caress or an encouraging word from loved ones than by all the roast beef in Christendom. —Buell Hampton.

MY PILE CURE

FREE TO TRY

Don't Let Your Piles Stand for Years and Cause Pain. Send Your Name Today and Get THIS DOLLAR PACKAGE FREE on Approval—Do It Now!

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My New Book on Rectal Troubles, illustrated in colors, is free to you with the treatment all in plain wrapper. Send no money—only your name. Write today. Dr. Van Vleck Co., 2028 Majestic Bldg., Jackson, Michigan.

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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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The PROGRESSIVE THINKER will be furnished to subscribers at the following rates, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	10 Cts.

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The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, JANUARY 28, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

FROM THE PACIFIC COAST.

TO THE EDITOR:—I WANT TO CONGRATULATE YOU ON YOUR MAGNIFICENT LEADER, "IS SPIRITUALISM DECLINING?" PERHAPS IT IS BECAUSE I ENDORSE EVERY WORD OF IT, AND IT REPRESENTS MY OWN POSITION FOR MANY YEARS; BUT ALL THE SAME IT HITS THE BULLSEYE RIGHT IN THE CENTER, AND I AM WRITING THIS LONG AFTER I OUGHT TO BE IN BED, TO TELL YOU HOW GREATLY I APPRECIATE IT.

CHARLES DAWBARN.

SAN LEANDRO, CAL.

Is China's Ruler a Christian?

Some startling news comes, to the effect that the dowager empress of China, who is its virtual ruler, has been converted to Christianity and Christian Science through the influence of Minister E. H. Conger and his wife, who have been almost eight years at Peking. It shall prove to be true, the results cannot but prove to be most important to the internal and external developments of China's future.

It is declared that the empress has given substantial promises that her conversion shall be announced in the most public way before Minister Conger leaves Peking.

This public announcement, which is to be made soon, is to be followed by steps by the empress that will inaugurate a great era of reform throughout the Chinese empire.

The Christian Science friends of the Congers in Iowa claim it all as a great victory for Christian Science.

It will be recalled that when the foreign legations were besieged in Peking during the boxer uprising, four years ago, Christian Scientists all over the world organized a conspiracy of prayer for the colony, the Congers being ardent Scientists.

When the legations at last were rescued the claim was boldly advanced that it was in answer to the prayers of the Scientists, or rather the result of an overpowering rush of thought waves in their direction, which had pushed off the unthinking barbarians.

Since then the Congers have become friendly with the dowager, Mr. Conger often having been given private audiences with the old woman. As a result it is said the dowager empress has been converted to Christianity, and she has promised great things.

Minister Conger believes that as the result of her casting her tremendous power and ability into the scale on the side of progressiveness China will open its gates to western people, ideas, and institutions, and the empire will rapidly be Christianized.

In short, there is just dawning the day of rehabilitation of the empire, which will compare only with the regeneration of Japan when the ancient empire was transformed into a thoroughly modern power.

God Was Good to Her.

The following is from the Chicago Tribune of recent date. After reading it, it will puzzle ordinary people to discover where the goodness comes in. Like ordinary orthodox doctrines, it would seem that it has to be taken by "faith."

"Have you any place where I may get warm, lieutenant?" said Margaret McKinney to Lieut. O'Connor at the Des-plaines street police station last night.

"I'm almost frozen. Just a place where I can stay to get warm enough to face the cold again."

Then the woman added: "Up to this last cold spell, I could manage to pay for a room I had on Washington, near Green street, by selling shoestrings and pencils, but on account of the severe cold I was unable to go out. The rent was due to-day, and, having no money, I gave it up rather than go in debt."

"How old are you?" she was asked. "March next I'll be 88 years."

"Have you no children or friends?" "No, no one but God," she said. "He always has been good to me. I had six sons, but one after another they died."

She will be taken to Dunnington today.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply scientific basis. Price 10 cents.

The Secular Press and the SPIRITUALIST Papers.

EVOLUTION AND THE SPIRITUALIST PAPERS.

Facts to Demonstrate That, in the Course of Twenty-five Years, Spiritualist Papers Will, in the Potent Course of Evolution, Cease to Exist, Secular Papers Taking Their Place, and Doing Their Exclusive Work—Public Meetings in Boston and the Daily Press—Mrs. May Pepper and the New York Herald.

Some ten years ago we published an editorial claiming that in the course of the process of the evolution of Spiritualism, all the Spiritualist papers would be evolved out of existence, just as in the process of natural unfoldment, certain organs of animals and man have disappeared completely, or only fragments thereof remaining to attest to their past existence.

Many years ago, in connection with Spiritualism the two leading Spiritualist papers—The Religio-Philosophical Journal and the Banner of Light, were exceptionally prosperous.

Though furnishing less reading matter by far than The Progressive Thinker, and in many respects not as instructive, yet at \$3 per year the circulation of each paper was large, and the income swelled the bank account of the respective owners, but, alas! a change came over these two most excellent organs.

Under their original owners they commenced to decline in circulation, and nothing was able to stop the same.

The wails of despair and agony on the part of Mr. Colby, editor of the Banner, and the supreme efforts of Col. Bundy, editor of the Religio-Philosophical Journal, in whose hands the paper fell on the death of S. S. Jones, nothing could stop their downward tendency under their respective owners.

The editor of The Progressive Thinker ascribed, in a measure, this constant decadence to the high price of the papers, hence started The Progressive Thinker. The contrast between the price of a dollar paper and one furnished at \$3 was so great that the former was placed on a paying basis at once, and for fifteen years it has furnished an income that any reasonable man ought to be satisfied with, and at the same time sending out many books at less than cost, each subscriber reaping an actual profit on his yearly investment in the paper.

Notwithstanding this fact, with an eye of a seer, we discern this important change, that it will not be twenty-five years before every Spiritualist paper will be evolved out of existence, just as useless parts of men and animals have disappeared in the course of evolution, as set forth by Darwin.

Of course this will not come at once, but come it will, as to-day it is more difficult to sustain a Spiritualist paper than ever before, as evidenced by the repeated "duns" which can be seen in the different papers—an unlucky omen indeed.

Why have we come to this conclusion?

Simply from the fact that more and more the secular press is opening its columns to the discussion of psychical subjects, embracing Spiritualism in its phenomena and philosophy, and twenty-five years will not have passed before each paper and magazine will have a special department for the purpose detailed above, and then there will be no demand for an exclusively Spiritualist paper.

At the present time the leading dailies are commencing to discuss questions pertaining to Spiritualism; the notices of meetings are freely printed. Take for example the Boston (Mass.) Post. It has the following list of seances and meetings in a single Sunday issue:

Commercial Hall, 694 Washington street—First Spiritualist Church, M. Adeline Wilkinson, pastor. Conference at 11, subject, "Anti-Capital Punishment"; afternoon, Prof. Carpenter will give illustrations of psychic power; evening, Mrs. Mabel Witham, with other fine mediums; Tuesday afternoon, Indian healing circle; Wednesday evenings and Thursday afternoons, articles, messages; Friday evenings, developing class at 863 Washington street.

The Boston Psychic Conference, 605 Massachusetts avenue—Meets every evening; Sunday, 3 p. m., lecture by Mr. C. B. Smith; subject, "Thought"; 8 p. m., free seance, mediums and teachers expected; Monday, 3 and 8 p. m., Mr. Littlefield; Tuesday evening, social seance for development of psychic power; Wednesday, Mr. Smith, astrological readings; Thursday, Prof. A. E. Carpenter; Friday, Miss Sears; Saturday, Prof. Carpenter. L. L. Whitlock.

The Malden Spiritual Association, Deliberative Hall, 56 Pleasant street—Services, Sunday, 7:30 p. m. Mrs. Munroe will occupy the platform Sunday, after her protracted illness, and grand work is insured. Visiting mediums invited; ear fares paid. Circles at Mrs. Munroe's office, 27 Pleasant street, Malden Square, every Tuesday, 7:30 p. m. Sitings daily.

Harmony Hall, 724 Washington street—Spiritual Phenomena Society. 11, circle, Mrs. Letta B. Sears, Mrs. Nutter and others; 2:30 and 7:30, Mrs. Carbee, Miss Josephine Webster and others; Tuesday, Thursday, 3 p. m.; Saturday, 8 p. m., tests and psychometry. Mr. Newhall, Mr. Smith, chairman.

First Spiritualists Church, Myrtle Hall, 206 Broadway, Chelsea square, Chelsea—Sunday service, test mediums, Messrs. Newhall, Clark, Gould, Fish. 7:30, circle Tuesday evening, 140 Pearl street. Miss Foley, Jan. 15, 2:30, 7:30. Indian peace council, Jan. 17. James A. Newhall, pastor.

Malden Progressive Spiritual Society, 138 Pleasant street, Malden—Leave car at Washington street, Malden; 2 p. m., Sunday school; circle, 3:30 p. m.; evening meeting, 7:30. Mrs. Abbie Burnham and others, Harvey Redding, president.

John Winthrop Hall, 445 Tremont street—Ladies' Auxiliary, "Church of the Soul Society," Newmarket P. Smith, speaker; Mary G. Carbee, Jennie Rhind, symbolist. Thursday evening, Jan. 12, Mrs. Mabel Witham. Mrs. Hattie M. Miller, special music.

Dr. Ella A. Higginson's honest circles every Sunday and Thursday at 2:30 and 7:30 p. m. Take Neponset car (Field's Corner), get out at Sawyer avenue, fourth house on level street; no car track. 121 Pleasant street, Dorchester.

Mme. Whitmore, unconscious medium, gives spiritual evidence daily; public test circle, Monday evenings; questions answered; private circles may be arranged. 303 Lamartine street, Jamaica Plain, Mass.

638 Tremont Street—Mrs. F. Curtis holds a circle Sunday and Tuesday evenings, 7:30. Mrs. Annie Bacon and others. Wednesday, 3 p. m., healing and tests; Friday, 7:30, developing class.

Mrs. E. Mack, 3044 Warren street, Roxbury—Meetings Sunday and Friday evenings at 8 o'clock. Consultation hours Mondays and Fridays, 10 a. m., to 3 p. m. Other days and hours by special engagement only.

First Spiritual Temple, Exeter street—Lecture at 2:30 and 7:30 p. m., through the mediumship of Mrs. Sarah A. Byrnes, inspirational speaker. School at 12 p. m. All seats free.

Mr. Littlefield, one of the most accurate mediums for personal spirit communications, will hold a seance every Monday evening at the Boston Psychic Conference, 605 Massachusetts avenue, near Washington street. L. L. Whitlock, president.

Room 106, Hotel Pelham—Professor Matook holds meetings every Sunday and Thursday, 8 p. m. Psychology, astrology and Spiritualism illustrated. Everybody read. Come early. Seats free. Consultation daily.

Mrs. Peabody McKenna—Circle Sunday evening at 8 o'clock; spirit messages and questions answered for each; sittings daily. 113½ Warren street, near Washington street.

Dr. Abbie Heath, vitaphone healer, test and business medium—Daily, 1 to 9 p. m.; circles for delineations and psychometry, every Sunday at 8 o'clock. 71 Dover street, one flight.

Mrs. M. J. Butler will hold in Red Men's Hall, 514 Tremont street, her meetings, commencing Sunday, Jan. 8, every Sunday following at 8 o'clock. Good mediums and fine music.

At 605 Massachusetts Avenue, near Washington street—Prof. A. E. Carpenter, the noted psychologist, will lecture and give hypnotic experiments before the Boston Psychic Conference, Thursday and Saturday evenings.

J. K. Conant-Henderson, formerly of 8½ Bosworth street, will hold a seance Sunday, 7:30; also Friday, 2:30; sittings daily. 204 Banner of Light building.

Mme. Bruce, 145 A Tremont street, Room 11—Spiritual test circle Tuesdays at 2:30 p. m. Free consultation Saturdays. Sittings daily. Take elevator.

4 Dale Street, Roxbury, corner Warren—Circles Sundays and Thursdays 3 and 8. Sittings daily. Mrs. Marriher.

Lynn Spiritualists' Association, Cadet Hall—2:30 and 7:30, Mrs. C. Fannie Allen of Stoneham. Circles at 4; song and entertainment, 6:30.

Mrs. H. E. Millan will hold test seance Sunday evening at 7:45, also

Tuesday and Friday evenings at same hour. 176 W. Brookline street, city.

New Era Meetings, Arcade Hall, 7 Park Square—Good mediumistic and musical talent. Come and be convinced. Afternoon at 3, evening at 7:30.

Mrs. Baker, medium circle Sunday and Tuesday evening at 7:30. 556 Tremont street; sittings daily. Mrs. Thorn.

Mrs. E. A. Roy will hold circle Wednesday afternoon at 2:30. 145 Appleton street; readings daily.

The above notices published in the Boston Post will reach thousands of readers, whereas if published in the organ of Spiritualism there, the Banner, they would only reach a very limited number. What is true of Boston, is also true of every other city where a Spiritualist paper is published, showing that in this one respect the secular press is doing a work that no Spiritualist paper can do.

Again to illustrate what the secular press is doing we republish the following remarkable article from the New York Herald:

THE STRANGE MYSTERY OF MRS. PEPPER.

Her Remarkable Spiritualistic Power—The Spirits of the Departed Answer Through Her Questions Written in Sealed Envelopes, but Which Are Kept Unbroken.

Excluding from the argument certain financial operations which relied for success solely upon credulity, it is safe to say that if a census could be taken and set down in round figures of the fortune tellers, clairvoyants and others claiming possession of occult powers who flourish in New York alone it would surprise those matter of fact persons who scoff at such things. It would surprise them more, however, could they know how many persons of seemingly sound sense and judgment, men of substantial business and station in life, patronize and pay money to these self-styled seers, crystal-gazers and what not.

According to scientific students of the situation this is to be ascribed not so much to a thorough belief in the ability of the persons consulted as to the fact that in many cases they actually are endowed with some supernatural quality of mind, whether it be called telepathy or anything else, and that extraordinary feats have been performed in cases where the suspicion of confederacy or collusion could not be entertained for a moment.

The latest manifestation of this kind has been made by Mrs. Mary S. Pepper in Brooklyn; and it is perplexing the most hidebound detractors of spiritualism and other faiths founded on communion with supernatural spheres.

From time to time Mrs. Pepper has been branded as a fraud, and on every such occasion she has replied with a challenge to the critic to come to the platform upon which she makes her "demonstrations," and to pursue as exhaustive an investigation of her methods as he may deem fit. Where the challenge has been accepted it has resulted only in added mystification.

Mrs. Pepper does not pretend to read the future, but she does declare that she can summon the spirits of the dead and exchange messages with them. Certainly she has done some astonishing things. She does not rely for effect upon lowered lights, slow music or any of the other theatrical tricks commonly used by other "mediums," but gives her exhibition in a well illuminated room and generally in the presence of several hundred persons. This fact has impressed many unbelievers and increased the strangeness of the whole affair.

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object of Spiritualism and of the new church is to demonstrate the great and important fact that there is a spiritual part in man that survives death."

After this organization it was decided that meetings should be held every Sunday evening, and Mrs. Pepper soon so deeply impressed the Spiritualists of Brooklyn that it was decided to form a congregation to be known as the First Spiritualist Church of Brooklyn and to make her its pastor. Several prominent residents of the borough who have been interested in the general subject of psychical research joined the movement and Mrs. Pepper agreed to their plan. Since then, it should be incidentally stated, she has been commissioned as a preacher by the National Society of Spiritualists.

No church edifice has yet been erected for her, but her meetings are held in a room in the Masonic Temple, and are always well attended.

A Striking Figure.

Notwithstanding a tendency to obesity, Mrs. Pepper is a striking figure when she appears on the platform. She wears a robe of dull black, with flowing sleeves like a surplice, and set off with a stole of white. Her features are thick, her hair a mass of yellow and she wears eyeglasses.

One of the interesting phases of her "demonstrations" is that she makes no pretense of going into the "trance" state. Her plan is to have sealed letters placed on tables by persons other than the writers, and she, without breaking the seals, announces the answers of the spirits to questions put by the writers in the envelopes. As a rule, of course, these answers are unmeaning except to the writers, but so frequently have these persons declared them to be correct that if there is any collusion in the affair the medium must have an army of confederates. Apparently it is merely a business affair with her, as an admission fee of twenty-five cents is charged, and she always has a large audience.

Here are some of the things she has done. Taking up an envelope one night, she said: "The first spirit is a young man. He says Sir is here. He comes to that gentleman over there (indicating him) and says, 'Sir, Connell is here and he knows what trouble you had getting his things after he left this world, and he knows it was you who found the diamond.' Is that correct?"

"It is most accurate," replied the man in the audience.

"Grace" was the next arrival, and, according to Mrs. Pepper, she was accompanied by an old lady spirit who pathetically said that she had not been asked for and nobody wanted her, but she wanted to be around "to see what was doing here." This intruding spirit, she believed, was "Grandmother Hart."

One "spook" objected to a photograph somebody had put in one of the envelopes, declaring—through Mrs. Pepper, of course—that it was a bad copy and "he should have known better." On another occasion one of the spirits protested because his name had been spelled wrong in the envelope.

"Is there any one here named Gastor, or Gaston?" Mrs. Pepper demanded, and a man in the audience raised his hand. She went on: "The spirit of a woman is here and she wants to reach her son. Tell him," she says, "I have watched over the tribulations of father and my other boy." She says something about a guinea, or—

"Yes, Guiana, the country," interposed the man who had lifted his hand.

"Yes; she says it would have been better for your brother if he had stayed there, but—there was a pause—"but he was bound to go to Barbados."

"Yes, yes, he would go!" exclaimed the man in the audience.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

No. 2 Staunton Place, Boston, Mass.

I find that the people of both Cincinnati and Newport supply the very best conditions whereby my spirit guides

dead with the living."

Spiritualist friends.

at a funeral or wedding."

(Continued on page 3.)

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An Experiment in Psychometry

Recorded by Charles Dawbarn.

THE EXPERIMENT CONTINUED.

Part Second.

Once again I find it is "form" that is all important in the eternal struggle upward. Here, on the planet, its angles and lines mark the form from inception to dissolution. From infancy to old age thought is almost powerless to change form.

We mark it as human, and with conscious will, we are religiously taught that it is eternal for weal or woe. So with deep interest I propose to watch the movement of life across the divide, to discover, if I may, whether thought has been freed from any of its mortal limitations.

At first there is little change, that I can discern, in that form divine. It appears to be, so far as I can see, almost a duplicate of the old form, and I sense it as amid surroundings that are almost familiar. That is to say, it seems surrounded by thought expressions that seem fixed as those of earth. Yet presently I sense that the new form responds to emotions by vibrations that represent color to my eye. Love and hate are not hidden as in earth life, for the form responds and vibrates in unison.

The forms I now meet impress my sense by vibrant color. It may be red, gray, almost black, or faintly scintillate with evanescent brightness. I presently discern that this is form commencing to respond to thought, and marks the great change produced by death, as thought can no longer be crystallized into immovable form. It has commenced to dominate the form through which it manifests, and the status of the life within each form. The form at which I am looking tells its tale to me by its color, though, for the most part, these in close companionship note but little change. To the normal eye of the new-come there is little appearance of change. His surroundings may seem to him dark or bright, repugnant or beautiful, but he fails to notice that his own eyes catch very different vibrations and colors from the same form.

Thought is both writer and reader in that life across the divide. Hence all attempted descriptions are so "individual" that the next comer would tell a very different tale. But the difference is of sensation rather than of form. The form is expressing the thought it embodies a little more fully than in earth life. There are still the molecular gathering and dispersals. Contact still results in love, hate or indifference, with plenty of disharmony and suffering. And there is the added fact that form no longer hides the inner thought life of your companion. You may not tell of what he is thinking or proposing to do, but you can discern the motive within, since the form is no longer sufficient rigid to hide it. This thought life seeks vibratory mate. Each believes he can hide himself behind expression, as on earth, and does not realize that the form he senses may seem very different to another eye, though the difference will be chiefly in color. So I mark the change evolved from death as just the beginning of thought freedom, and power over form.

The gatherings we call "social" are almost unchangeable, but the individual colors are not the mark of race differences, but always tell the tale of thought activity within that form. Form continues to be the basic fact of all molecular gatherings. The unit may remain unchanged, but at each stage it is evidently gaining greater expression amid its form surroundings.

On earth the thought within seeks external expression through the colors and shapes of garments and ornaments, and also through flavors called sensations. But as soon as the divide is crossed, though habit would seek a similar expression, the form itself commences to respond to the thought within, and to vibrate into colors and shapes that to spirit eye are copies of earth experiences. Hence each seems colored according to his thought, though it may appear but as rays of lavender fiery to the spirit eye of one further advanced.

It seems to me, as I look, that molecular form, as a thought process, first finds its expression in earth life. The scientist would find draw the line at what he calls "protoplasm or first form," but the eternal unit is far beyond its ken. I cannot study that for my own eyes, but I gather of units. Still I can see that the wonderful individuality of the unit draws to itself fellows like minded. Units never blend, but they gather, and the result is molecular form, which has existed whole eons before the protoplasm of the scientist.

Every molecular aggregation seeks more molecules like itself, and hence lies the mystery of "heredity," which is form expression of the aggregated thought. This, and also growth and decay, are molecular effects which I must leave for future study. I am dealing now only with forms based upon protoplasm, itself an effect of previous thought activity, and responding to long established habits which manifest as "form," and are made the basis of scientific study by materialists.

I now catch the real difference effected by the change we call "death" is that the form now gives greater expression to its dominating thought than was possible in earth life. The entire vibration has become more active, so that the new sense expression and the old cannot meet. This, of course, applies to all molecular aggregations by which the changed man form now finds itself surrounded.

The new sensations cannot repeat the old, hence the thought expressions we call passions and appetites in earth life must remain unsatisfied by the new life. It is thus very unfortunate for the poor mortal who has brought with him his old longings. Nature has become plastic in her every molecular aggregation as a result of the death process, so that the spirit can compel together and attract such shapes and forms as will express his present molecular individuality. So, as I sense, his homes and their surroundings become expressions of his own thought attractions, both in shape and color. Nature is as prolific as over across the divide, and her expressions are much more varied than in earth life, yet they are but changed vibrations of "unitary" aggregations into molecular groups. There is, and can be no change to the eternal unit itself. Its marvelous experiences are, after all, only degrees of vibration expressed in endless varieties of groupings. But I discern that man continues to be Nature's highest expression, although his form, and every other form, is affected by its surroundings. I sense that the man's perception is strictly individual, and that he can remain indefinitely at any point of this vibratory expression, if he so choose.

Having thus sensed something of the forces which seem Cosmic and infinite as they play upon man and his surroundings, I now return, once again, to my attempted survey of man himself, and his personal surroundings.

I have seen that man cannot repeat his own past. The new vibrations forbid it. But he can THINK the old, can, as it were, hunger to repeat the expressions and surroundings of his old life before death had changed his vibrations. I am looking with deep interest for other forms of life, and I am obliged to note that the "divide" which we call death is not really a change from one location to another. On the contrary the same man finds himself amid new conditions. He is precisely the same man, and carries with him many of his old memories, which seem to include many of his old associations. But all these associations, including the animal life with which he was acquainted, are now expressed through these vibrations that are beyond mortal perception.

These animals, in all their varieties of forms, have, like the man, the same raw material of their selfhood. They can fight, and even inflict torture upon one another as in earth life, but they cannot kill. So this borderland is really a condition of inharmonious, and if that be maintained it must result, sooner or later, in dissolution of form life. This applies to man also, and therefore every form in that Borderland will go forward or backward—will become truly spiritual, or will disintegrate and lose its form.

So here, where it is so close to the divide, there can be little of the old companionship between any special animal and his old master. Love, even the demand for harmonious conditions, and here all is disharmony. Here is the literal hell, as conceived by mortals, for every effort of the residents to socialize into communities fails. It is a state of perpetual change that affects the man, and all his surroundings. I don't want to linger here, it is too painful. Earth classification is unknown. Suicide, criminal, lecher, and thief, and if thus inharmonious, finds his every effort at outward expression a failure. Pleasure is impossible, for that implies and demands some degree of harmony. Industry is useless, and sensation seems all that is left of the old earth life, where, so far as such location is possible, this threshold life seems to find its expression.

This Borderland is the birth place of ghostly entities and hauntings for human and animal life, of every inharmonious variety, as thus in close relation to earth, separated by only a few degrees of vibration—just enough to be neither seen nor touched by the normal mortal. It might well be called "The land of Inharmonies."

As I have said, I don't want to remain in it longer, yet, ere I leave, I sense the great, and important truth. It is the special home of everything inimical to form. Everything that will pull form to pieces is at home here. I discern here the birth place of the plagues, pestilences, and most other diseases that afflict the mortal. The scientist chafes the unfriendly microbe, regardless of the truth that that little being is an expression of disharmony in the invisible. So if he succeeds in destroying some microbe form it will reaggregate into another shape where inharmonies can still be represented.

When the mortal, if ever, becomes mentally and spiritually harmonious, such inharmonious forms could not exist in his surroundings. And, in spite of science, until then no human skill can do more than destroy one expression, and leave another to take its place. It will be the same old disharmony, but appearing in a new form.

I have now sensed all I care to of this Borderland, and I am commencing to look for harmonies, and their effect upon form. I see at a glance that just as disharmony implies destruction of form, so harmony implies the very opposite, and is itself the essence—the fact in nature—which we call "immortality."

The stream of life that daily passes outward from earth carries with it much that will not linger at the threshold. It must pass through that condition, but its individual desire is for harmony. The law of association and attraction—like to like—now tends to bring those together who can live without quarreling and separate into families, groups, and societies.

I now sense a personal and individual life in which I feel deeply interested. It seems much like the best of earth life, save for the uncertainty of form. Every molecular aggregation, from rock to man, responds to the vibratory action of thought. The chief effect, at least the most conspicuous to me, is in color. When the form changes, a new, slightly different color effect is produced. Unlike the threshold of its gloom of grey, its fiery red, and its almost black aura around each form, I sense here tints and colors, sometimes of peculiar charm, and unknown to my experience.

The inhabitants are evidently men and women, for the prevailing form of these individual intelligences is like their own. They speak their homes as being in the interior, meaning away from the threshold, out of whose mud a life is thus being evolved. I sense their presence and activities, but I cannot, save very partially, translate my feelings into mortal language. There is much to perplex me in their surroundings. Every form seems affected externally by nature around me, but I sense that the child spirit attains manhood, not because so many months or years have passed, but because it thinks as a man or a woman. It does not reach old age because it does not have any such thought expression, so, literally, time seems very little of a factor in this life. I sense animal forms everywhere, but like every other expression of nature around me, their form seems more or less fluctuate. And I myself, in this which I might call my interior life is seeking knowledge beyond mortal experience, find that I too change form with thought.

While at the threshold I noticed a strange animal expression in certain human forms, and I sensed that the animal was uppermost, and the human almost submerged. Here it seems to be the way of progress. The man is getting further away from the animal. He is using the animal with mutual satisfaction and benefit, but is himself evidently leaving the animal nature behind.

The reader of these experiences may wonder I do not make some personal acquaintance, and in conversation gather much knowledge of this sphere of life activity. But I cannot do it. I cannot, as fast as I am getting, get further away from the animal. He is using the animal with mutual satisfaction and benefit, but is himself evidently leaving the animal nature behind.

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MISCELLANEOUS MELANGE.

Desk Notes by a Busy Worker for Spiritualism.

All correspondents are hereby notified that William Strong and Madame Susan Harris are no longer on the Chicago field, the former having returned to Hamilton, Canada, and the latter probably to Columbus, Ohio.

A gentleman living far from Chicago, while in the city made personal inquiry for a test medium. He writes as follows of his experience: "I attended Mrs. J. Cleveland's circle, 4308 Langley avenue. This lady's work impressed me as honest and reliable. Her control was pulsating and evidently voiced the wishes of my guides. Her answers to my written questions given while blindfolded made my choice of action very clear."

A private letter from Wheeling, W. Va., speaking of President Barrett's work there during December, says: "The Wheeling people all fell in love with him and he will find a warm welcome and a large following in this city because of his good work." Break the news gently to the Boy Wonder Chicago reporter for the Light of Truth. He was dazed by the ability and uplifting sentiments of President Barrett's address at 55th street, Chicago, two months ago.

March 21, 22 and 23, Tuesday, Wednesday and Thursday of that week, have been called the annual convention and winter mass-meeting of the Illinois State Association, Handel Hall, Chicago, could not be obtained for an earlier meeting, besides Mrs. Fiken, vice-president of that body, will then be home from her southern wanderings.

Dell A. Herrick, widely known in Michigan Spiritualism, recently wrote for the public eye: "So despite the arguments against phenomena and advocating that the world is progressing until all we need do is to teach the philosophy, is a wrong idea." What sort of a glass was our brother looking through? Has he not set up a man of straw on which to give a public exhibition of his mental muscles? Suppose he name for The Progressive Thinker all the Spiritualists of whom he knows, who are opposed to genuine phenomena of any kind? Who, in his hearing, has urged the dropping of all phenomena? Name one representative Spiritualist who does not hold that philosophy and phenomena should go hand in hand. This does not, however, mean that we must endorse rotten phenomena in order to build a philosophy, or that our mediums must join the inner circle before they can be patronized.

A chain of thought as follows: A rope and a rope as safe as its perfect strands. The building will only be secure when we remove imperfect brick and defective mortar from its walls and rotten beams from its skeleton.

Alas! alas! this time it was a Chicago medium whose "blue book" was unexpectedly discovered and its real character not gratefully recognized by the reader. We have the solemn assurance of the Sunflower that "there is no such thing as a free lunch," but if Brother Chas. crossed his heart when making that statement we feel quite certain he was winking one eye on the sly. This late find in the great godly city on the shores of Lake Michigan was in pen and ink and not cold type. Undoubtedly associates of the same ilk will privately decry the medium that so strongly advocates the "spirit pony" behind when moving to a new domicile, but that sort of punishment is similar to that of the ancient Spartans, who are said never to have rebuked their young people for lying and only punished them when they lied and got caught at it.

Last summer we heard one of our very able speakers say in a moment of emotion that he was not after the "buccaners Morgan, Rockefeller and associates," but "after the system which makes it possible for them to become buccaners." Let Spiritualists get after any and every system that in the name of those associations most sacred to each human heart dares resort to wilful deception. True that a certain old-fashioned volume, heavy with age, pronounced the word "individual" toward others to elegant terms, and "pity 'tis 'tis true."

All who attended the last annual convention of the N. S. A. were proud and thankful for the beautiful temple of the First Spiritual Society of St. Louis, at 3015 Pine street. Congratulations were in no order for that wide-awake body because all danger of losing its property is its innumerable has been fully paid and the remainder replaced on much easier terms. During the last three years \$6,500 has been paid on the temple, and in the same period the following amounts raised for the current expenses: 1901, \$1,760; 1902, \$2,400; 1903, \$3,200; while in 1904 the sum reached \$4,100. Great Scott! It takes me's breath away to think of a single society of Spiritualists raising \$17,960, or \$4,900 a year for its work. Let us join in a prayer that American Spiritualism may have a universal baptism of Grimshaw gift and St. Louis devotion.

Brother Grimshaw and family start on a well-earned vacation trip to England shortly. Every moment of it will be freighted with blessings for them if they can but avail themselves of it. Because of this trip Brother Grimshaw has cancelled his engagement for the coming Chicago mass-meeting.

GEORGE B. WARNE.

MANHOOD.

He stands the test where true souls are tried.

And trust honor finds, Who conquers, manfully, the pride That rules in feeble minds; Who seeks not rest in life's career, Nor yet beyond the grave; Whose heaven is duty's noblest sphere— Not that which idlers crave.

He covets not the lordling's place, Nor vainly tries to scan The Master's mind, but asks for grace To do the best he can. His peace not torpor of the soul, But harmony with all that's true. Renouncing self to reach the goal And triumph over sin.

Once on the plover his hand he lays His eye to earth he turns; Not one he seeks in artful ways, Ill-hought success he spurns. Looking his fellow in the face He sees God's image there; Whatever may help to lift the race, His hand is quick to share.

Meekly he takes life's daily tasks As part of heaven's great plan; This boon—ought else denied—he asks, To be a manly man. Angels attend on such an one, And stars their courses move To light his pathway to the home And garnish it with love. —John Troland.

Life in the Spirit Realms.

A Series of Letters from Spirit Carlyle Peterslee, Through the Mediumship of His Wife, Mrs. Amelia Peterslee.

Letter Number Five—Continued.

So I took the dear soul all over my home, and then out into the garden and grounds. Perhaps the readers of this would like to have a pen picture of my home. Now all must know that I am English to the very end, of my being, and my home is situated in the heart of an English community and among entirely English scenes and surroundings. Of course I should have said our home—Mr. Britten's and mine—and it is that of an English gentleman—a stately edifice of pearl and gold. In front of the house there is an extended view of peaceful English scenery of alternating fields and woodland, and through the ground level, at the back, gleams the ocean with its wild and solemn surge; there are also shrubs, flowers, and spraying fountains. The interior of the home is pleasant and furnished much like an ordinary English gentleman's except that all is spiritual and not material, and the beauty of the spiritual is many, many times greater than that of the material.

Abby was delighted with my home, but she said "There seems to be a dearth of animal life here."

"Yes," I replied; "I have always been kind to animals, but have no special love for or affinity with them. Birds are my delight, and I have a very large following of feathered pets. Listen while I call them, and I gave two or three peculiar bird-calls, known only to myself and my bird-loving wife. My pets came flying toward me from all directions, and Abby threw up her hands in amazement."

"Why," said she, "I never saw so many birds in all my life! And, oh, what beauties they are!"

My darlings were now perched upon my head, my shoulders, my outstretched hands, in fact wherever one would expect a foothold to rest. They were all bright-eyed pet, but, resting close against my cheek was one bird that I had loved on earth above all others. This darling always brought the tears to my eyes.

Now, my readers, you talk of paradise, and you scarcely know what you mean; but Abby and I, standing out there among these great, old, spiritual birds, and feeling the presence of the distance, surrounded by a large number of beautiful birds of gorgeous hues, represent a small portion of a spiritual paradise.

"It is nearly time for the theatre," I said. "Perhaps we had better be going." We went inside the house and Mr. Britten joined us. We started for our theatre. Mr. Peterslee has described to you a certain kind of a conservatory of music; now I want to describe to you a theatre within the heavenly spheres.

As we approached our theatre, Abby clasped her hands delightedly.

"Oh how beautiful—how beautiful!" she cried. "How good it is to be an immortal spirit and dwell amid such glorious scenes."

"It is very good—how good!" exclaimed Mr. Britten and myself in chorus.

Now let this beautiful picture be forevermore impressed upon your spirits: A large, circular, domed, edifice, the dome of shining gold, and in the center of the dome a large, open cupola, wherein stood four beautiful statues; one facing, as though looking forth from the cupola east; one west, one north, one south. These figures represented two males and two females. The female—representing the star actress, pointing toward the north star; the other, pointing toward the earth. The high male tragedian, with his cloak clasped tightly about him, looked sternly forth beneath his visor, toward Jupiter; and the clown, broadly smiling, looked toward the great expanse of woodland and meadow, filled with monkeys and other animals of many kinds. From the top of the cupola rose a slender spire, from which floated a flag, upon which was the one word ART.

The body of the building appeared to be of solid, polished granite. The great arched windows, stained like those of a grand cathedral, had immense entrances, and we entered.

Our theatre is somewhat like a museum of earth. We have a great many apartments given up to art in its highest form. One wherein are the most choice paintings that spirits and angels can produce. Others are given to statuary; others to beautiful and exquisite works of art; others yet to crystal and china; others to elegant theatrical robes, and so forth. It is impossible for me to enter into all the details. They must be seen to be appreciated; and you will all see them some day.

It was nearly time for the performance to begin, and so we hastened to take our seats. I remained with Abby, but Mr. Britten was obliged to go behind the scenes, as he was the stage director.

Now, I cannot tell you all about the play. It would take too much time and space; but it was more beautiful than a dream; acted by some of the greatest actors who have ever lived on earth; with all that was mean and vile stricken out; telling of the struggles of the immortal soul up through the gross material, toward the glorious, beautiful and enduring ethereal or spiritual. It was rendered in such a manner that it was enrapturing. When it was over, and we went forth, we felt new courage and hope spring up within us, to go forward into that which was greater still.

Now, at this point, some may ask: "Mrs. Britten, why did you leave the great work of lecturing and writing on Spiritualism, for, as we understand it, you could lecture and write on Spiritualism as well in the ethereal as in the material?" and it is just that I should answer that question.

home and visit Mr. Peterslee's conservatory.

After our rest we started. Now you may ask how we travel here? And my answer is, any way that we please. We travel just as we like. We can float through the ethereal atmosphere at will, or we can travel in elegant balloons, or if we are so disposed we can travel with horses and in an elegant carriage; and this brings me to a question that has been asked by some of earth: "Why would it be necessary to have carriages?" Well, it is not necessary at all, neither is it at all necessary to have a home, or house; that is, some may not think it necessary. The wild Indian does not think it necessary to have an elegant carriage, and a vagabond thinks his legs good enough to tramp with; but refined ladies and gentlemen think it very nice to have an elegant carriage and prancing horses, also vehicles propelled by electricity.

Now we can, and do, if we so desire, have all these things, or we can simply float; and we could even walk. We travel with balloons a great deal, and why? Because we wish to benefit man on the earth, and to do this we carry out practically the inventions and improvements of balloons, we can never do so. We keep continually striving to perfect balloons that we may make them as perfect as possible; and we ride in them for pleasure and to help in such projects for the purpose of helping mankind. It is the same with everything we have and do here. It is to benefit either spirits or mortals.

So laugh no more at our balloons, our vehicles, our carriages; for they are for our pleasure and your instruction and benefit. But Abby and I at this particular time chose to float on our journey.

We arrived in due time at her beautiful home; and here we were met by our beloved husband, and other self or other self—call it which you will—a kind and noble-hearted gentleman, proved to be, busy as he could be with his home, his school and his children. How glad he was to see us.

"Welcome, most welcome!" he said to me. "And thank you for taking an interest in our work enough to leave your own for a short time to help in ours."

And now I became the guest of Abby A. Judson and her revered husband. I would describe her beautiful home, but she tells me this has already been done, so I will omit it; but after proper rest and refreshments, a visit to the school, a pleasant sail out upon the river, we started for Mr. Peterslee's conservatory of music.

Mr. Peterslee greeted us heartily and with many kind words.

"How can I thank you enough," he said, "for taking an interest in my special work, as well as your own, and taking the trouble to visit me here? Abby Judson has no doubt, told you why I wanted you."

"She has," I replied. "You want me to write out some of the details of our lives here in the spirit world, though your beloved wife who still remains on earth. I consider the spirit an excellent one, and will aid you with my whole soul." He then made me acquainted with his partner, Mr. Eben Tourgee, another fine philanthropic worker.

I found the conservatory as grand and beautiful as my own theatre; they doing their work, as we were doing ours; and, after I had listened to some of the grandest music I ever heard in my life, Mr. Peterslee said: "Mrs. Britten, I would like you now to go and allow me to put you in rapport with my wife, for the purpose of writing a message to the people of the earthly plane. And this we did."

I found a lady, stricken by grief, but tender and sensitive to the last degree. She was struggling with all her might against the tide of her sorrow, but like the waves of the ocean as she emerged from one, another would shortly strike her.

Ah, friends, how much it is needed that you all should know more about our lives here.

Now, Mr. Peterslee brought his wife into that state where I could take the control; and this letter is the result. Friends, you may not have heard it is the spirit of myself—Mr. Emma Harding Britten—but all that I can do is to assure you that such is the fact; and I hope that it bears truth on its face.

I also hope that I shall be able to write many more letters to you through this same channel, for I find it a grand and truthful one.

Then, good-bye, for this time, for I shall return to my home and work as soon as I have finished this. Good-bye. Yours most truly, EMMA HARDING BRITTEN. (To be continued.)

A Prominent Spiritualist Passed to Spirit Life.

Mr. Samuel Merchant, president of the Lynn Spiritualists Association, passed to spirit life from his earth home, 24 Johnson street, Lynn, Mass., aged 65 years. On Monday, Dec. 19, he was suddenly stricken with a shock which developed into a hemorrhage at the base of the brain. On Sunday evening, Dec. 25, he passed into the light of a more perfect day. His wife was not only an earnest and enthusiastic Spiritualist, a devoted husband and loving father. With him Spiritualism had become an up-to-date religion, and when death with no less fervor entered his home he feared him not, he knew he was going to put on the incorruptible robes of immortality. Our brother was a faithful worker in the interests of Lynn Spiritualists Association, for several years he served as vice president, and last September he was elected president. On Wednesday morning, in the presence of the sorrowing family, the last sad rites were held over the remains. Officers and members of the Association and other friends completely filled the house. Beautiful floral tributes from loving friends completely covered and surrounded theasket the close of the service, Mrs. Elsie Litch, a member of the Association, paid a loving tribute to the life and character of our departed friend. She spoke of the high esteem in which he was held by the members of the society. At the close of the morning service the remains were taken to Pawtucket, R. I., accompanied by the family. Here a second service was held, after which the remains were interred in the family lot. Our friend leaves a wife, four daughters and two sons. May they be comforted and sustained by spirit loved ones. To our departed friend we would say:

Rest, beloved rest, In thy spirit home of beauty thou art hidden from our sight— Ours the clouds and night of sadness, thine the pure celestial light. Rest, beloved rest.

The two services were conducted by the writer. JAS. S. SCARLETT. Cambridgeport, Mass.

"A Change to Make Money."

I made \$100.00 in twenty-three days selling the "Economy Gas Tip," which saves 80 percent gas and 50 percent money. Every family will buy it. It is called "Economy Gas Tip." I get my tips from the "Economy Gas Tip" and I will send you one and a starter you will see how it works. They want a manager in each town.

"Three cheers for Mr. Britten!" exclaimed Abby. And we clinked glasses and gave three cheers for him, and then we retired to rest, and after ward Abby and I were to return to her

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Action," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granular lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials—such as are received by us daily.

Mr. A. C. Fennell, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Action for several years, I cheerfully recommend it for the cure of eye and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 70 years old. I was so blind I could only count persons by their voices. After using Action I could see and read without glasses."

Rev. W. C. Goodwin, Moline, Ill., writes: "My honest opinion of Action is that it is one of the greatest discoveries of the age. It cured my eyes, and cured my wife of cataracts."

Hundreds of other testimonials can be sent on application. "Action" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you wish to know your name and address to the New York and London Electric Association, Dept. P.B. 232 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Watson's Treatise on the Eye and on Diseases in General.

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The Story of a True and Beautiful Spirituality of Thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00.

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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.
"I long to know the truth hereof at large." Shakespeare.
"Let us make truth catching instead of falsehood and disease." Ingersoll.
"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.
"Plows, to go true, depend much upon the truth of the iron." Mortimer.
"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and deery fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii, 7.
"Truth crushed to earth shall rise again." William Cullen Bryant.
"To have truth and not live it is like having lungs and refusing to breathe."
"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

FROM THE PACIFIC COAST.

Plain Talk With the Spiritualists of Los Angeles.

As I pen the thoughts herein contained, I am forcibly reminded of the lack of unity within the ranks of Spiritualists of this city, and the various societies as well.

"In union there is strength" is a truth which seemingly is not grasped by our people to the extent that would lead one to believe that they have the slightest conception of the force of the foregoing maxim.

SPIRITUALISTS, IT IS AN IMPOSSIBLE FEAT FOR INDIVIDUALS HANDED TOGETHER IN A RELIGIOUS THOUGHT OR FOR SOCIETIES ORGANIZED FOR THE SAME PURPOSE, TO RIDE TWO HORSES GOING IN DIAMETRICALLY OPPOSITE DIRECTIONS WITHOUT DOING VIOLENCE TO THE CAUSE YOU REPRESENT AND TO THE RIDER AS WELL.

Societies are organized for the distinct purpose of uniting believers for heralding the truths of the new dispensation and for strengthening the means of propagation; but pray, consider what effective work can be accomplished when members and societies are not united in thought and action?

Can you attach blame to the public or holding your cause in derision and contempt, and the officers of law for classifying you with palmists, fakers and fortune-tellers, when you do nothing to place your religion upon a higher basis?

Now, you can blame those of the public who are liberal minded for not coming within the pale of an organization where strife, contention and jealousy seem the means of diffusing the principles of harmonious philosophy.

Is such a course consistent with the cause which demands harmonious conditions, not only for the production of phenomena but for a true conception of the philosophy, and for the practical application of its principles in the daily lives of its adherents?

There is a tendency among you, Spiritualists, to follow the lead of professional fraud-hunters, who would have you believe that the great detriment to Spiritualism is the counterfeiting of genuine phenomena, by bogus mediums. Such a course elicits but another proof of the fact that the idea of effecting reform by striking at the effect instead of the cause.

No, my friends, fakery and dishonesty is not the principal objection, waged against Spiritualism. The main objection brought forward by those outside of church influence is, that the adherents of Spiritualism do not live up to within even a measure of the principles they profess. That Spiritualism does not bear upon its wings the bread of truth for the souls of the multitude are starving. This, my friends, is the result of a careful canvass among those not connected with churches.

The idea that the cause can be thoroughly purified by simply fighting bogus phenomena is an error costing Spiritualists dearly, and those arraying themselves as leaders under the banner of one idea are false, leaders, honest though they may be.

No, Spiritualists, live up to the light of your high calling as Spiritualists, keep yourselves spotless before your fellow-beings, and let the willful dupes of fakery follow the owls and bats, the fakes, for so long as you shadow forth your fear that some outside influence will affect the genuine, so long you will unconsciously convey to the world that the best your cause can offer is so unstable that the counterfeit can work irreparable injury to it. Live with those you were upon a plane where fraud can not enter, not for effect upon the world, but for the cause of right and the effect will follow as a sequence.

Another matter about the foregoing is that too many Spiritualists either are not convinced of the truths of the cause, or lack the courage of their convictions to defend it when it is assailed. It is because it is unpopular. The idea of enduring persecution, self-sacrificing martyrdom for their religion is fast receding from the people, and Spiritualists are no exception to the rule.

A little history along this line may be proper in this connection is thrown in with the hope that it may hold out some reason for encouragement. When Methodism first contended for a share of recognition, the Baptists, Lutherans and Presbyterians raised the alarming cry of "the work of the devil." But the new movement gained a foothold, the cry was revised into "Our sister in Christ." So, too, when Campbell launched the new sect, the disciples, the older churches reinforced by Methodism set up the Roman howl, "Work of the devil," but when at length the Disciples became popular, another "Sister in Christ" was added to the list.

Here are the words of a very distinguished author now in the front ranks of literature: "Every discovery is first a heresy; then an evangel; then a truism; then a superstition." But to some extent the people changed the above order upon the advent of Spiritualism and proclaimed it not only a heresy, but also a superstition. This was and is the interpretation placed upon Spiritualism by the people of the church and by some outside circles of influences who themselves are strongly permeated with what they term superstition, but what the writer prefers to call the error of fear. Really this element of fear is not a part of Spiritualism, and nothing akin to it exists except lingering glimpses of this error which so many, coming out of the churches, carry with them into the Greater Hope, the ranks of Spiritualism.

If Spiritualists would live down this error of fear educated into them by the theological misconceptions, they must send it adrift by severing every link of the old chain of dogma. That is, if Spiritualistic philosophy contains a truth of immense scope, then it has within it moral and religious elements

Hudson Tuttle's Arcana of Spiritualism.

In searching for the best class of facts and the most reliable testimony for historic data I have found many interesting utterances concerning the Two World relations, and mediumistic experiments. The two most prominent writers, who have access to the spirit world as well as this, for information, are A. J. Davis and Hudson Tuttle. These authors are widely different in method, and expression, but agree in most of their reasoning. But I find many flat contradictions in their statements of spiritual evolution in the after death pilgrimage. Hudson Tuttle's Arcana of Spiritualism is a remarkably clear and consistent summary of the science of life and immortality and the processes of Nature in Cosmic evolution, as presented by the highest teachings of Spiritualism.

A few quotations will best show its character. This page 80, "Space is the abyss in which the universe is suspended. It is immeasurable and without dimensions. Any idea, or conception of dimensional space must come from the dimensions of matter suspended therein."

"It can have neither center nor circumference, and if the stellar system moved as a whole with planetary velocity for any length of time it would not change its position therein; for finite space has no ratio to the infinite." (That is wisdom condensed.) Again, same page: "At the close of the last century chemistry made a great advance by the discovery of the indestructibility of matter. The intellect begoggled by educational prejudice never have arrived at this fact, except by mechanical means. The balance of Lavoisier was more penetrating than the minds of the most astute philosophers." (But it requires the mind of a philosopher to interpret the balance. L. C. H.)

"His balance proved that matter however changeable in form, in weight is unchangeable." (That is, so far as C. H.)

"Matter might be converted from a solid to a fluid, or a gas, or from a gas to a solid, but nothing is lost by the protean metamorphosis."

At the time this was written it appeared to be the end of the law, but the latest discoveries with radium, and other radioactive substances seem to have unsettled this idea of the indestructibility of matter. Certain facts indicate that, at least, some forms of matter are continually in process of creation and destruction! If this should be proven true who can set limits to the process? If one form of matter may be destroyed, why not all? But even if this should be accepted as a demonstration, it might not determine the question of the substantial existence of matter. It may yet turn out that all matter is a creation from spirit, and capable of being returned to the source from which it was derived.

On pages 183-4 I find some significant statements, and a course of reasoning that may shock and astonish many readers. But the only question that should animate our minds in this, as in all other researches, is the truth of what is said. Mr. Tuttle reasons from nature, illumined by the spiritual philosophy; and he accepts cosmic evolution as his text book.

Here is his reasoning and conclusion in his own words: "There is endless repetition of the phrases 'negative' and 'positive' and 'masculine' and 'feminine,' and it is stated with the assurance of an axiom that all things are thus divided. Careful examination will show how baseless are all such fancies. A slight acquaintance with even the rudiments of embryology would have prevented the egregious folly of such statements. The lowest living beings multiply by division, and there is no distinction of sex. In the struggle for existence great advantage is bestowed by the differentiation of functions, and when the separation is once begun it is rapidly perfected. In each successive upward grade these distinctions become more marked, the organs of each more absolutely individual, and reach the widest separation in man. Yet the purpose of this distinction is the same in the highest as the lowest. The germ of the highest as the lowest, is sexless, and the distinction of male and female, afterwards wrought out, is not inherent, but a result of the accident of environment." (1) "The embryo of the highest being in the beginning is sexless, or more correctly is capable of becoming either as is shown by hermaphrodites." "If sex were inherent in the germ what of the blending of the traits of character of father and mother? Should not the child be one or the other physically and mentally?" (I think not. L. C. H.) "There are women with all the mental qualities of men, and men with all the mental qualities of women." (Doubtful. L. C. H.) "How, then, explain the facts without supposing that distinction is not inherent, but an accident of environment?" (Accidents are not methodical, and regular, if indeed there be any accidents. Soil and climate modify the development of all germs; but there must be germs to modify, or how could the soil act upon them? With all the influence of both parents, I do not see how a sexless germ can evolve sex, if it be not, in principle, and spirit, sexual. If it develop a hermaphrodite it will refer me to indicate that physical inheritance had arrested the full, free expression of the qualities of the germ. L. C. H.)

It is sufficient to build up an enduring system to meet the wants of the human soul without retaining even revamped theological ideas of divine wrath and endless torment.

"Live your religion not for selfish effect but because it is right. In short, live your profession by acting up to your light. Spirituality is unforgotten of the divine qualities within you. Spirituality is the real essence of love and love is God."

J. L. MERRITT.

Los Angeles, Cal.

PROSPECTIVE ASSASSINATIONS.

Is It Wrong, for Mediums, to Predict Evil?

We note the great, loyal, generous soul and its corresponding vibrations through the words of our Brother H. D. Barrett's communication in The Progressive Thinker, issue, 788.

But tell us, worthy brother, what are we to do? The mediums who foretell (?) "Give hopeful, healthful thoughts," you answer, "Think life, not death."

It is well to do so. We know the force of the thought-therapeutics, or of the soul-words sent out to space.

But must we forever remain silent? Thoughts, we know are golden nuggets in the heart's rich mine, but silence is a string of soul-pearls woven in the meshes of neutrality; there are times and tides we know not how to master--lest we err in the fulfillment of duty.

The spirits plead: "Give our messages to the world--no matter what they may be."

Man revokes in an afterthought of reasoning.

Year after year come the supplications from the spirit realms: "Speak, and fear not."

If mediums receive messages (which may mean much at the point of time) refusing to make them known, and they are subsequently chronicle on the map of to-day, yesterday or to-morrow (if time has resignation) the mediums tell their fellow-mortals: "We knew it; we were told so by the spirits," then the face of the world frowns with incredulity and sneer. In sarcastic voice they say: "Why did you not speak of it when it happened? There is no wisdom in your silence," etc.

When the voices are heard, a phantom arises and the mirage is held over the heads of the speakers, inasmuch: "Unwholesome deeds are the offspring of unwholesome thoughts."

What shall we do? Consider which spirits obey? Does a blind man care who is warning him, "not to take another step," as he is standing on the edge of a cliff?

Several persons have said to me directly: "You or any other person ought to be hanged for predicting (?) the assassination of the president." I received a letter from British Columbia, saying: "You ought to be put in jail for this article you wrote in The Progressive Thinker, No. 788." Others have written very kindly and fondly about it.

Again I ask: What shall we do? Is there no good in anything but good thoughts?

Is there no compensation for the man or woman who would obey the admonitions of the spirit intelligences? Is there no good in dark and dreadful warnings?

Must the serpent forever lurk in the gardens of the best intentions?

And must the worm forever eat the bloom and the damask from the roses of obedience?

We honor our presidents, as presidents; we, too, are patriotic and loyal in honoring him as a man, who has the nation's welfare at heart; and stake; we are not unmindful of our obligations as citizens of the United States. The spirits would in all kindness and love hold him back from any ill disaster which might befall him, could they do so; even if other less loving spirits could be instrumental in his life's destiny, or is there no destiny?

If not, then we can shape our lives as we will.

If there is such a thing as the "Hand of Fate"--call it fate or divine power, as you will--if there is either, what matters our thoughts?

What matters our predictions? The words dark or bright from the spirit world, or our own?

What matter they, if Fate, or God said that must be so?

Is there chance, or accident? Haphazard in the universe?

Not a single move nor motion, not a thought, nor legions of thoughts can alternate the regime, or order of the force expedient man calls "life."

Is this not true?

Do we love our president the less because we write or speak of his (or his supporters) assassination?

We are less the victims of doubtful subjects, because we would in all generosity guard his every footstep? Or, can his footsteps be guarded, if God has decreed otherwise? What means the Immutable Law of life if it is not encompassed in the world's shrine: "What is to be, will be?"

What is to be, will be? It is not the motive of the mediums to cry, "death by violence," or to be untrue to be instrumental in sending out "dark suggestions for morbid sensitivities to receive"; they do what they feel is their duty to do, and, oh, do let the mediums be brave; do not oppose their endeavors--possibly their best; for, know the Spiritualists not, if or when such fatalistic occur, the skeptical spirit is heard in thunder-loud echoes: "Where are all these great (?) mediums of spirit fame? If they know so much, why did they not--or why could they not prophesy this or that one's transition by assassination?"

Oh, let us be mediums, brave, strong and true; or, let us take our "plank" from the Spiritualistic platform.

If we fear to give forth a prediction pleasant or unpleasant, merely for a dread that a "sensitive" will act upon it, or through it, then we are untrue to ourselves; untrue to our fellow mortals; untrue to the spirit world; and I for one, though I might receive censure from a million people, and a million hate and despise me, though the heavens fall and crash, and though a million presidents be slain, I will be true to the spirit world, and will give forth the messages; perform the duties assigned me, or, I am not a true Spiritualist.

Forsooth, may they not be warnings in disguise--these "dismal prophecies"--Knowledge is the expression of power; thoughts, the force which leads to action; hence it is unreasonable to suppose if "undeveloped sensitivities" receive them, that there are not also

The "Origin" of Life--Sargis Corrects Critics.

To the Editor:--In the Progressive Thinker of December 10, is an article from P. Pearson, Ponca City, O. T., in criticism of one by "Sargis" in the issue of July 30, last, which is written in a very kindly and candid spirit, and evidently from a thinker. The first impulse of this writer was to reply, but as you are overrun with applicants for space, it was simply received in a hospitable spirit. And even at this late date things had so remained but for the fact that the great censor-general, Dr. Peebles, in The Progressive Thinker of December 31, has the announcement that he has written Mr. Pearson a letter of thanks for his really able paper, in which the venerable Doctor uses this characteristic language: "That the article is 'right in the face of that materialistic which illogically accounts for the intelligence from the conditions of the unconscious from the conditions of life and non-life.' And then with the union of the supreme pontificate invokes the blessing."

All this blessing is well enough and no doubt worthily bestowed on its personal object. But as it is all based on a mistake, the negative of the blessing goes wild of its mark. And so it is best to correct the mistake.

Mr. Pearson asks: "What does Sargis mean by the term 'origin of life'?" Now the article he criticizes is based entirely upon what is known or on what is within the powers of the mind to know. And necessarily the "origin" of life was not touched upon. The expression used in opening was "the origin or advent of form-life on our planet." That is a very different proposition. Again this quotation from the article as follows: "And here it may be as well stated, that when the term life is used, it means form-life--for only life in form is open to our observation and study--or life only manifests objectively through form."

As Mr. Pearson's text is gone, a criticism of his argument is not called for. Had he read critically and given weight to words, he could not have misapprehended.

It needs then only to be stated that the momentous philosophy of our venerated ancestor was issued against a vacuum. There is a great temptation and a wide inclination to talk on things that "can be known." The "origin of life" is one of those topics. But life in form is expression is us, and is all about us.

Both Mr. Pearson's and Dr. Peebles' favorite authority or hypothesis recognizes as fact that at one time there was no form life on our planet, and that the "earth was without form" itself. And as science recognizes or postulates that at one period form-life was impossible on our globe, the "origin" or the "advent" of life-form is a legitimate topic for the human intellect. To investigate and form an opinion or judgment upon, and with all due deference to the able critics, that was all that was talked about by

SARGIS.

strong developed minds who are able to counter-charge the transmission of thought; and could there be no numberless prayers offered for Theodore Roosevelt's safety, his wise and patriotic administration, to the expiration of his term (if prayers are available), and his otherwise may not have been said, but for the "prediction" sent forth?

Yet know we not that great calamities have befallen nations, empires and kingdoms? No previous word, thought or suggestion had been given, but they came with a fearful shock like the volcanic eruption, without word or warning. But the prediction of the destruction of a city, sovereign or president, should make a nation tremble, but not fear.

"Thy will be done," oh! God, and if mediums are messengers of the divine spirit, or other; if they have a work to perform, why should they crouch behind a mantle of fear--fear that a thought might destroy the "will of God?"

William McKinley's dying words were: "Thy will be done."

Is there no significance in a dying patriot's words?

Was not the human soul "in tune with the Infinite?" A thousand times "yes." Our words, prophecies, suggestions, however strong they may be, can not say to the Omnipotent Spirit: "Our will be done--not Thine, oh! God."

And so I say, with the most devoted respect, love, admiration and honor to the worthy and highly-esteemed Harrison D. Barrett, president of the National Spiritualists Association, and to all the loyal patriotism my soul can command, intermingled with strong thoughts of the health, prosperity and a full, splendid administration of Theodore Roosevelt, president of the United States, allow me to say to you, mediums, prophets, seers, Spiritualists all, if you, or we are messengers of God, or of the spirit world, let us be faithful, honest, brave and true in and to the work which is ordained for us by a mightier mind than man's!

Let us perform our sacred duties well and without fear; scorn the imbecility of suggestive disaster in counteraction of the Almighty Power of an Almighty spirit we call "God."

Let us be honorable in our convictions; courageous in our calling, without question, without interpretation; let us stand firmly on the fundamental principles of our work, never fearing the outcome of the few weak, brooding sensitivities, but realizing that the spirit world, as well as the world of mortals, is crowded with infinitely strong mentalities, lofty and noble souls who will overshadow any catastrophe, originated, no matter where, if it is within their jurisdiction to do so.

When mediums will be true to their cause; true to themselves, and true to the spirit powers, then, and not till then, can the Spiritualists expect the confidence and earnest thought of an earnest and mighty thoughtful people.

Yours for true mediumship and loyalty to our nation,

LAURA M. HYLAND.

OUR MISSION.

To Unfold and Develop the Finer Forces

The possibilities inherent in human nature are exhaustless. Our mission is to unfold and develop these finer forces. This obligation is imperative; a refusal involves disastrous results. This duty is universal in its application. No man has a right to cripple his own powers, or to interfere with the rights of his fellows. We are to meet ourselves and our fellows in the near future and give an account of our stewardship. What an incentive is this to do right, and thus honor our responsibilities.

We cannot escape the results of our own history; what we think, or do, is indelibly impressed on our innermost being; the record is made, it cannot be erased, we must meet the consequences.

This opens a wide field for reflection. The earnest soul sees the work duty in every relation of life and, quickly, responds to its demands. His best welfare is involved in duty-doing. This fact he clearly perceives and it inspires him with renewed activity to press on toward the true goal of his existence.

In thus doing, his whole being is illumined with a divine effulgence, and he feels that he is in harmony with the divine forces in nature. There is a voice in our inner consciousness ever whispering: Do right, be true, be noble, be pure in thought and deed. The ultimate of such a life is pregnant with the richest results.

To be symmetrically developed, is to live a normal life. All the divine forces in nature are at our command, and we become identified with them in aim, method and exertion. Thus we are raised into an atmosphere of illumination, our vision becomes clarified and our daily tasks a source of joy.

Life involves grave responsibilities, they touch us at every turn from the cradle to the grave, and affect our future for weal or woe through an endless eternity.

Every duty left undone, every natural law violated, leaves a scar on the soul and weakens our life forces. We may outgrow our imperfections in another state of existence, but wisdom dictates that it is best to live right, here and now. Then no stains in our history will cause regrets; a clear record is the demand of rectitude in every relation of life.

The progressive man is ever wakeful to every avenue of intelligence. He welcomes the light from whatever source it may come; he is ever seeking for truth. His whole soul is wrapped up in the welfare of his fellows; hence he freely expends his strength and resources for their benefit, and in so doing is raised to a higher plane of spiritual unfoldment and development.

There is no task, however menial, if well done, that does not enrich the doer.

Fidelity in what seems trivial is a prophecy of faithfulness where higher obligations are involved. He that is true to himself, cannot be false to humanity.

The greatest hero and most to be admired is one who sees the needs of his fellows, and throws arm and soul into the work of helpfulness. Kings and potentates pale into insignificance in comparison. Human fraternity is the open door and royal road to man's greatest needs, and progress in the right direction is only attainable by being true to self, thus working in harmony with nature's divine forces. Success is the sure reward of such a life.

Such are the ethics that Spiritualism teaches. Spiritualism differs from all other isms from the fact it demonstrates what other cults profess to believe. There are no agnostics in the ranks of Spiritualists. It is positive knowledge of a future life, versus belief without facts or demonstration. Spiritualism with all it involves is a fact in nature, and has been so since the beginning of time. It is the only scientific minds accustomed to critical analysis after thorough investigation, and applying the severest tests, have accepted it as fact. Spiritualism in the psychic realm is the radiant, self-luminous, that sheds a clear and certain light on human destiny, and answers affirmatively the question "If a man die, shall he live again?"

DAVID WILLIAMS.

Utica, N. Y.

DEATH ILLUMINED.

As Viewed by the Poet, Dr. Dean Clarke.

Tho' mortals speak with bated breath
When their theme of talk is Death,
We'll try to paint it so 'twill seem,
Much less than now, a gruesome theme.
The time has come when all should
Know
That what has caused their tears to flow,
Has not been rightly understood
When thought an evil, not a good.
If "death ends all," as oft is said,
If "gone is gone, and dead is dead,"
If we believe the talk so cheap
That death is an eternal sleep,
That "dust we are, to dust return,"
And death mocks all for which we
yearn
Then well we might close eye and ear
And aught of good refuse to hear.
Because it breaks all social ties
And blinds with grief our tear-filled
eyes;
Because it takes loved friends away
And leaves us lonely here to stay;
Because we do not see what lies
Within the realm of ambient skies,
Death has been thought the greatest
foe
That man encounters here below.
Although an olden writer saith:
That one man's sins caused all men's
death,
We know that Death's impartial call,
Has naught to do with "Adam's fall";
The trees, and plants, and flowers die,
Is their sin, their reason why?
Not so! 'tis life's immortal force
Pursuing here its normal course.
That love of life is deep and strong
Is not a proof that death is wrong;
'Tis nature's aim, who gives them
birth,
With forms of life to fill the earth;
She therefore makes that love intense
Which makes them fight in self-defense,
And steady keeps the current's flow
While generations come and go.
Our human life beginning here,
Is destined for a higher sphere,
And when we've learned our a, b, c's,
The law of life a change decrees;
That we in grace and truth advance,
Our spirits need a better chance,
So death comes in with kindly hand
And takes us to the Spirit Land.
The proof is now beyond dispute
That death is but a change of suit;
It doth not change the immortal I
To change the worm to butterfly,
And leave the claim that they should scan
Twixt spirit form and mortal man;
With lighter form he mounts to sky
And needs no wings with which to fly.
When men believed in angry gods,
And deities, and little odds,
It was not strange that they should fear
A change supposed to bring them near;
Now they have gone, and hell no more
Doth fright us from the Stygian shore;
There's nothing more we need to dread
In being what the world calls "dead."
If mortals knew what lies in store
When life's dark stream is ferried o'er
They'd hardly brook "the law's delay";
Compelling them on earth to stay.
They'd pray to heaven to open its gates
And give them now, the good that
waits.
And deem the one, who waiting ends,
To be indeed the best of friends.
When wasteful vice, or blighting sin,
Destroys the powers of life within;
When dire disease that works by
nature's
Has poisoned all the founts of health;
When, caused by life's long wear and
tear,
The body's worn beyond repair,
Then Death comes in with kindly ruth
And gives to all immortal youth.
To all that live death is a boon,
Unless perchance he comes too soon,
It seems to us he takes away
Full many a soul that ought to stay;
It seems 'twere better they remain
More growth of soul on earth to gain,
But we must let that matter rest
We do not know--and God knows best.
Though "King of terrors" often called
By men as preachers church-installed,
'Tis very strange for them to ban
The greatest friend of mortal man,
For so, by all the spirit-wise,
He is an angel in disguise.
To whom the charge by God is given
To change man's home from earth to
heaven.

DEAN CLARKE.

Madness was averted by the assistance of his friends and his physicians, who treated him in such a manner as to procure a merging of the two states, so that Thomas Hanna became a sane and self-governing human being, although different from the original Rev. Thomas Hanna and yet more unlike the Tom Hanna of the childlike state.

From the first of the injury this unfortunate young man was under close scientific observation, and it is probable that no case of the kind was ever more closely watched or the data recorded with more fidelity.

Many other cases are related with detail--curious cases of underground life, of recurrent hallucinations, and of confused identity. With them occurs, ordinarily, a brief explanation of the derangement. Eight years have been spent in the researches which are embodied in the volume, and the clarity of the exposition, as well as the interest of the cases quoted, show with what sincerity and disinterestedness the work was pursued. That the volume is an immensely useful one all alienists and pathologists will be convinced.

ELIA W. PEATTIE.

Epitaph.

Never more can fear enthral me,
Never pain or woe befall me,
Or the world's false pleasures call me
From the everlasting arms.

—James G. Clark.

Poor is the friendless master of a world--Young.

Simplicity is one of the first great laws of greatness, and another like unto it is humility.

VERY STRANGE INDEED.

An Illustration in Multiple Personality.

"Multiple Personality" by Dr. Boris Sidis of Harvard and Dr. Simon P. Goodhart of Yale [says the Tribune], is an inquiry into the phenomenon of two or more states of being in the same person. No more fascinating branch of pathology exists, and the authors of this work have confessed to their absorption in the subject by the length and care of their investigations.

Into the cryptic places of the brain and soul there is always a temptation to pry. These specialists in pathology and in psychology have taken much time to their investigations and give accounts of a number of astonishing cases of double or multiple personality. The reader is especially recommended to the case of the Rev. Thomas Hanna, a young Baptist clergyman, who, suffering an injury to the head, lost his personality so entirely that he was ignorant of all things--even of the fact of life itself. Though possessing intelligence, and that of an unusually inquisitive order, he was without knowledge of his own being, did not know that other creatures existed, and had to become acquainted with earth as if it were a new planet to him. In course of time this second personality dropped from him for a time and left him as he had been before his accident. And in that state he was utterly ignorant of his childlike existence. He vacillated between one condition and the other, and learned of each state only from the mouths of others. At length a saintly tutor fell upon him in which the two personalities fought for supremacy, and the clergyman, attached to both, could not bring himself to relinquish either.

Spirit Charlotte Cushman.

colony. The demon is an evil spirit of the lowest order. When once it gets possession of a sensitive creature he controls their mental forces and compels them to fall into the same grade of life as that which governs him. Thus the licentious one where lives tranquility of the worst kind; licentiousness is the order of the day, under that demon's power: they lie, steal, commit murder and debauch young and innocent maidens. Thus the physical bodies never sit

Mr. Warren started a beautiful and we all joined in. I noticed we were singing, the president drew puss further onto his lap, laid his hand on her back. Puss hid his little head inside of the president's vest.

When the guests had finished singing, a deep rich voice came from the group of speech. The voice was that of a woman, Rachael, weeping for her children. The southern fields

said: hands, and finally left, saying he
g for even with me, calling me a vile n
shall As soon as we made the discovery

name. without pain; also, how to cure sterility. Do not
that delay, but write to-day.

Now if this is not obsession as de-

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

The Secular Press Is Appropriating Spiritualism.

APPROPRIATING SPIRITUALISM.

We are always exceedingly delighted to have any club, sect, cult, religious body, or the secular press appropriate anything or everything that pertains to Spiritualism. The Catholics have appropriated a segment thereof when they assert that the Virgin Mary and other saints have appeared to mortals.

In fact, there is scarcely a church that has not appropriated something that belongs to Spiritualism.

The Liberal churches are attended by many cultured Spiritualists and mediums. Such was particularly the case in connection with the People's Church, so long presided over by the eloquent Dr. Thomas, who believes that spirits do return and communicate with their friends on earth.

Eminent divines everywhere are becoming interested, and are quietly visiting mediums.

But the greatest advance that has been made, the most efficient agent or instrument in the promulgation of our grand truths, must be attributed solely to the secular press. The Spiritualist papers are taken almost exclusively by those who are confirmed in their belief that Spirit Return is an established fact, and who desire to keep posted along Spiritualistic and occult lines.

The secular press is widely patronized by all classes, irrespective of religious bias or belief, hence the articles published in reference to that remarkable medium, Mrs. May Pepper, in the

New York dailies, have done more to disseminate the truths of Spiritualism among the masses than all the Spiritualist papers combined.

In fact, the case does not admit of comparison—so great a work has the secular press done for Spiritualism. Millions upon millions have been reached through its wide-spread influence.

At least one-half of the population of the United States has read something of Mrs. May Pepper and her marvelous work in New York. "This is not a news spasm" on the part of the secular press, but the legitimate outgrowth of a general demand on the part of the public—this interest manifested in all occult subjects.

Twenty-five years will not have passed before all the leading dailies will give special significance to all Spiritualistic or occult lines of thought, and the Spiritualist press will have performed its mission, and cease to exist as special organs of the cause. AT THE PRESENT TIME, HOWEVER, IN THIS TRANSITION STAGE OF EXISTENCE FROM THE OLD TO THE NEW, FROM ERROR TO THE TRUTH, THE SPIRITUALIST PAPER IS AN ABSOLUTELY NECESSARY FACTOR IN THE FIELD OF PROGRESS.

The following from the New York World shows the trend of the secular press. It will be read with great interest:

In the First Spiritual Church, Brooklyn, crowds gather every Sunday evening to hear spirit messages given by the pastor, Mrs. May S. Pepper, and come away to tell of marvelous happenings. The Rev. Dr. I. K. Funk, M. A. Veeder, M. D., and other investigators have attended these meetings week after week, patiently and carefully recording, investigating and wherever possible verifying all unusual happenings. A Sunday World staff writer herewith presents a faithful picture of Mrs. Pepper's meetings for that paper, which has an immense circulation. Following it is the explanation advanced by Dr. M. A. Veeder for the marvelous phenomena he has witnessed:

Mrs. May S. Pepper is tall, with the massive frame of women of mountain regions, but covered with the avoirdupois of the well-nourished woman, and all carried with the ease of the woman who has a fair comprehension of the laws of physical being. She also has solved the question of platform garb. Recall Blavatsky, with her obese figure and slouchiness of draperies; Mrs. Besant, with gowns not likely to be imitated; the Christian Science readers, with their gorgeous attire; Mrs. Eddy, with her satins that stand alone and diamond cross worn a small farm; the Quakers, with their all-concealing gowns and bonnets, and hosts of women who believe their subjects procure pardon for any negligence in attire.

Mrs. Pepper is none of these. Her black gown sets off the attractive characteristics of her person, but does not itself absorb one's attention. Her blond hair is more likely to, and women usually divide their arguments when leaving the first service they attend between the verity of its blondness and the honesty of what she has said and done.

From the moment she appears she herself conveys to any sensitive person the impression of a dignified woman who knows she is under criticism and expects it, not a sanctified, about-to-be sacrificed expression—neither one of antagonism to all her critics. She rather exudes the impression of a woman who submits and chafes under it all.

Chafes Under Criticism.

This is intensified by her own way of alluding to herself and critics. She hardly ever omits in some way to refer to some conversation resulting in some person in the audience attending the church for the first time.

"You said," she will say, "that you guessed you would go see 'that Pepper woman,'" or sometimes it is "that Mrs. Pepper," and then she invariably wreathes her mouth in an odd smile, as if she might as well laugh at it herself.

Mrs. Pepper usually talks well on practical topics. She employs certain expressions repeatedly, which evidently form part of her private creed.

It is said that Mrs. Pepper has devoted herself solely to the development of this power of communication which she is now using at the evening services—that she makes no claim to materializing powers—that her first work was as an inspirational platform speaker followed by the later work, and that her great desire is to do good to those who need help from the spirits.

In support of this it is a fact that a large majority of the messages she gives are designed to give advice to those in need of it.

Two columns at either side of the platform bear globes decorated with the signs of the zodiac and planets. Except for these and the continually increasing pile of letters on her desk there is nothing to distinguish the service from a Baptist, Methodist or Presbyterian service until she begins to say:

"There is a spirit here!"

Instantly the big audience is alert and holds its breath.

Over in one corner on a line with her chair sits Dr. Funk, who has been investigating Mrs. Pepper as far as she will submit to it.

Dr. Funk sits where he can watch Mrs. Pepper from the time she comes into the pulpit until she is through. He can watch the pile of letters and watch Mrs. Pepper's hands.

It is said among her congregation that Mrs. Pepper bitterly resents the charges of fraud which she says are now made for the first time in her experience in connection with her work. Since it has been pointed out to her that certain of her movements before the service were likely to lay her open to criticism she has been seated in the rear of the room; as the audience come in, and has not been out of sight of those interested until done with the evening work.

There is none of the shivering and rubbing of eyes—no convulsive bobbings and jerking of the head, as in the average medium, to warn the audience, but from the moment Mrs. Pepper picks up an envelope from the desk and begins, "There is a spirit here," "a spirit comes to me," except for the faint rustle of garments that accompanies the craning of heads to see to whom the message is to be delivered, the place is still as death.

Spirits Come Without Fuss.

There is no reference to any "Little Indian" control—none of the infantile prattle and jargon many so-called mediums employ. Her hands play all the time with the letter she holds. When it happens to belong to some especially skeptical person who has taken all kinds of precautions against her opening it, she doesn't hesitate to remark on it:

"My! How nice you did fix this up." This to a young man in the gallery.

"I always know it is a man who puts all those seals on, and I just love to pick them off." And she usually pulls off one or two.

"But I'll leave enough, though, so you can see I didn't open it."

It was in a case like this that she began:

"Oh, I feel cold—snow—lots of it. No, it isn't snowing now, but it has been," and feeling around on the desk, she found the highly decorated envelope to which I alluded.

Then she gave the spirit a man's name. The young man in the front row of the gallery sat up and then leaned over.

"That's right."

"Yes, there is snow all around me. I am up in North Alaska on the southern boundary. There was another man with" (mentioning the spirit). "You have asked me in this letter if this man was murdered. No, he was not murdered." After a pause: "You think so, but you're mistaken. I'll tell you about that, how it was. He had been sick, did you know that?"

"Yes," murmured the young man.

"He had been sick and" (mentioning the other man's name) "had to leave him to get something to eat, and when the other man was coming back, when he was in sight of" (naming the first man) "that man killed him and took all his money, and the first one was so sick he died from the shock."

The audience was breathless.

She went on:

"But he would have been murdered if he had not died when he did, and anyway they got all the money."

"Then he was not murdered?" We supposed so."

"No, indeed, he was not murdered, and they have the wrong man for the other murder. They punished the wrong one," emphatically.

Then the young man leaned over the gallery rail.

"Can you tell me the murderer's name?"

And Mrs. Pepper hesitated for only a second.

"Yes, but I won't here. It was not the big, fair man they punished. It was a smaller, darker man who did it."

"I always thought so," muttered the young man as he dropped back in his seat, and Mrs. Pepper picked up another letter.

This man, when he went to Dr. Funk after the service, as Mrs. Pepper requested all to do before she began this part of the evening, insisted he had never been at the church before and knew no one who knew Mrs. Pepper, that the names she had given of the three men were absolutely correct, and much more.

This case is being followed up.

In some cases these letters, placed on Mrs. Pepper's desk by people in the audience, contain some article belonging to the so-called spirit to whom questions are addressed, while the initials of the writer are placed on the outside. In other cases the first name of the spirit is contained in the envelope with questions. Mrs. Pepper supplies the last name, and no report has yet come of her making a mistake, while some of the names she gives are most fanciful.

In one case she said:

"There is a spirit here; his name is Neal H."

The full name of the young man is not used here, because the young man accused himself of a certain act.

"The person he comes to has something the matter with her ears. No, it's hearing, not sickness. She's deaf. She don't hear me, and—yes, she has never been in such a place before—she don't know anything about Spiritualism."

A young man in the second row, directly in front of the pulpit, pointed to his companion, whom he resembled so much that any one would have taken them at once for mother and son.

"That's so. She never has been here before."

The spirit was hurrying now. "He says: 'Tell mother—oh, I can't make her hear'—and Mrs. Pepper leaned over and began forming words with her sharp lips in such a way that even a deaf mute could have understood.

Message to His Mother.

"He says: 'Tell mother I'm sorry I couldn't live longer to put back what I took—(he took some money of his mother's)—and tell her to put into the estate all she can make up—oh,' with a sudden start, 'you're pouring her daughter.'"

Of course, the audience laughed—and the young man blushed cardinal back to the tips of his ears.

"You don't mind my saying it," he said so, and he says to marry her, for you'll be a better son to his mother than he ever was—and say, he says to tell mother to give"—and she named a girl while the young man nodded to the correctness of it—"the, ah—ah—the \$500 she ought to have had out of the estate. Was there \$500?" And the young man nodded affirmatively.

"And he says tell her he was there when they were trying to get her to come here, and she said she wasn't going to see that Pepper woman, but he's glad she came, because it's the only chance he would have to tell her he's sorry he did as he did."

Afterward the blushing young man and the old lady said it was all straight, but nobody knew they were coming there that night.

"Oh, I smell gas, I do. I don't know whether it's that lamp down there," referring to the lamp which had been removed from the reading desk and placed on the floor when the communications began.

"No, it's a spirit here. It is with her."

Hesitatingly, for a second, "Why, she died from it. Her name is Parshall, Nellie Parshall."

A woman raised her hand. "Oh, she says she took it because it wasn't no use trying any longer, but that if she had known how badly some folks would have felt afterward she wouldn't have done it. But she didn't know. They didn't show it much. And she wants to talk about C—that's her husband. You mustn't believe all you hear about C, she says."

And Mrs. Pepper proceeded to send messages and give directions about various members of this family, all by names, which the woman acknowledged as correct.

This is the accurate description of the famous spirit gas episode which rumor said had affected Mrs. Pepper and made her sick.

An interesting case occurred the same evening that may yet furnish its own verification.

After giving the name of the spirit addressed in the letter she said:

"Lady, you have got somebody who has something to do with horses."

"No, I haven't," contradicted the woman.

"But you have. There's a horse and lots of cattle—and, yes, there is a mark on the cattle. Lady, you have somebody connected with a ranch."

But the woman persisted in denying it.

"I know it, lady, and, yes, there was an accident and that man was hurt yesterday, and you will hear in a few days of the accident. It is on a ranch. Haven't you anybody on a ranch?"

Then, and not till then, did the woman admit it.

All is not tragedy. One evening in January Mrs. Pepper picked up a letter, saying as she turned it over:

"I don't see what the woman wanted to write that letter for. She ought to have known better." And then, half muttering to herself, she said, "She was silly."

No one would claim the letter, of course, after that, and Mrs. Pepper went on:

Dead Husband's Resentment.

"You did, lady," pointing to a woman in deep mourning.

"No, I didn't," said the woman.

"Yes, you did, lady; the spirit goes right up to you and he says you've been saying things about him since he died."

"I haven't," snapped the woman, fairly crimson now.

"Didn't you tell the neighbors that he treated you shamefully, leaving you penniless, and he says you ought not to talk so about him."

"Well, he did. It's a shame, too," snapped the woman, and Mrs. Pepper's audience simply reveled in laughter as she only said, "I knew you wrote it."

By members of her congregation Mrs. Pepper is described as full of compassion for all those who suffer from true grief, while shams meet with no mercy.

A story describes her as seated in the audience at a lecture given by one of the lecturers who visit the church each week. At length she leaned over to a young girl, a stranger, who sat in front of her, saying tenderly:

"My dear, I am sorry to tell you, but I think you had better go home at once. Your mother needs you very much."

After the girl had gone Mrs. Pepper explained to her companion that a death had occurred in the girl's household since she had started away.

The amazed girl went, and one of the ladies from the church who had accompanied her said when she returned that the girl's brother had died since she left the house.

"MRS. PEPPER POSSESSES POWERS NOT YET UNDERSTOOD."

By M. A. Veeder, M. D., Member of the Society of Arts and Sciences of England.

As the result of observation and experiments I have made during the last few years, I was asked to attend the Spiritualistic services presided over by Mrs. Pepper in Brooklyn, on Sunday evening, January 8, and subsequently, as the result of some slight illness on her part, saw her in a professional capacity, immediately after the services in question.

As the result of this visit to Mrs. Pepper it is my judgment that she possesses powers that neither she nor any one else fully understands at present. She is not insincere, and evidently feels very much hurt and depressed that such insinuations against her are publicly made.

It is possible that the telepathic powers Mrs. Pepper undoubtedly has may reach existences in another state of being. But so far as appeared in the services in question, there was no clear evidence of this. She was simply reading the minds of living persons before her in a way that has become very familiar to the writer through numerous and long-continued experiments.

If, however, the problem of communication with beings in another world is ever solved, it will be through perfecting such telepathic modes of communication between mind and mind—as are already known to

exist, beyond the possibility of reasonable doubt, in the case of living persons.

Accordingly some account of experiments in thought transference is timely.

There are persons who cannot hear high notes of music and to whom the canary bird is voiceless. Others are color blind. Thus, in the case of the ordinary senses, there are all sorts of imperfections. That there should be other senses very much more imperfect because of disuse is not strange. The point is to know how to bring them out by uniting brain process with sense action the results of such experimentation varying also according to the special aptitudes of particular individuals.

There are special sets of nerves running from the brain to sense organs in different parts of the body that have scarcely been noticed heretofore. Their office doubtless is to stimulate the senses by conveying impulses from the brain. As has been intimated, this is brought about by the formation of mental pictures, and not by any bare effort of will, or process of hypnotization, or action of secondary personality, or going into a trance, as in the case of Mrs. Pepper. The mind is in an absolutely normal condition, only more alert and able to control all its powers. Such a state is exceedingly beneficial, bringing out the full force of the mind in every way.

For example the temperature sense, which is different from the sense of touch, although it extends throughout the body and has not received very high development, may be so aroused as to become practically a new sense. It is very curious to see a person in this condition respond to changes in the heat of an ordinary kerosene lamp as much as thirty feet away. The experiment may be surrounded with such conditions that it may be made to appear like magic, totally incomprehensible to those who do not know that it is simply hypersensitiveness of a sense usually very little cultivated.

In like manner a person blindfolded and led about in different directions, until he says he does not know where he is, or better still, who does not know the points of the compass in the locality, may suddenly become aware that he has a sense of direction that he has never used, corresponding to the instinct of homing pigeons.

There are senses also which concern the functions of the mind, their use not involving reasoning, but some form of direct perception. The sense of time is a good example of this class. A familiar use of it, in which there can be no reasoning, is to enable a person to awake out of sound sleep at a certain hour, the sense of time awakening him as effectually as the sense of sound could do. In a very notable instance there was ability to set a watch correctly, not simply to the minute, but to the second. It was a veritable case of second-sight.

The entire muscular system may become exceedingly sensitive to the direction and extent of impulses brought to bear on it. The slightest contact with another, as delicate as a breath of air, may direct its movements.

Thus the famous Bishop, who was called a mind reader, developed a form of seeing with his muscles. It was a genuine power and not a trick. In a certain sense it was mind-reading, he getting ideas from the mind of another through a channel of communication incapable of use by those who have not this particular form of sense sufficiently developed.

Instead of finding fault because this power is not something else, it should be taken for what it is worth, just as are the feats of the athlete and gymnast, whose purpose is to develop the strength of muscle rather than its delicacy of sensitiveness to impulse.

There are eyes which not only see more colors than others; they may see light itself where it is imperceptible to the ordinary eye, as for example, beyond the limits of the violet end of the spectrum. It is well known that there are rays of some sort in this location, as shown by instrumental appliances, but there are only a few eyes gifted with the necessary sensitiveness actually to see them.

In like manner there is a sense of the presence of human beings that is difficult to define. It is not smell, but is akin to it, although much more refined. It is best seen in varieties of dogs who are said to run by scent. The thing that they detect, like the perception of the ultra-violet end of the spectrum, is something very different from what our senses ordinarily yield under similar conditions. The emanations perceived are very much more refined and give a very different impression from any that we have experienced.

It will be observed that in this description the subject has been traced step by step to the highest forms of sensitiveness associated with the most delicate rays, and to the most delicate emanations apparent only to the keenest scent. Beyond these there appear to be other forms of sense still more refined and so little used as to be exceedingly difficult of description. In general this may be termed the sense which one mind has of the operations of another person by some direct process of perception.

There are several different forms of this, all confused under the general term telepathy or thought transference. In some cases it is associated with automatic activities, the person going into a trance. But this feature is not essential. Indeed, the power is best exhibited when the subject is in a perfectly normal condition and is employing his faculties in the manner which has been described as a means of developing keenness of the ordinary senses and of others as yet of rudimentary character.

In the course of such experimentation in the stimulation of sense action rightly directed, there flickers up into view commonly some evidence that the subject of experiment is getting ideas from the mind of another in some unusual way. This serves at least to identify this power as very delicate form of sense of some sort, whose object is mind and not matter.

The whole process is very beautifully illustrated in a case that recently came under observation. The subject, who had somehow developed the faculty of reversed or mirror writing, simply wished to know what this might signify. Subject and operator were entire strangers to each other, and there was no other motive than to get at the truth of the matter, just as a physician studies a case in order to make a diagnosis. And so many forms of mental and physical activity were tested in different ways to see just what powers the subject possessed.

It very soon became apparent that there was excellent control of the powers of sense by brain action. Drawings were made and various simple acts were performed in such a way as to show complete knowledge of the operation of the subject's own mind, the ability to read one's own mind being fully exemplified.

After numerous experiments, not necessary to detail, in regard to this point, the ability to read the mind of another was made the subject of experiment and the thing became exceedingly interesting.

The procedure was as follows: The subject stood facing a darkened room, the eyes being somewhat screened also by the hand of the operator. On closing the eyes the subject was simply asked to name the colors that appeared, as they always do, before the eyes immediately after being closed under such conditions. In this case the subject named all the colors of the spectrum, beginning with blue and running up to the ultra violet, which was mentioned as apparently steel gray.

So the subject was asked to look intently and describe anything that occurred. Almost instantly the colors were described as breaking up into forms of houses and a public square, with a bank standing on the corner, and stone walks and trees and a street, all described with great minuteness of detail. It was a place entirely unknown to the subject, but well known to the operator.

In the midst of the description the appearance of an astral body, seemingly that of the operator, was described as though it were a dissolving view substituted for what had been seen previously.

At this stage the subject was given a crystal reading glass in order to see what the effect of gazing into it might be. There was no change except in reference to clearness and intensity, a strikingly vivid description with great minuteness of detail being given of a room well known to the operator, but not known at all to the subject.

In all this the subject was apparently in a perfectly normal condition, laughing and talking and being exceedingly interested in so novel an experience. In it all there was not the slightest evidence of control by disembodied spirits, or in any other way. It was rather the use by the subject of powers we all have in some degree, but do not know how to employ. In other words, it was the free act of the subject and not something imposed by the operator.

Some of you have read Tacitus, and no doubt recall his account of the chastity of the northern tribes of Europe before they were conquered by the Romans or converted to Christianity. Such accounts come from all ages and from many lands—truth, honesty, chastity, gentleness, tenderness—such as are by no means universal in lands under the influence of Jesus.—Herbert Spencer.

Tolerance is a most impious system and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal leads them to betray the interests of the church, by allowing everyone to think in his own way on certain questions; and especially on such questions as one can understand.—Voltaire.

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ORGANIZE! ORGANIZE! ORGANIZE!

Decision of the United States Supreme Court on Magnetic Healing.

The courtesy of Prof. S. A. Weltmer, of Nevada, Missouri, has directed my attention to the decision of the highest court of our country in the case of the Weltmer School of Healing against the Postmaster General. Spiritualists should give careful study to the verdict rendered therein because it has some bearing upon the rights of their healers, for in the absence of congressional enactments on the question it becomes the law where no state statutes exist.

There are some states whose present laws against the practice of magnetic healing are in opposition to the spirit of this decision, which gives our people good grounds for urging upon the proper legislatures a repeal of their unconstitutional enactments, or else forcing the State Supreme Courts to bring their interpretations of them into harmony with that of their superior tribunal at Washington.

The former end cannot be effectively urged until Spiritualists of every state in the Union are blended into harmonious state associations, laboring to spread their truths and standing immovably insistent upon their rights. Politicians of every grade from ward manipulators up to the White House, stand in wholesome awe of numbers acting together and composed either of actual voters, or of mothers, wives, sisters or sweethearts, who indisputably mold public decisions on every question. That I am not exaggerating the importance of the Weltmer victory is shown by its reception by representative newspapers in various large cities:

The Indianapolis Sentinel—"It holds that the practice of magnetic healing is legitimate."

Cleveland Plaindealer—"Magnetic healing is not a fraud." U. S. Supreme Court so decides."

St. Paul News—"Magnetic healing is upheld by the Supreme Court."

Louisville Courier-Journal—"The theory of magnetic healing scored a victory yesterday in the United States Supreme Court."

Chicago Tribune—"What seems to be a perfectly logical decision of the Supreme Court of the United States has been handed down in the case of Prof. Weltmer."

Chief Justice Fuller and five associates concurred in the opinion, which was prepared by Justice Peckham. Justices White and McKenna dissented from the majority. One vacancy existed in the body because Oliver Wendell Holmes, successor to Justice Gray, deceased, had not taken his seat on the bench.

In brief the court held that the Weltmer School violated no law of congress by either its method of healing, or its manner of conducting its business and that the postoffice department exceeded its authority in withholding the mail of the institution and its officers through the postmaster at Nevada, because of fraudulent methods.

Laying on of hands is not mentioned in the record of the Supreme Court utterances in the case. Prof. Weltmer contended that the mind of the human race is largely responsible for its ills; that humanity has innate power of brain and mind to largely cure its diseases; that he merely taught the proper way of using that faculty, or force; that his system discarded Christian Science and divine healing, and pursued a practical scientific treatment emanating from the source aforesaid.

The court held that the "influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid very largely in the cure of an illness from which the body may suffer,—just exactly to what extent the mental condition affects the body no one can accurately and definitely say; nor can it properly be said that those who assume to heal bodily ills, or infirmities by a resort to this method of cure are guilty of obtaining money under false pretenses, such as are intended in the statutes, which evidently do not assume to deal with mere matters of opinion upon subjects which are not capable of proof as to their falsity."

The high court simply ruled that the admitted facts showed no violation of the statutes under which the Postmaster General ordered the Nevada postmaster to act. Although the learned justices distinctly stated they did not decide or express any opinion upon the various constitutional objections raised by the School of Healing, yet they committed themselves to the legitimacy of the Weltmer methods.

What are those methods? We find the advertising matter of the school sets up a Home Method of Healing, or Absent Treatment, through the mind controlling the body by the exercise of the Will, the latter being brought into action by relying upon it. Next, Prof. Weltmer explains his personal treatment in this language: "Manipulation is used to assist nature in the most effective manner possible in restoring the normal condition. The laying on of hands is a means by which suggestion may be conveyed to the unconscious mind of the patient and thereby secure the co-operation of the will of the patient and the attitude which will secure the restoration. Prof. Weltmer disclaims any special magnetic or mystic virtue and only accords to himself the power which his knowledge enables him to exert."

The medical laws of Illinois except healing by mental and spirit methods. I would suggest that every healer who applies his hands to the body of a patient for curative purposes do so for the reason, and that alone, given by Prof. Weltmer for their use. It seems to have had approval of our court of final resort.

P. S.—Since writing the above Prof. Weltmer has replied as follows: "I will say that the use of the hands in treating a patient was not referred to in court, only as it was embodied in my philosophy. My philosophy as taught in the mail course of instructions and Mystery Revealed, was the basis of the decision of the court largely. In that I teach the principle of laying on of hands in treatment." G. B. W.

A New Field for Thought.

A curious statement is made by Prof. Le Fèvre, of the Russian school of Sumry, to the effect that plants experience emotions of sadness and grief at the loss of their fellows, as is the case with animal life. The professor is a botanist and a gardener for the love of flowers. He has reported to a Parisian scientific journal some of his experiences which would indicate the vegetable world is not so stupid as is generally supposed.

All have observed the strange action of a climbing vine in reaching out for an object on which it seems ambitious to attach itself. If it had eyes to see it could not be more accurate in pressing forward its tendrils to make an attachment on which to gain support to go up higher. We have watched such action from day to day, and invited the attention of friends to this positive evidence of plant intelligence; but it remained for Prof. Le Fèvre to discover it possesses emotions, and has the ability to transfer its own sadness to humans, as he illustrates in the article before us.

All life is interlinked; and for aught we know, experiences joy and pain, and even agony when lacerated by wounds or is rudely destroyed.

Many years ago we read an elaborate article by an able philosopher, in which he urged with great force, that vegetable life was as well entitled to immortality as man. He insisted that all life, from the highest to the humblest, was capable of death. And he wrote before modern Spiritualism had come into being.

The tree, the shrub, the plant, have not the power of locomotion. They are tied to the spot where the seed falls and germinates. They are destitute of eyes such as we possess, but their action, like the eyeless fish or worm, shows their movements are directed by something akin to eyes. The forest tree bends aside to catch the sun's rays, and, possibly, to gain freer access to the atmospheric gases necessary to its existence.

Are these verdant fields of delight homes in which the spirit, freed from its mortal incumbrances, will revel while in pursuit of knowledge in the good by and by? There are millions of life, of which we gain only feeble knowledge in earth life, of which the inquiring mind will insist to be informed over there.

Clairvoyants see verdure and flowers in gorgeous profusion and beauty, in their delightful visions of our loved reformatory work.

A Prominent Spiritualist Passed to Spirit Life.

George S. Bowen, a prominent Spiritualist of Elgin, Ill., passed to spirit life; Jan. 12, at the age of 76. He was exceptionally prominent in business circles, and was deeply interested in all reformatory work.

TO THE EDITOR:—THE GREAT DISCUSSION NOW RUNNING IN THE PROGRESSIVE THINKER CAN FAIL TO DO A WORLD OF GOOD.

THE CROWNING ARTICLE IN MY OPINION, IS THAT OF FATHER JOHN PIERPONT. HE SEEMS TO HAVE A THOROUGH KNOWLEDGE OF THE SUBJECT, AND HAS EXPLAINED IT IN SO CLEAR AND REASONABLE A MANNER AS TO LEAVE NO DOUBT AS TO THE WHOLE TRUTH IN REFERENCE TO THIS IMPORTANT MATTER. I FEEL THAT HIS EXPOSITION OF THE SUBJECT WILL VIRTUALLY SETTLE THE QUESTION, AND LEAVE THE PUBLIC MIND GREATLY RELIEVED AND ELEVATED. NOW LET ALL SPIRITUALISTS PROFIT BY THIS LESSON, AND SO LIVE THAT THE WORLD WILL BE LITTLE TROUBLED LITTLE HEREFTER BY OBSESSION.

FREEMAN W. SMITH, ROCKLAND, MAINE.

"DID GOD BURN THE MAJESTIC THEATER?"

The Rev. E. W. Allen's Sermon on This Subject—He Repudiates an Old-Time Theological Idea of Direct Divine Wrath.

The undersigned had the pleasure of listening to a very interesting sermon delivered by the Rev. E. W. Allen at the West Jefferson Street Church of Christ, Fort Wayne, Ind., last Sunday evening, having been attracted thither by the subject previously announced, "Did God Burn the Majestic Theater?"

It was very refreshing to me to gather from this sermon the fact that the pulpit is abandoning at least one of its heretofore teachings, i. e., the direct and immediate demonstration of God's wrath upon the wicked. The Rev. Allen's sermon is an evidence that he, at least, does not believe in or sympathize with any such doctrine.

On the contrary, he teaches that the Majestic Theater burned in accord with a natural physical law, as the wood in the furnace below the auditorium was then burning, God having nothing to do with it other than being the creator of that natural law.

If I correctly and fully interpreted the Rev. Allen's utterances, his brethren of the Fort Wayne Ministerial Association are not fully in accord with him on this point and the stand he has taken in regard to it is independent, if not heretical. Be that as it may, the Rev. Allen's sermon shows the trend of theological thought in this line at least, and it is improbable that he will be obliged to stand a trial for heresy because of it.

In order that the reader may note the contrast between the Rev. Allen's teaching and that which was and still is considered orthodox upon this subject, I will relate a little scrap of history. In one of the late Rev. Dr. T. DeWitt Talmage's sermons, dated in 1888, he describes an instance of God's swift wrath, as follows: "Last August a man flourished a knife toward heaven and dared God to come down, threatening to cut him if he did. That man was cut down, smoke poured from his mouth and nostrils, and he was dying for days, while nobody could get near him."

Mr. Talmage was asked for a circumstantial account of the blasphemer who was miraculously burned to death, and his response was as follows: "I appreciate the desire for further details in the matter, and I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it is out of consideration for them that I omitted to state where the scene was laid. That it is strictly true, I have conclusive evidence. I forget just how it was brought to my attention. I heard it reported by some body, or got my information from a private letter, I cannot say which, but I am inclined to think it was the latter. No matter. I asked a trusted friend to write to investigate for me, and he did so. Some correspondence ensued which he turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

The above mentioned miracle was said to have occurred in Mercer county, Ohio, near Lima, Allen's county, and the victim of the Almighty's wrath was said to be Sylvester Redyan. But the postmaster of Lima wrote in reply to an inquiry, as follows: "The story is false from beginning to end. No such man ever lived in this part of the country."

It is probable that if the Rev. Dr. Talmage were living to-day and preaching in Fort Wayne he would ascribe the burning of the Majestic Theater to the direct wrath of God, notwithstanding the fact that his own tabernacle in Brooklyn burned to the ground three times. The latter, together with all the churches that have burned, been struck by lightning and blown to wreck and ruin, as in the late St. Louis cyclone, these disasters he would attribute, I presume, to the wrath of the deity in order to be theologically consistent. But even this idea would not be universally accepted, even by orthodox people, judging by the remark made by a good Methodist brother some years ago when the Episcopal church in this city was struck by lightning: "That shows what the good Lord thinks of that church."

If it be true that the doctrine of the immediate visitation of God's wrath upon wicked people would materially decrease crime and wickedness of every kind, I would be inclined to preach it, even though I disbelieve it. But the people are more intelligent; they read and think more than ever before, and as Lincoln once said: "You can fool some people most of the time; some of the people a part of the time, but you can't fool all the people all the time."

If I mistake not, the Rev. Allen intends striking some more blows at old-time superstitions.

H. V. S.

A MOST REMARKABLE OFFER.

The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books. Just think of it, ten books—standard works—elegantly bound in cloth—printed in plate type, on excellent paper, sent out for \$3.10, postage prepaid, leaving only \$2 for us. Never before on this green earth has such a work been done. Search your encyclopedias, your histories, ancient or modern, and you will find nothing that approximates this remarkable offer. It beats the world! We have been instrumental in starting a library in thousands of homes. Our work is pure altruism—humanitarianism in its broadest sense. Call your neighbors' attention to our great work. This Divine Plan of Spiritualism cried it out for the world. Will any one continue it along the same lines after our departure to the spirit realms? Now is the time to take advantage of our offer! Read over carefully our premium list, and then obtain a new subscriber for the paper.

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Richard E. Titus.

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The Christ: Man and Woman.

A Discourse through Mrs. Cora L. V. Richmond, Chicago, December 25, 1904.

"We look on forlorn when the man-child is born." "Who is this that cometh out of Edom with garments of blood upon his garments? who hath trodden the wine press alone?"—Isaiah 63:1 to 3.

Christendom to-day celebrates the birth of the Child, the Christ-child in Judea nineteen hundred years ago, whom the Magians saw through the symbol afar off and worshipped as the promised "Prince of Peace."

Many little children are glad to-day because of the Christ birth. Many do not know the meaning of their gladness but rejoice in the festive time. Many grown up people are glad because of the festive time. Anything that brings respite from toil; anything that brings a gleam of gladness, though it be afar off; anything that makes the burdens lighter, even in seeming, is well.

But after nineteen hundred years the Christ-man of Christendom hath not appeared. Crucified on Calvary, he is still crucified to-day between the two thieves Mammon and Bigotry.

When Italy, through the voice of Garibaldi and Mazzini was seeking freedom, Mrs. Browning wrote of the shedding of drops of the blood of the nation keeping this great human child of freedom away. To-day there is one less gun trained against the enemy from the Christian land of Russia because of the Christ birth? One less exile because of freedom through Christ's saving grace? Are jails and penitentiaries thrown open to set those free who have sinned against the laws of the oppressor by asking for freedom?

The Christ-child leans toward those who with kindly spirit would help the orphans and the poor. The Christ man and woman will have no poor. Charity is to cover the faults, but it is not a cloak for oppression. The poor of Christian lands are a libel against the Christ child and the Christ man.

To-day many hearts go out in thanksgiving. It is well that there should be gratitude and praise and joy, and that the little children who are pinched with poverty may sometimes be made to feel that their burdens are lighter.

But who are these who wheel on gilded wings of mockery to give alms to the poor? Who are these who go out pleasure-seeking and dance all night on butterfly wings of fashion for the sake of the poor? Who are these that have bazaars for the crippled children, not heeding their own deformity of spirit? If the poor, and the crippled, and the maimed, and the halt, and the blind, those who are in all the hospitals of Christian lands should say: We will give something to those crippled rich from our store-house of God's gifts of Patience, of fortitude, of Loving-kindness; then the avenues of splendor, the halls of pride and the places of high carnival and festival would change; then the garments of humility would be worn, and people from their pride would not say, "Oh, yes! we will have a night of revelry for God's poor." The Christ man and woman will not need to do this, for there will be no streets of paupers and other streets of millionaires. There will be no habitations of the slums.

The Christ man and woman cannot be born until the Christ child appears. We told you that a week ago, and the Christ child is the prophecy, the herald of the human race. Men and women do not bear the Christ-spirit until it is born in them as a child. "Of such is the kingdom of heaven," Jesus said. Meaning that grown up men and women are not so near, and certainly not any nearer the Christ spirit than these "little ones," who know nothing perhaps and cannot sin. How shall the world look for the Man and Woman when the Child is not here that is to release the world from its fetters: The child of love, the child of humanity, the child that is not the result of

convenience, the child that is not the result of external barter and sale, but the Child that is to lead the world unto the perfect redemption.

If Jesus at the age of twelve were here in any of the theological universities disputing with the doctors they would expel him, they would send him out from their presence. If he was in the streets visiting his blessings upon the poor he would be arrested as a vagrant or fanatic. The Christ spirit precedes the man and woman.

These "birth-pangs" that nations are passing through as did Italy under Mazzini and Garibaldi, as Hungary did under Kossuth, as did France in her latest revolution, as Great Britain will in the fullness of time, as your nation did in the pangs that cast off chattel slavery, as your nation will in the pangs that will cast off the deeper slavery of Mammon. These pangs herald the approach of the Christ man and woman.

Grown up nations cannot be born in a day that will care for the Christ spirit, for loving-kindness. There is no external vanishing or veneering that can be placed upon the foundations of society to make that society Christ-like. All the Christmases in the world in celebration will not make that deep under-current less turbid, it is bitter. It is time for the people to cry out with its turbidness: "Marah! marah!"

The Children of Israel, you remember, marched through various places in their symbolical journey; some with wormwood and some with sorrow, and the nations journey through these various places of bitterness in the great effort to find the life that is truly the Christ-life.

Oh! it is beautiful when making effort to crown the festal hours with innocent pleasure for children. When the story is told of the mother of Jesus and the Babe that came through love unto the earth; when it is told in the spirit and understanding of the child.

To-morrow or the next day all Christendom forgets what is told to-day in the church and home, and people pass into the great outward struggle of everlasting throes and groanings. But that we know that it is that which precedes the expression of the Christ man and woman, it would be dismal enough. The hope of the world is because it moves—not always because it seems to move—upward. Because, moving downward, it reaches another altitude and the impetus propels to another height, that may not be Calvary in the next attainment.

To-day the announcement in all the Christian churches of the birth of Christ, the Savior of Christendom, nineteen hundred years ago, fills many hearts with emotions that they think is worship; and praise songs are sung and bells ring out with glad acclaim for the meaning of this which in a great sense has been the hope and salvation of many lives.

All religion is equally sacred, but that which has the semblance of religion often deceives people, they mistake sentiment for religion, external forms for religion, the love of the beautiful for religion, the love of music, pictures and works of art for religion. Religion lays hold upon the affections of the life, it is the soul making itself manifest Godward through making itself manifest toward humanity, it is the love beaming out from within and looking toward the Christ-life. Jesus Hominum Christus, the man of God, the Truth-teller.

Is there room or place for the Christ man and woman in the world to-day? Whoso tells the truth all who are in popular favor decry. If he is not put to death it is simply because the laws do not allow it, but sometimes he is put to death. Calvary is not in Palestine alone; it is in your household if bigotry is there and the truth-teller appears; in your society if people live the truth; in your churches if the truth is spoken, that Calvary is expulsion and trial for

to their text. Mainly to teach the philosophy and phenomena of Spiritualism. We recommend a summer summer-meeting, an August Clear Lake, Iowa, but advise the secretary to correspond with other places.

We recommend that the committee on resolutions express itself as being opposed to the non-taxation of church property. To religious services being sustained by our government in congress and the army and navy. That affirmations be adopted in the courts and other necessary places where oaths are now required. That capital punishment shall be abolished. That we oppose compulsory vaccination. That as a body we are opposed to the monopoly of doctoring, and we claim the right for healers to exercise their God-given healing powers, and we would urge all to obtain a knowledge of physiology, anatomy and hygiene. That we favor abolition in all its dissections. We recognize the purifying and uplifting power of woman both in public and private life, therefore we endorse equal suffrage.

We recommend for the benefit of all Spiritualists of Iowa, that these resolutions should be studied and discussed, so that the delegates to the N. S. A. in October will know the sentiment of Iowa.

We as a body endorse the Morris Pratt Institute of Whitewater, Wis. (We received a collection for the same of \$10.58 on Sunday evening). And recognize that a student (especially a sensitive) is not exposed to slights and sneers, or led to hide his or her mediumship.

A special committee was appointed at the last annual meeting to formulate an amendment to the by-laws and constitution, requiring a given number as a quorum. They met at Clinton, Iowa. The chairman brought it before the committee; a resolution was offered and passed delegating Bro. W. A. Willing to formulate the by-laws to that effect. The following is the amendment to article 2 of by-laws, section 4. The board of trustees shall be authorized to conduct all business of the association, and a quorum shall consist of four members of the board (approved).

The last convention agreed by resolution to pay the secretary for expenses and time actually employed. We recommend the above and heartily endorse the work of Mrs. Dora C. Crosby as our efficient secretary.

We are thankful for the many courtesies extended, and for the many warm friends and mediums to whom we are indebted for their working many times without hope of fee or reward. We also wish to thank Sam A. Garber, B. A. Bean, Mrs. Louise M. Garber and Mrs. N. E. Bean and those who entertained in Des Moines who have so faithfully arranged for this meeting, which has proved financially and otherwise a success, due to their untiring work. We endorse and approve the work of our good president of the association and further emphasize this by a unanimous wish that the name of President John D. Vail, of the Iowa State Association,

be submitted by the delegates to the N. S. A. at its next convention at Minneapolis, Minn., as our choice for the presidency of the N. S. A. Signed: J. GARBER, Chairman. JENNIE HAGAN BROWN, DR. ESPANTO, REV. HARRY J. MOORE, Committee.

WORKING MISCHIEF.

The Blue Laws in Pennsylvania. Mrs. E. J. Demorest, Allegheny, Pa.:—Madame: Your friend, Mr. John Pape, called to see me a few days ago and I was surprised and pained to learn from him that you are being put to a great deal of trouble and expense by some sort of a "blue law" in Pennsylvania, which is being used to harass mediums. Mr. Pape said that he counted in a Pittsburgh paper that a number of mediums, yourself among them, had been arrested. I am sure you are deserving of better things.

Your annual visits to Marietta for four or five years past have always been highly acceptable to the Spiritualists here, and to many others as well. Your ministrations of the gospel of Spiritualism amongst our people were marked and very successful in opening the eyes of many to beautiful truths as taught by the angel world. So convincing were your words and work that they gradually took root, came forth in bud and bloom, ripening into lasting spiritual fruitage. Now we have a young society here and its organization is largely due to your mediumistic work in this city during 1902, and especially with your two short seasons of most effective work here last summer and in the fall.

Your self-sacrificing generosity for the good of the spiritual cause here was appreciated, and very much attached our people to you. The persecution of our mediums have always had their origin in ignorance, prejudice and malice. You must certainly merit no such vindictive treatment. Generous-souled Spiritualists everywhere will rally to your assistance at once by sending to your address, some of their means to aid you in the great expulsive you are so unjustly put to in defending your case. We must all help what we can. With much fraternal sympathy, Marietta, Ohio, January 19, 1905.

"A Chance to Make Money."

I made \$27.00 in twenty-three days selling the "Economy Gas Tip," which saves 50 per cent on the gas consumed. Improves the life of the gas burner. I get my tips from the "Economy Gas Tip" and I will send you 100 of them if you will send me your name and address. I will send you 100 of them if you will send me your name and address. I will send you 100 of them if you will send me your name and address.

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There are some that are waiting for the first voice or signal upon the heights, the watch-towers of humanity in which are the appointed angels that sometimes go down into the slums, and sometimes go into the palaces to give warning, and these are upon the earth to-day. Albeit the Christ man and woman are not yet here.

We said something of preparation must be made, preparation for the Babe, and that is through soft veiled ways; a velvet mist of dewy cobwebs and sweet dreams in gardens of the love-lighted Edens of the world, that make no loud voice, from which there are no bells chiming, save soft flower bells of sweet innocence that come up in gratitude for Earth's blessings. Some Eden-lands must there be, even in the midst of crowded cities, from which people look out with eyes of love, blinded sometimes by tears of sympathy for the great struggling world that is waiting for this Christ man and woman to appear. Many there are who wander up and down doing what they think is their work to hasten the glad day. Some there be that are heralds who give the warnings upon the mountain tops, who cry out, of the light that is to appear and the glory that is in the sky. But whoso goes down to battle and takes the weapons of earth, the weapons of the dust and all of this striving is included in the preparation.

We spoke of the peaceful ways of the lives that are set apart for the child that is to appear. This sound of battle, this roaring of cannons, this great struggle and cloudiness, this storm and strife, this murder, this violence, this rapine, this suicide, this earthquake prepare the way amid great stress and strain of nations that are asking for the Christ man to appear. It beats hard against the windows, this storm; it roars along the outer halls, this terrible sound and siege of battle, it groans along the streets where midnight revelry carries its riot and mocking laughter in the halls of pleasure. Its great, deep undercurrent of robbing pain is in the veins of the toiler who has no rest or respite save by permission of holidays. What other days in all the year than those permitted by governments in Christian lands can the toiler rest? What other nights can the bells chime out for gladness at the Child's birth?

Who knows the weariness of the hours that drag along for nine-tenths, nay! if you will have correct figures, nine hundred and ninety-nine one-thousandths of the race? They are waiting, for all the babes that come into the houses of the toilers, though they are nearly always welcome, bring added labor, added responsibility, added care, and none has yet appeared to lift the great burden, and for these men and women to know the Christ is near. We have seen Christian churches filled with parcels and packages, fruitage of the earth, given in heaven's name and Christ's name to the poor who come to receive these benefactions. Why did not the Christian churches find power to prevent them from being poor, these who march up through the aisles of worship and say, "I have come to receive of your bounty, ye who represent the Christ, name!"

"Christian Charity" (so-called) is a gilded mantle, an excuse for excesses; it is tribute money that is paid for the blood they have wrung from the people. Do not be deceived by these Christmas trees in the churches; do not be deceived by all this display by Christian societies. Endowed institutions are the bribe money by which their patrons expect to get to the kingdom of heaven after filching this from God's poor. Christ, Jesus of Nazareth, said this nearly two thousand years ago; and Christian lands still do this.

The Christ man and woman are to herald a day when there shall be "peace on earth" and love to all of God's children. They will herald a day when crowded cities shall be removed from the face of the earth. When there can be no slums because of the sunshine, the fresh air and human fraternity, and all that aspires for Freedom's voice. The horrors of so-called civilization will be dispelled by the quick and ready intuitions of the man and the woman. When

Prometheus cannot steal the fires from heaven when Jove has given his Nemesis the edict. Prometheus-bound is the intellect of man that all inventions, all discoveries of science have forged the chain by which it is now fettered. There is only one way of release, it cometh through love, it cometh through the soul. The Christ man and woman are working to release Prometheus.

Go down to the root and reach the plant. The divine humanity is making ready to come forth. But it will not come in this way or that which you are seeking. The great spirit of its life begins at the foundation and makes known all the syllables of its wonderful mystery that at last reaches the flowering out of humanity, such time and at such place as perhaps no one will know, save the "wise ones." There will be Magians now as of old, they watch the spiritual star, they understand when the planet will rise, as astronomers know when the planets will appear in the heavens, and they do know, that this is the night time that precedes the day, that the war is in that which precedeth peace, and that the nations will be hurled together with such deadly weapons that there must be peace or annihilation. Inventors are crowding to the front with great strides struggling to find that which will annihilate from above and from below, torpedoes and torpedo-destroyers, balloons and air ships.

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STICK TO YOUR TEXT.

Needed Admission Given by a Worker.

My services have been continued in the employ of the Iowa State Spiritualists Association during the month of February. I have worked for this association since the first of October. The state convention which convened in Des Moines, Jan. 19, 20, 21 and 22, was a complete success in every way. Bro. John D. Vail and myself were elected by the delegates to the state convention as delegates to represent the state of Iowa at the next annual convention of the N. S. A. at Minneapolis next October. President Vail was not only unanimously re-elected president of the Iowa State Spiritualists Association, but he was also made the choice of the convention as its candidate for president of the N. S. A.

Several of the recommendations presented to the convention by President Vail proved that he possesses the foresight of a successful business man and that he has the courage necessary in all leaders. Among the many resolutions offered by him, I wish to call attention to the one which says: "We believe that all speakers should stick to the text, which is the phenomena and philosophy of Spiritualism, and also if a speaker or medium cannot say anything good of another, to say nothing harmful to any one."

How true it is, friends, that so many of our speakers, when advertised to deliver a lecture on Spiritualism, enter some other realm of thought, if not all of the time, part of it at least. Then again, when it comes to speaking about another, we should always think: "He or she without fault, cast the first stone." If anyone who is about to speak will reflect and carefully note the general effect upon our cause he would not be so anxious to announce all he knows, or I might say without fear of successful contradiction, more than some will probably ever know.

This will apply to writers equally as well as I desire it to apply to speakers and mediums. I wish to say that I do not believe it just or fair for a speaker to receive money from Spiritualists for a lecture on Spiritualism, and then turn around upon the audience religious or political ideas of his own, when he or she has advertised to deliver a lecture on the phenomena or philosophy of Spiritualism. I do not wish to be understood as wanting to put a padlock on any speaker's mouth, but I do want it understood that if a speaker is advertised to speak on Spiritualism, he or she will speak from the text.

Again, if he or she is advertised to speak on Socialism or New Thought or any other kindred topic, why speak on those subjects and not refer to anything else unless it is done simply to prove the main point. In my opinion a speaker can refer to everything as old as time and as new (so-called) as the latest thought and call it all Spiritualism with impunity. I have seen many of these things. In other words it is not right for any speaker to accept a proposition to

SPIRIT PIERPONT.

His Opinion on the Subject of Obsession.

To the Editor:—I have just read with great pleasure, Spirit Pierpont's opinion on the subject of Obsession. For thirty years it has been my privilege to be a member of the society of which Mrs. M. Klein is president and pastor, and many times the subject of Obsession has been the theme of her guides' discourses. I have never seen anything in print corresponding with their explanation until I read Spirit Pierpont's article. As he says, his explanation is scientific, and it rings true. The vibratory system in man and nature is a science that will unravel many seeming mysteries when man once engages in a serious study of it, and he will find that all progress, spiritual as well as intellectual and physical, is dependent thereon.

The system explained to us by the higher intelligences awakens inexpressible feelings of love and adoration for the Beneficent Power that provides for man's present and future life.

In this connection, it is especially true, that the study of mankind should be man, for he is indeed, God and nature in miniature. ORAH C. ROSE, Van Wert, Ohio.

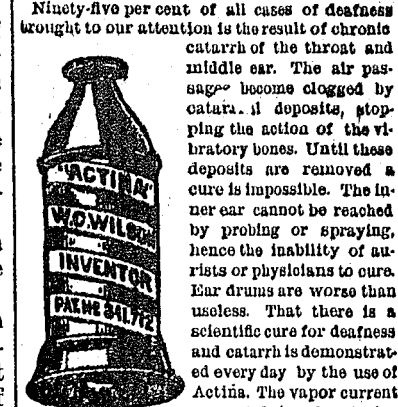
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AFTER HER DEATH.

The Story of a Summer. By Lillian Laiting. A pure psychology, elevating and reforming. Four pages covers, 40 cents.

THE SPIRITUALISTIC FIELD—ITS WORKERS DOINGS, ETC., THE WORLD OVER.

touch with the outside world. Following an invitation, Bro. Harrison Barrett, the efficient and noble president of the N. S. A., arrived in midst on Jan. 7, delivering a series of five lectures. In spite of the unusual cold spell, we managed nevertheless to fill our meeting places with appreciative audiences and scatter the seeds that are sure to result in a bound-

Dr. D. Winegarten writes from his, Ola.: "I am delivering lectures at Oakdale hall every Thursday evening with good results. The daily papers publish notices of my meetings free of charge."

with the gift of a sense he had not hitherto possessed. Now little George chatters incessantly, and it is quite another matter to keep him quiet. He not only speaks distinctly, but his articulation is far better than is usually to be heard in a child of less than two years old.—Chicago American.

has been holding a series of Spiritualistic meetings in the Grand Army Hall, Erie, Pa. Alderman Voles presided. This was Mrs. Griffin's first public engagement in this country, she has just arrived here from England. Her meetings have been well attended. Mrs. Griffin is anxious to continue

ing, 10 cents; for the dance, 25 cents. All money received by the Ladies' auxiliary is donated to charity. We therefore request that all who can will lend us their assistance by attending the meetings, and help us to help those who are unable to help themselves.

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tests and gave names that were
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often brevity is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby somewhat terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become exceedingly large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. Hartwell: Q. Is not the Psychic Research Society conferring a great benefit on Spiritualism?

A. Everything which calls attention to the subjects and awakes interest, herein, is beneficial to the cause. Spiritualists have no complaint against this or any other society whose avowed object is investigation and honest avowal of the conclusions reached. The Psychic Society was organized in England, with a branch in this country. For a time the parent society overshadowed the American branch, but recently the latter has shown considerable vigor under the activity of Dr. Hodgson and Prof. James and Hyson. The attitude assumed toward investigation and the procedure is commendable. We are informed that ordinary men and women have not the training essential for correct observation, and ought to have spiritual manifestations to the attention of those who are adept in scientific research. Investigators ought to have examined the subject and written clearly of its claims. All the wonderful proceedings of the Society published are not to be considered as able or exhaustive investigations as that of Prof. Robert Hare, the peer of any scientist of his time.

Now after a half century, when the question has been settled to the satisfaction of millions of able thinkers, a few scientists awake and begin to look into the matter. They find a series of phenomena entirely new to them, and oblivious to the conclusions already reached. They exploit their conclusions as something entirely new! Their line of investigation is not original. They have no facts not paralleled by those of preceding investigators, they have arrived at no new theory, or explanation, and seem to think they are conferring a great favor by recognizing the received and thousands times proven fact of spirit intelligence being back of the phenomena. To many of these scientists, the cause was euphoniously called "Psychic Force," and is still so regarded, while others honestly have accepted the conclusions to which their observed facts lead.

Although nothing new, or different from what is familiar to Spiritualists for a half century has been produced, yet a higher value is given to the society's reports and it is assumed that its members have made the wonderful discovery that spirits communicate! A new phraseology is adopted. The medium is a "psychic," and Spiritualism, "psychism." Now we hear that dabbles with spirits, for common people is exceedingly dangerous, and laws are proposed to make it a crime for any one not a scientist to consult a medium!

There has been a change since the day of Robert Hare. Filled with enthusiasm over the evidence which had shaken down the strong citadel of his doubts, and compelled his atheism to give way and not only to believe but to know that there is an existence after death, he went before the American Association of Science, and requested the privilege of reading a paper on the subject. With a sneer he was told that there was no time.

In speaking of this incident, he remarks that this august body of several hundred scientists, afterwards sat for hours discussing the momentous question. Why rosters have to be made! This overshadowed the most vital of all considerations which can come to a human being—his immortal existence!

A Friend: Q. What is your opinion as to obsession?

A. I have not taken part in the discussion of this vexed subject that has occupied so many spaces in the columns of The Progressive Thinker, although Dr. Peebles, by quoting from the Arcana of Spiritualism, has indirectly made me, or rather that work, testify in his contention. Had he quoted the matter which led up to his quotation, I would allow the question to rest. As it is I will give in reply a part of the section on this subject from the book. I give it not as my own, although it is my conviction, but as dictated by the spirit writers:

"As the spirit enters the spirit world just as it leaves this, there must be an innumerable host of low, uneducated, or in other words, evil spirits. If we believe that the dependent proposition that they are wholly irresponsible, our situation is horrible to contemplate. Surrounded by a host of intelligences bent on doing evil and we without power to resist, the belief in this form is only a short step removed above the superstition of the savage. Life becomes a wretched attempt to appease these evil spirits. Fear takes the place of integrity; supine waiting of action; and existence becomes a burden to propitiate these evil influences or not to offend them.

"We believe that at times the selfishness which has not been subjugated, and undeveloped character, will, when the door is open, manifest themselves. That they do so is as well established

as any principle of Spiritualism. But that we are surrounded by an ocean of irresponsible evil spirits, who are anxious to commit through us some immoral or brutal action, in whose hands we are helpless, we unhesitatingly disavow. There can be no belief carrying with it more immoral tendencies, as it casts aside individual responsibility and makes a scape-goat of spirits, as the ignorance of the past made Satan the sower of evil. The admission is a denial of the fundamental principle of Spiritualism that we are responsible only to ourselves for ourselves.

Admitting that evil spirits do come near and influence, they must enter into our atmosphere through the gateway we ourselves open for them. There must be similarity and correspondence between our spiritual sphere which measures our spiritual condition and theirs, or we could not recognize their presence, or they could have no influence over us.

"There are Spiritualists who, forgetting their absolutely essential correspondence, are subdued by their belief in the power of evil spirits over their lives, and instead of attempting to rise out of the sphere in which such influences can be exerted, cast about them in childish endeavor to avert the malicious purposes of their invisible enemies.

"As like attracts like, their own spiritual state is shown by the communications made through them. It is advisable to cast the uncleanness out of themselves, and thus cease to attract the influences they fear. Such belief is not only harmful, it is positively deluging. Man should not be a puppet in the hands of irresponsible beings. 'Evil spirits' may influence to evil thoughts and deeds, but the condition must first exist in the recipient's mind. If the medium is not in the receptive state; if he is above the sphere of evil, he may safely bid defiance to the whole universe of elementaries, hobgoblins, and spirits of the damned.

The proposition that spirits remain the same after death, meeting with no more change of thought than they would in passing from one room to another, carries with it the corollary that if they returned they would manifest the same character that they did while in this life.

But we can guard against them by knowing the laws of control. We can make ourselves positive to any and all influences.

Levi Wood: Q. Has there ever been tribe or nation that advanced and became distinguished without war?

A. The primal condition of savage man was that of a war-war on wild beasts and his fellows. His first invention was a club, followed by the spear and arrow. The strong overcame the weak. Every desirable cave, fruit tree or spot of ground was fought for. The only right of possession was the strength and ferocious courage of the claimant. When for greater safety and gain, as able to fight back of the tribe, were formed, then the struggle was no longer between individuals, but between tribes. The strongest and fiercest tribe held the best cave, the choicest places by stream or coast for fishing, the best path of the forest for hunting. Every other tribe was an enemy, and if a member of another tribe strayed into the territory of another, he was killed at sight, or captured to be taken to the tribal site for torture or to furnish a coveted feast.

The history of all races are for this period the same, and the duration of time from that in which the savage armed with a club, met the beasts of the wild, and slew them, and fought his fellows, to the aggregation in towns, and the nationalities first revealed in authentic history reaches back at least a million years.

Thus man was born to combat, and history as written, is little more than the narrative of a succession of battles.

But it must not be from this inferred that progress must continue by means of the conflict of races and nations cultivated by brutal strength, cunning and cruelty. Indirectly the inventive faculty is encouraged seeking for means of offense and defense; the crowding of people into narrow limits, the demands for luxuries, etc., slowly turns the mind from conquest, and the intellect begins to improve. The spiritual man awakens, now, for the culture of the spiritual nature, the very opposite from war is demanded. It is as senseless for a nation to war against another, as for an individual to consider every other human being his enemy. The highest intellect and spiritual attainment can only be reached by the harmonious blending of all civilized nations.

ANGEL MINISTRATIONS.

Tune: Jesus Loves Me.

I am so glad that our Father in Heaven, Unto His angels love's labor has given, Bidding them bear the glad tidings of love,

Holy and grand as they sing it above. Chorus:—

I am so glad angels love me; I am so glad angels love me; I am so glad angels love me; Guide and watch over me!

We do not think that our dear ones who die

Go to be prisoners up in the sky, Waived in with gold, and with jewels aflame, Coming no more to the land whence they came.

Chorus:—I am so glad, etc.

But we believe that the beautiful gate Swings for all angels, both lowly and great. All who left loves in the lowlands below, Whiten the skies as they come and they go.

Chorus:—I am so glad, etc.

When we bow down under burden and loss, Reeling like Christ when he carried his cross, Hope would die utterly bearing the load.

Save for the angel songs sung on the road. Chorus:—I am so glad, etc.

EMMA ROOD TUTTLE.

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The Missionary Problem.

FROM THE FIELD.

A Plain Presentation of the Missionary Problem.

The experiences of Spiritualist missionaries are similar to those set forth by Lorenzo Dow, that famous pioneer preacher and missionary, also to those set forth in history of Methodism in Indiana so graphically described by Edward Eggleston in his works in which he refers to the Methodist preachers of the early years of the nineteenth century. Some of those preachers may have had wives and children depending upon them, but if they did, said wives and children were frequently left to shift for themselves, and often to suffer the cruellest of tortures from cold and hunger, for the missionaries could not help them, as they were no better off themselves. Their own earnings were acute, but they never faltered in their devotion to what they felt to be their duty and worked on until their worn-out forms fell by the wayside to rise no more. Fever and ague, cold, hunger, pneumonia, exhaustion, consumption and other enemies slew them one by one, yet the self-sacrificed pioneers of Methodism followed them, until they won for their cause an honored place among the religions of the world.

There is certainly a similarity in some respects between the disciples of Methodism of a century ago and the disciples of Spiritualism of to-day. If there be any advantage in the way of recognition the value of their work, it lies with the Methodist, for every layman of that faith was glad to have a minister of his church visit him, pass a night, or a week with him, instruct him in church doctrine and then go on his way to do good at the next Methodist home. Whenever able the good husband and his wife placed a small sum of money in the missionary's hand, or some simple article of clothing, for himself or his wife, if he had one.

But we can guard against them by knowing the laws of control. We can make ourselves positive to any and all influences. Levi Wood: Q. Has there ever been tribe or nation that advanced and became distinguished without war? A. The primal condition of savage man was that of a war-war on wild beasts and his fellows. His first invention was a club, followed by the spear and arrow. The strong overcame the weak. Every desirable cave, fruit tree or spot of ground was fought for. The only right of possession was the strength and ferocious courage of the claimant. When for greater safety and gain, as able to fight back of the tribe, were formed, then the struggle was no longer between individuals, but between tribes. The strongest and fiercest tribe held the best cave, the choicest places by stream or coast for fishing, the best path of the forest for hunting. Every other tribe was an enemy, and if a member of another tribe strayed into the territory of another, he was killed at sight, or captured to be taken to the tribal site for torture or to furnish a coveted feast.

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There are always two sides to every question, and I wonder sometimes that our missionaries do as well as they do, or that the people give them even a cool welcome. The coming of a missionary means that someone must exert himself to help the missionary in his work. Exertion in the direction of rendering a proper support to Spiritualism is something which many Spiritualists do not care to make. They are meager and pharisaic "right," and do not want to be disturbed. They know that life continues beyond the grave, and they do not care whether anyone else has that blessed comfort or not.

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They live to themselves alone. Such is the spirit that is abroad among Spiritualists to-day, and their criminal indifference to the welfare of their religion is the chief cause of the degeneration now going on in regard to the doctrine of Spiritualism. There is in reality no decline in Spiritualism itself, but there is a decline of interest in it on the part of those who call themselves Spiritualists. There has never been such a general acceptance of the truth of spirit communion since the days of Jesus of Nazareth as there is to-day. I hope that the world of the Spiritualist missionaries has had some influence in producing this result.

What shall the missionaries do now? How can the people be aroused from their lethargy and induced to do something for their religion? I do not feel that a man can be called a Spiritualist who refuses to contribute one dime to the support of the cause as a whole. That man is not a Spiritualist who pays \$100 a year for a sitting in a telegraph office, or who has simply purchased one or five dollars' worth of spiritual wares as he would buy five pounds of beef for his table, or a new dress for his wife.

How can such persons be converted to true Spiritualism? By the missionaries? Never, unless those missionaries demonstrate by their lives that they are not seeking dollars alone, but that they are trying to do good. Of course, the moral side of the question enters into this discussion, but, as none of the missionaries of the N. S. have ever been gamblers, libertines, rouses, blasphemers, or self-seekers, there is nothing to be urged against them or their work in regard to morality. No one can doubt their honesty or sincerity when he once knows just what these missionaries are obliged to experience.

Do the people want missionaries? In reply to my published cards in all

COMPENSATION.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

Through the Mediumship of Dr. Millard F. Hammond.

CHAPTER IV.

Murder and the Cause.

When we reached the street a few people were hurrying along, newsboys were crying their morning papers, and street cars were rumbling. The stores and business places were all closed, and everything indicated that it was Sunday. We passed through several streets and soon found ourselves in what seemed a poorer quarter of a great city. We stopped before a small wooden house that was separated from all others by what had sometimes been a picket fence; the posts were still standing, to which were attached a few straggling vines. The house was dilapidated, the old steps were worn and dilapidated, the pane of glass in any one of the small and dingy windows; the front door was wide open, and we could see the front hall littered with straw and papers. As we stopped, our teacher said:

"Here in this house certain people make their home, who are considered by such people as we have just left, as being of a very low grade of humanity; their plane of expansion is very narrow, consequently they are good subjects for spirits of debased conditions to influence; such debased spirits are now here, and are applying their machinations to the ignorant inhabitants of the house. We will enter, and witness their manner of influencing these ignorant people of mix'n up 'th' sech people as they do. I guess I wouldn't go in, if I was you," said my father.

"Have no fear, my brother; these spirits can have no effect on us; they cannot see us, they will not even know we are present, and anything they can do will affect no one but themselves permanently. I see you do not, understand me; let me make it plain. As you could not see your father when you first met him, because he is on a broader plane of expansion, so these people will be unable to see you now, because they are on a lower plane than you; and as you are a spirit, the material people, or anything they may have to do with will not injure you."

As she said this, there came from the house a series of screams, and my father to start, and with a frightened look he said: "They're hev'n' a fight in here, sure as you're born; let's run an' find a policeman."

"Instead of that, we will enter, and learn our lesson," she said.

Suiting her actions to her words, she grasped my father's arm, and before he was aware of what he was doing, we three stood in the presence of that household, which consisted of two men and two women of perhaps one and twenty to forty years of age, and several children of both sexes, and ranging from a half clad and dirty baby of a few months old which one of the dirty women carelessly held, to a girl of perhaps fifteen years. Squallor, very prominent, was on every side; none of the people were fully dressed; and what little rickety furniture there was to be seen was promiscuously strewn about the small low room. On a small rough board table, which appeared to be the remains of a frugal meal; most prominent was a black bottle, and a large glass pitcher; in the latter was an amber-colored liquid which one of the children was pouring in a tin cup, as we entered.

Besides the people already mentioned there appeared near each of the men and the older woman, a hideous-looking man who I soon discovered was like me, and was nearly naked, and was like the rags near the lake already described. I quickly discerned that these hideous-looking men were spirits, but in a very low state of development, or expansion. They had seized the opportunity when these poor inhabitants of earth were in the height of their revelry, after an all night's debauch, and to satisfy their fiendish delight for every, which had been their chief amusement when inhabitants of their earth themselves were now influencing these people of earth unconsciously, to go deeper into their debauchery.

As we entered, one of the material men was in the act of assaulting one of the women, while the other man was attempting to defend her. The woman was prostrate on the floor, her ragged clothes were nearly torn from her body, and her nearly naked body was in full view of all present. The other man, who proved to be the husband of the prostrate woman, held in his hand a large knife, whose keen-edged blade quickly descended upon the back of the assailant just as we appeared on the scene.

Quickly, the man who had received the blow from the knife, raised himself and turned on his assailant; the woman also leaped from the floor, and immediately the three were mixed in a general broil; it lasted but a minute, for it was an unequal contest; all were boisterously intoxicated, and it was with much difficulty that any of them could stand; the one that had been stabbed, reeled and fell heavily upon the floor, and his blood flowed freely from the wound he had received. As he fell, the others saw the blood, and like most of earth's people, the sight of human blood frightened them, for it is usually accepted as a presage of so-called death to them.

Instantly the scuffle ceased, and all the people in the room gathered about the prostrate body; the spirit of which jumped up and began shouting, blows upon the head of his assailant, the woman upon the back of the man, and the man upon the back of the woman. The man who had been stabbed, and whose blood had flowed freely from the wound he had received, was now on his feet, and he was shouting, "Come on, boys, let's show her what we can do." As he said this, the three darted towards her; and at the same time, my father grasped me by the arm, and said:

"By gosh! We musn't stan' here an' see the gal hurt; let's go an' help her." "No, father," I said, "it will be needless to meddle; she is capable of caring for herself."

"Why, John! Alr you a coward? Come on, I say!" (To be continued.)

any other would under like circumstances.

"Please do not divert your mind at this moment; I wish to follow that person as far as necessary, that you may receive the full benefit of the lesson." While the angry discussion was at its height, the man with the knife fled from the house, and in a few minutes several police officers rushed in, and after hastily examining the now lifeless body of the household, and leaving one of the officers to guard the house they hurried all the inmates away, and soon after the inanimate body was removed. All this time the tempo removed, and debased spirits were hovering as near as possible, and apparently whispering in the ears of all engaged in their debauch; as the final blow was struck, they screamed with delight, and like a lot of monkeys they huddled together in one corner of the room, and chattered and danced in a boisterous manner for several minutes.

Our teacher now turned to my father, who stood trembling with fear and showing much emotion; she took him gently by the hand, and said in her most assuring manner:

"Such lessons are rather enervating to such sympathetic and sensitive individuals as you; you may think I have started with a rather severe course of instruction, but it will be of much benefit to you yet. We have seen the cause of these people's reveries; we have witnessed the effect on material things by prurient, yet freed souls; the consequences growing out of all we have seen will have its effects on the community material, and ought to be a benefit to the people who will know of it; but instead it will be accepted by all at this material plane as an accident; the true cause will not be known by them, it will soon be forgotten, and again and again be repeated by coming generations, until finally, but surely, the true relations existing between spirit and matter is established and fully understood. Then, and until then, such personalities as we now see huddled like so many animals, in yonder corner, will be sad this, she pointed out, 'such gross personalities will continue to use their debasing influence upon such people as make this house their habitation, and the progress towards the broader expansion, will be just so much further delayed.'"

"The lesson for us is plain; that is, we must not judge or condemn these people for their reveries and crimes; for we now know the cause that has caused them to be so. Who is to be blamed? I must answer, no one. I see you both would ask why. I will show you. These spirits we have seen influencing their bad influence upon these ignorant people, are as ignorant as their victims; they have been freed from the lowest planes of material life; their chief delight is in causing others to be cut off from the grandeur of the configuration; there could be no good results accruing to them, and the loss and inconvenience to you would not be considered by them."

"To prove my statements, I will enter into a conversation with these freed souls. You will discover that one of them has suffered the penalty of man-made law for being hanged, or executed, as they term it, for murder; another has been released from the material while he was incarcerated in jail for the term of his material life; and the third one passed out of the material while he was undergoing the experience of an attack of aberration of mind, caused by his continued bacchanalian and sensual debaucheries."

"I don't know how any nearer spirit world than I am now," said my father, with a shudder.

"Have no fear, my brother; they can not approach you; neither can they affect you. But please listen attentively to what our conversation may be."

As our teacher approached them, they stopped their chatter of incoherent words, and like one who, doggedly flying missile, they cringed and raised their crooked arms as if to shield their eyes from a glaring light. "My brothers," said our teacher, addressing them collectively, "why do you remain here where such commotion exists? Please do not fear me; I approach you as a friend, and would lead you to a place of rest. You are all qualified to reach a position that will show you the higher and better qualities of your nature. Let your arms fall, and let me see your faces. You do not realize your true positions; like myself, you are free from the material bodies you have been so cruelly deprived of; and while I am aware of the fact, and am now enjoying perfect freedom, you are slaves, and earth-bound."

As she commanded them to drop their arms, their arms did as if by an accord; their attitudes changed, and their amazed and admiration they gazed at her; after a minute of perfect stillness, they seemed to gain courage, and one of them said in a drawing manner, and in a tone as if addressing some regal personage:

"Be you a woman?"

"Yes, my brother, I am of the female sex."

"Don't ye know ye ain't safe with us?"

"I know you would not injure me if you could, but—"

"Why, woman," said the one she had designated as having been executed, "I interrupted her, 'I delight in using up such as you; an' the more bright an' fash'n'able ye be, the more fun I have, and by I purpose to treat you I see I hev all others.' With a wave of his hands, and a voice like a bellowing bull, he started towards her, and said, 'Come on, boys, let's show her what we can do.'"

As he said this, the three darted towards her; and at the same time, my father grasped me by the arm, and said:

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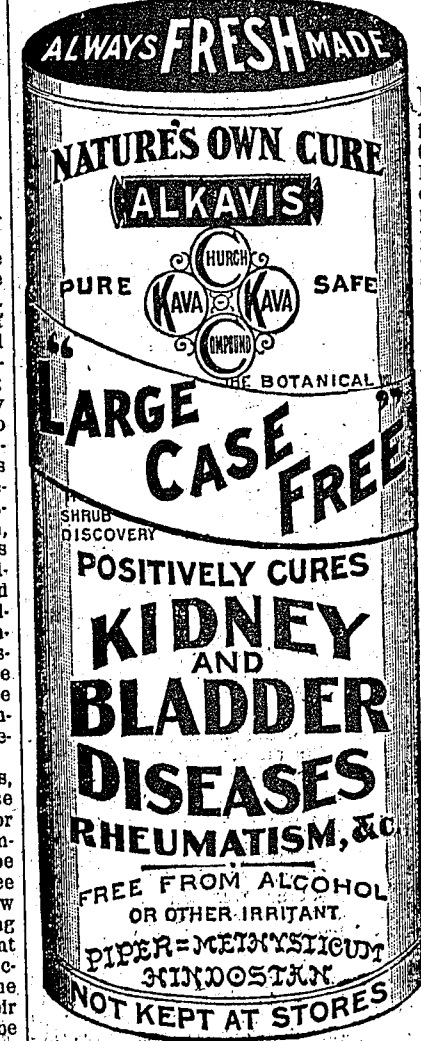
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<p>"My mouth shall speak the truth." Prov. viii., 7.</p> <p>"Truth crushed to earth shall rise again." William Cullen Bryant.</p> <p>"To have truth and not live it is like having lungs and refusing to breathe."</p> <p>"However unwillingly a person who</p>	<p>has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.</p>
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**EXTRAORDINARY SPIRIT
MANIFESTATIONS.**

at St. Joseph, Mo.—Through a Delicate Boy Medium Marvelous Results

To the Editor:—The communication of W. H. M., of St. Joseph, Mo., published in The Progressive Thinker of December 31, failed to speak of some of the most remarkable cases of spiritistic developments ever had in the city.

and the younger family, use, and the development of the musical and kinship, which are very flattering; but the most remarkable case is that of Ralph Winchester, a de-
teate boy 12 years of age, who has mon-
wonderful physical manifestations, which make the whole house tremble
for three hours, or until the close
the seance; musical instruments are
played upon, loud talkings are heard
both through the trumpet and inde-
pendently; hands are shaken and at
close of the seances Master Ralph
found sitting in his chair on the top
a folding bed.
The night of July 4, the room was
filled with spiritual roman candles and
sky rockets. These seances are strictly
private or family seances, with oc-

tionally an invited friend.
 • Our society which was organized by E. W. Sprague, on Sunday evenings entertained by Mr. Lebninner, an inspirational speaker, and by a Mrs. Boyce a trance speaker. Through her mediumship we are favored with highly entertaining lectures, her content being a famous citizen of St. Joseph who conducted a private female seminary here for many years.
 • With two famous trumpet mediums W. C. Jessup and Mrs. Hattie Tift holding daily seances we may look still further development during the season.
 D. W. BROWN

A Few thoughts on the subject of P
chology.

All that exists is composed of one principle. Spirit is combined life and intelligence. The law of its manifestation is two-fold. Hence the terms good and evil, matter and spirit. The principle through its two-fold capacity evolves sensoriums through which psychologically manifests its occurrences. Sensoriums are human, animal, mineral, the five senses of earth dwellers in invisible realms. The sensorium coupled with its environment conditions every manifestation of spirit. Much confusion of ideas results from not taking these facts into account summing up the consequences.

Hypnotism, or psychology—the term is never used by the occultists for technical explanations or polarized substance.

Every manifestation of spirit is in a psychological and includes all motions as well as apparently stationary manifestation of life, for what is stationary is only in appearance, since there is no fixed immovable forms in the universe.

These manifestations are beneficial or injurious to their immediate adjuncts according to the existing conditions that call them forth. The purpose of manifestation determines its results. I am now speaking more of human manifestations. This purpose is not always discernible in the first or even in a series of manifestations. Time is a factor in each case and the conclusions are often different. The value and the usefulness of any phenomena.

What to us appears to be innocent, licentious or degrading power manifested for the time being through a sensorium we judge largely from appearances to be relatively pure and true, may in

ality be no criterion by which to judge of the ultimate result which the spirit is endeavoring to reach. That human spirits do psychologically influence each other for good or ill is an undoubted fact. It is also a fact that former time being extreme suffering and apparent degradation result to some people who were supposed to have successfully stage of the persons and do actors would be immune.

Yet, here we should pause and the outworking of time. This may even take the individual spirits concerned beyond this earthly stage of existence a long time before what is signified by the wisdom of omniscient

nature is clearly unfolded. Past observation governed by calmment and helpful services kindly ordered as existing conditions seemed demand will gradually unfold to all concerned. When on the other hand, the world is by mankind applied appearances serves to delay the better result and causes all to be repeated indefinitely.

Our vision should extend as far as possible into the past, endeavoring to take in the succession of causes and effects, according to the antistatistical forward as well through the present and into the great eternities in deed with these occult forces. Call the mysterious working of invisible pre-

obsession or possession or what will it be the same. Recognize it simply natural and study its purpose and the best way to deal with it (thought of criminality, and the beautiful and useful also will be outworn at last. MRS. C. W. HINKLEY, Grand Rapids, Mich.

LIFE IS IN THE WORLD.

"Tis a change, a joyous transit.
This the rest that we call death.
To this, why should we seek to flee
Or fear its chilling breath?
'Tis rising like the eagle.
When it soars toward the sun;
'Tis the spirit fitting homeward
When its earthly task is done.
Henceforth I'll sing with gladness
"Death was, but is no more."
While my heart takes up the music
Of the good, the happy life.

For life's all about me,
And Love, the deep and strong,
Holds me fast in her embraces
And soothes me with her song
While with joy my heart is singi
'Neath the banner-Love unfur
led Death hath fled to darkness

TO, AND DRAW UPON THE VITAL
FORCES OF A MORTAL; OF SPIRIT
ITS DOGGING THE FOOTSTEPS

A Very Interesting Book for
Philosophy of This work
Spiritual Intercourse. contains a
 very wonderful spiritual developments, account of
 a house of Rev. Dr. Phelps, Stratford, Conn.
 smaller ones in all parts of the country.
 volume is the first from the author's pen.

THE OPEN COURT.

Obsession? Yes!

Dr. J. O. M. Hewitt, the Eminent Lecturer, Gives his Views—Death Does Not Change Man into an Angel of Light—What the Physicists Say—Gifts that Come Unsought—The Same Door Open to Good and Evil—The Society of the Spirits—Obsession and Insanity—Character of the Guests we are to Admit.

If Spiritualism has taught the world anything, it has taught that death does not change the character or personality of man; has said we retain all the characteristics of the mortal expression of the individual, consequently we know that death does not transform an EVIL MAN INTO AN ANGEL OF LIGHT.

And hence we must expect that unless we are "on guard," or otherwise protected, there will come to us those who in this life were not suited for companionship, but who, instead, we would avoid.

This is the true, philosophical conclusion from the premises admitted, viz., that death does not change the man.

But stop! There are those who assume that all evil desires and passions are purely mortal, pertaining solely to this present physical nature; that the real spiritual ego is of itself "clean and white," is divine, with the divinity we are accustomed to ascribe to God, or, if pantheists, to nature. Assuming this, these argue that having lost the physical, they spirit or person has none of these faults of the flesh; these "brutal desires and appetites," and consequently would never obsess, or tempt the mortal subject of its mental influence. They who teach this with an accord seem to hold to the philosophical idea, that the soul of us is an immortal being that does not come by generation as the body comes, but by some other, some occult way—"a spark of the divine essence," some term it, extraneous to man. Even the Christian church in its funeral service seems to favor this dogma, as it repeats, "ashes to ashes, dust to dust, and the spirit to God who gave it," but is this idea a true one? or is it a mere fancy, or acts of generation?

I answer, No!

Nature, in all its procreative being, draws from every part of the individuals who become the parents of the new individual; from not only the physical, but the mental and spiritual forces; as is evidenced in what we call heredity. The "sub-conscious" is the transmitted habitual thought of progenitors, made almost automatic in its emotion—the emotion that precedes all motion or life; while what we call consciousness is but added experiences to the child's store of emotional energy.

Physicists tell us that the mind, automatically or unconsciously, or places every article of food that is used in building or maintaining the physical body; in other words the spirit of man builds the body to suit its own expression. It cultivates particular parts, and strengthens them, as the blacksmith cultivates the strength of his "good right arm."

We come into our kingdom by natural generation. We are the reincarnations of our individual parentage; but, too, "We build the ladder by which we rise from lowly earth to vaulted skies." Our involutions are our "inherited estates of body, mind and spirit," and we do not need any other extraneous energy in order that we be "Man." We do not say in this, that we do not need, all the help of other lives or of man; need the aid of the spiritual forces of others, for I am conscious that in our very nature of soul we are interdependent, as well as that we are independent, and I daily invoke this aid divine that comes to us both in the physical, and in the exalted form of being Man; but I do affirm that we are not the fountain-head of our own individuality. Oxygen and hydrogen procreate water-drops! Man procreates man! So let it be!

This "man," we all say is a spiritual being; that he is a spirit or character that is manifest in act, in word, in chosen life. We judge these acts, words, by the spirit that characterizes them. Like the other apostles of Christianity, I say: "Prove the spirits"—ascertain their personal character, else in the promiscuity of this communion, there may come obsession.

DR. J. O. M. HEWITT.
Chicago, Ill.

A HOME CIRCLE.

And Some of the Manifestations That Took Place.

I wish to say a few words in regard to a family circle which was held on Jan. 14, at the home of a friend in this place. There were five persons besides myself. We sat in the evening, from eight to nine, in a semi-darkened room. After sitting for some twenty minutes, the table began to move, then raps loud and distinct were heard on the stand, chairs, and different parts of the room. Now while these manifestations were taking place lights began to appear. Some were floating in the air and some would come on the table or on our clothes. One large light in particular settled on the stand and we asked if we might touch it, and as we placed our hands on it expecting to feel some warmth we were disappointed for it could not be felt nor removed. After sitting in these conditions for a while, there appeared so all could see the form of a bird which floated around and touched us on the head and hands, and a trumpet in another part of the house acted in a very strange manner. This circle is the last one of four which have been held this winter. We are sitting every Saturday night, as we have had the promise of grander things if we would continue.

JAY THOMAS.
Horton, Mich.

"A Chance to Make Money."

I made \$12.00 in ten days, and selling the "Economy Gas Tip," which saves 35 per cent gas to the consumer and improves the life of the car. I get my tips from the "Economy Gas Tip," Dr. J. O. M. Hewitt, 100 N. 1st St., St. Louis, Mo. Send them 10 cents each and they will send you a copy of the book in business with tourists. They want a Manager in each town.

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SOMEWHAT CRITICAL.

A True Friend of the N. S. A., Expresses His Opinion.

The N. S. A. has been the target of a vast deal of criticism, wise and otherwise. It seems to me, however, that the most unjust and baseless charges are those of the "unfriendly" mediums. THIS ACCUSATION UNQUESTIONABLY HAS ITS ORIGIN AMONG THE TRICKSTERS AND FRAUDULENT SO-CALLED MEDIUMS, AND IS MADE IN ORDER TO THROW DUST IN THE EYES OF THE HONEST INVESTIGATORS AND BLIND THEM TO THE SHADY PRACTICES OF THE TRICKSTERS AND FRAUDS. That some good, sincere people have become imbued with that belief is true, but it would puzzle them or anyone else to point to a single act on the part of the National Association or its officers that would lend the slightest color to such a contention.

The president and vice-president of the N. S. A. have been especially singled out for abuse because of their supposed antagonism to mediums and mediumship. BUT I VENTURE THE ASSERTION THAT THE TRUE MEDIUM HAS NO BETTER FRIEND ANYWHERE THAN H. D. BARRITT AND DR. G. B. WARNE. There is no man or woman in our ranks whose heart will throw more joyously, or whose eyes will moisten quicker at the manifestation of genuine phenomena through the heaven-chosen instrument than either of these worthy gentlemen.

I have thought it just possible that Dr. Warne's zeal for weeding out the "bad" might have been somewhat overdone, and upon the minds of the people is, that we as "a species," are each and every one of us, at all times in the society of what we call "the spirits"—in the society of exanimate man, and there is as much need of our carefulness in the selection or rejection of the telepathic messages that come to us daily and hourly, as though spoken by mortal lips.

I do not call all cases of insanity obsessions, but as a physician I do say that many cases of so-called insanity ARE PURELY OF THIS ORDER, and wisely handled, would quickly yield to the humane treatment of both the one obsessed, and the one obsessing, and I say this from personal experience and observation, both in individual subjects outside and inside our asylums. There are cases of temporary insanity produced by disease, by injuries to the physical organism, but so, too, there are marked cases where the physical system is in health; only the mind is out of control by those who are "obsessed," and this control is "the other side," and is beyond "rational" control, and should be treated accordingly.

I confess it seems strange to me that in this age of scientific enlightenment, so many of our bright-minded speakers and writers continue to hold the old idea of divinity as the soul-imparting energy of man, and yet in other things their radicalism is as fierce as the proverbial "red" in the bovine. We come into individualism by natural genesis, as everything else comes, and yet these all seem to think the very skies would fall if there was not a supernatural spirit-fountain of personal divinity who "imparts" the human ego—think that the ego that is "man," is beyond nature; that no "beginning," as other things have beginnings, "else would have an ending!" It is this bugbear of a second death that frightens them, and drives their reason from the breast-works of Naturalism. But do we not know that every advance in species is marked by what naturalists denominate "a thickened cell" in its primal protoplasm?

What is true of the physical is also true of the mental or "spiritual" body. We need not fear annihilation of individuality when we have become self-conscious that "we" are superior to the physical body. Immortality has become strong enough to express itself without the physical body (else Spiritualism is a delusion, and I do not know that God within, not God without, is the creator and preserver of individuality).

But we will not argue this point; it is self-evident. The thing that concerns us now is the character of the guests whom we admit in our soul-communion with those who prove "the continuity of conscious life by their presence, and their words. Like the other apostles of Christianity, I say: "Prove the spirits"—ascertain their personal character, else in the promiscuity of this communion, there may come obsession.

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Chicago, Ill.

A HOME CIRCLE.

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There are a number of other valuable

points which time will not permit me to mention, but which I shall feel it my duty to dwell upon at another time. Meanwhile I trust some one in authority will give a public expression upon the above points, and as I said before, if I am wrong about the N. S. A. I am fully made due amends, but I am from Missouri. W. K. PECK.
St. Louis, Mo.

A Trenchant and Comprehensive Reply of the Vice-President of the N. S. A.

Missouri are waking up. The few still outside the "penitentiaries" have cast the state's electoral vote for a Republican President, elected an "anti-boodle" governor, and Brother W. K. Peck is after the business methods of the N. S. A. with pointed hardwood skewers, and from St. Louis, summing up the Texas steers. True he was able to do by himself, himself to Lake Helen, before launching his criticisms. Vengeance must have already overtaken him for those associated with him. Mrs. Carrie Twigg, with her innate love of helping the underdog, regardless of its color, breed, or religion, has been so thoroughly corrected by his bloody assault upon our National body, that he is now in that satisfied frame of mind in which his very own mother used to leave him after applying the maternal slipper on the part nature cushioned for that purpose. Whenever our valiant brother can really be routed from his conservatism, and actually added into acting up to his own personal knowledge he is to be credited with stubborn adhesiveness and specific directness that is utterly opposed to his vacillation from mere policy.

He confesses that he was unable to supervise and correct the attitude of the N. S. A. upon every question of the October convention. His fellow delegates will accept the apology and grant him absolution. Many of them, like himself, were so busy by special duties that they had neither time nor opportunity to exploit their personal hobbies. They found others there just as honest and capable as themselves upon whose thoroughness and power to reach right conclusions they were eager to rely. In many cases, our earnest critic has overlooked the fact that the secretary's financial report with its lumped sum of "Traveling expenses of trustees, \$365," was referred, together with an itemized account of and vouchers therefor to a very competent committee consisting of John D. Vall, E. A. Schram, W. J. Foss, Mary J. Stephens, Clara L. Stewart, and Joseph J. Audin. The latter was the committee to audit the books of the secretary and treasurer, have carefully examined and compared all receipts and orders and find them to correspond with the statement issued, and to be correct. The convention through this committee did not have to fall back upon any presumption about composition of the item under consideration.

Remembering in touch and go meetings with Brother Peck that he felt Secretary Longley was "overpaid," and yet he can better afford to give that little woman her present reasonable salary because of her acquaintance, patience, experience, promptness, judgment and systematic methods than we could to put Brother Peck, who, in many other respects, is a model of efficiency, to the test of improved methods, with a reform hatchet not adopt the economy that saves at the "split to waste at the bung-hole."

Brother Peck can not claim original discovery of correspondence as a method of transacting N. S. A. business, for it has been in constant use since the first days of the present executive committee. He can not claim to be the only one to testify that his official mail is so voluminous that he is almost daily exchanging with the Washington office, one or more of his official associates, or with widely scattered Spiritualists, upon the interests of the cause.

Bear in mind that the business office of the board of trustees is established at Washington, D. C., by law and not under the hats of nine men and women roaming wild anywhere from Lake Helen to Los Angeles. The necessity for at least one meeting of the board between annual conventions is to register legal approval of actions previously determined upon by letter; to give careful consideration to and proper action upon every incoming board by the annual convention; to act with reasonable dispatch upon the voluminous monthly accumulation of fresh business; to decide upon what is for the good of our cause; to plan for the next October convention. Our brother's own common sense will tell him that there can not be a perfect understanding of details, a comprehensive view of exchange of opinions, or an approximate wisdom of decision where everything is determined by letter writing. The only spring meeting of the board this winter ever attended was a very busy and tiresome one, so time-consuming that he had to omit a first pilgrimage to the tomb of Washington, which was a trip to St. Louis. Let me suggest that the secretary's minute book, and not a financial report, is the proper source for information as to the business done at a board meeting.

Brother Peck wants the board of trustees to bear their own expenses in return for the honors of office. Another way of funding the expenses of the board would be to have the officers attending annual or board meetings under any conditions. But why limit this amendment to the trustees? Why not compel speakers like Peck and Mrs. Lillie and mediums like May, Pepper, Mrs. Cooley and Mrs. Margaret Gaule-Riedinger, when on the programme, to pay their own expenses to conventions? The latter by their appearance there frequently secure profitable after engagements, while no such good luck befalls the officers who peg away the year round and most of them get as recompense kicks and misrepresentation, slander and abuse.

Let us see how many annual N. S. A. conventions has Brother Peck attended at which he bore his own expenses and from which he received no remuneration for services? I refer to meetings outside of his own city. I certainly found his absence from some accounted for by the matter of expense. What was the value he thereby placed upon the honor of so prominent a connection with the work?

No, my brother, let us not put a plan that will provide a revenue for the N. S. A. that will enable it to pay reasonable per diem and mileage to every delegate and officer, just as fraternities do in their grand bodies. We will then have a more general and better representation of the Spiritualists of the country. Give us on the national board our ablest and most consecrated business talent.

Brother Peck's reference to the detention of the "Clinton" (Iowa) camp brought tears to my eyes. Washington, D. C.

Some years ago I served a not inactive apprenticeship at that body. At that time officers were there primarily for recreation, social reunions, enjoyment of the music, dances, lectures, entertainments and "sermonizing." Peck and Mrs. Zumbach did not then rise to the ranks of stars in the world of vaudeville. Secondly, somewhat childish meetings of the board were often held to fill up some member of the body with news to peddle, old-woman-like, to every confine of the park, or to enable a majority to devise an increase in its membership of women managers who would divide with the innocent public by stimulating game fees, rentals and an increased demand for doughnuts. Peck, not principle, seems to be most in evidence.

Complete reformation does not yet seem to have come under Bro. Peck's benignant reign, for when spending a day off the camp ground among friends, he suggests a move to another city by an uninvited intimation that nearby citizens would lend a hand in cleansing the camp of tricksters if the management failed much longer to do its duty. I pondered and kept silent. I now know that the community's zeal for truth, the whole-truth and nothing but the truth had blinded my judgment.

Let me express my thanks to Brother Peck for his very truthful description of my own position towards every phase of genuine mediumship. Twelve years of intimate association with a medium, whose very soul was laid bare, gave me a comprehensive insight of the trials, temptations and struggles by which every such instrument is developed toward the heights. My sympathy is so common an attribute that I can forgive and aid every sinner who struggles to forsake wrong doing.

Spiritualists should not forget that the president and vice-president of the N. S. A. have never concealed their attitude upon existing conditions in our ranks. Can it be claimed for a moment that desire for office, or thirst for applause, has led them to stifle their real opinions? Were they playing for financial gain, or personal popularity, they would stand with the careless multitude shouting "hosannas" to the fakirs. The deadly earnestness of the increasing hosts whose eyes are now being opened to the actual situation means that Higher Spiritualism is in a life and death struggle for its very existence.

Every man or woman who says that either, or both of those officers is an enemy of genuine mediums, is wofully ignorant, or criminally careless. SPOT EVERY SUCH AN ONE AS EITHER A TRICKSTER OR A TOOL OF TRICKSTERS. MISREPRESENTATION, INSIDIOUS, DELIBERATE AND WIDESPREAD IS ABROAD! YOU INFECTED, KING OF DUBBERS.

GEORGE B. WARNE.

N. S. A. Trustees' Expenses.

To the Editor and Readers of The Progressive Thinker—Dear Friends:—In the well-meant criticism of our good friend, Prof. W. F. Peck of St. Louis, concerning the amount of expense incurred by the N. S. A. at the October convention, a word to the public from the home office, may be somewhat explanatory. Our friend mentions in his article that he notices in the business report of the secretary that the sum of \$365.83 was expended by the trustees, and he concludes that this amount came due by the meeting of the board in Washington in May. Another Peck must have noticed the same conclusions—the rate for trustees' expense is for the year and not for the one semi-annual meeting of the board. The sum of \$157.17 must be deducted from that of \$365.83, since this amount—\$157.17, was incurred by trustees in attendance at board meetings and conventions in Washington the previous October, 1903. As our fiscal year is from May to September, the amount trustees' expense for board meetings and convention work during October, must appear on the account of the following year. My special point here is, that the expense of \$365.83 is not for one board meeting—that of May—but for the entire year.

Brother Peck wishes to know if it is absolutely necessary for all the members of the board to attend the semi-annual meetings? No, as a rule they need not, that is, nothing of last year was an especially important one, matters connected with the forthcoming convention in St. Louis, which nearly six months of correspondence had shown us could not be settled in that way, and other important affairs, including college and other educational interests, made it imperative to have as many members as possible present at the May meeting. As trustees, then, Trustee Thompson was not there.

Usually, at the May meeting, the members who are farthest from headquarters do not attend, and it has been the policy of the board, and especially the treasurer and secretary, to keep our expenses within proper bounds.

An important item which does not figure in detail but which is duly accounted for on our books, is that some of our trustees invariably return to the N. S. A. some part—if not all—of their expense account, but this goes into the list of contributions and does not become apparent to the public eye. It must be conceded by all fair-minded people that it would be appropriate if not absolutely necessary for the N. S. A. trustees to all be present at conventions, and some of our friends on the board—out of nine members—could not travel very great distances and remain ten days away from home, unless their expenses were paid. It is absolutely necessary for the board to convene for three days before convention—and for a day or two after for four days assembly, but the expense is usually commensurate, as by Brother Mayer says, "it is all the trustees receive for their valuable aid during the year, and it should not be grudged to them." In former years the N. S. A. board met quarterly, but during the past six, we have only held semi-annual meetings, and the last of the year, always held wherever convenient assemblies, thus greatly decreasing expense to the association.

We are deeply grateful to Bro. Peck for his defense of the N. S. A. and its officers, in the matter of our position on mediumship, none are more friendly to honest mediums—however "humble"—and none are more unfriendly to what they know to be fraudulent or pretended mediumship, than the officers and constituents of the N. S. A.

Most of our channels of communication are in the East and are usually represented at our conventions. That they were not in 1904 is due to the fact that the meeting was held in the far West. The camp of Bro. Peck is president of the N. S. A. and it is a western camp, and its president is a resident of St. Louis where our convention was held. MARY T. LONGLEY.
N. S. A. Secretary.

SONG OF THE WAR GOD.

Oh, the might and the glory of war!
Oh, children of men, how they heed,
When I summon them forth from afar
And drain their hot blood for my need!

Ho! the clash and the clash of the sword.
In a paean of triumph shall ring,
And the strength of their striving afford
Full cups of delight for their king!

Ye have crowned me with laurel and bay;
Ye have washed me in crimson and tears;
And the pangs of your mothers that pray,
Are the jewels that brighten my years.

I wring from their hands' feeble hold
The pride of their hearts, and shall leave
With a touch of my lips icy cold,
The gems for whose loss they must weep.

Ye drink of my cup, and my wine
Shall plunge you in silence profound,
Though your wives cry aloud at my shrine
Yet ye shall not awake at the sound.

Nor mother, nor sister, nor wife
Shall loose ye when once ye bow down.
I call, ye shall come; and each life
Be a ruby set rich in my crown.

In the hurle of shells—I am there.
The bullet's shrill shriek is my cry.
I guide the hot death through the air;
I slaughter the cowards that fly.

I am drunk with the torment of men!
To the fields where their comrades lie
He stilled
I call them and lure them again
For my hunger can never be filled.

Ye are blind with the hot rage for blood,
Forgetting the man in the beast—
Where my columns pour on in a flood
Ye shall rush unto death as a feast.

From the black pit of hell I arose,
By the will of its evil one hurled.
I am that which ye know—which he knows—
Your king. And the Curse of the world!

BEATRICE ST. GEORGE.
Kenilworth, Ill.

Honest Mediumship Pleaded For.

Among the many undesirable prevailing conditions among Spiritualists, there probably is none more revolting to the general observer, which is constantly being before the eyes of the public under presumptuous titles attached to the names of so-called representatives, in the form of healers, speakers and mediums.

In some cases, ignoramus who have not even a good common-school education and have not tried to improve themselves in that direction, style themselves "Professors," "Doctors," "Honorable," "Reverends," and with every degree of presumption imaginable.

We have at this time in mind certain people, among them a man and woman, who are advertising themselves as doctors, healers, psychics, palmists, etc. It has been ascertained that in some cases, they are endeavoring to perform the right to profit to their names such a title is in no way justifiable. The brazen impudence and unlimited gall of these persons is common comment. For ten cents up to any amount above that sum they work the public for all they are worth. Money seems to be only object in the minds of these individuals. With the most brazen effrontery they pretend to perform the precious things which are not forthcoming.

"Professors" and "Reverends" are becoming common among Spiritualists, whose vocabulary gives the lie to the colors under which they are marching. Gifted with phraseology not much in advance of that of the distinguished "alley rat" of a great city, these people are endeavoring to perform the right to profit to their names such a title is in no way justifiable. The brazen impudence and unlimited gall of these persons is common comment. For ten cents up to any amount above that sum they work the public for all they are worth. Money seems to be only object in the minds of these individuals. With the most brazen effrontery they pretend to perform the precious things which are not forthcoming.

Undeveloped mediums are from time to time being ordained, indiscriminately by some societies, as if that were all that is needed to make of them full-fledged instruments in the hands of the ignorant public, eligible to minister to the public. Occasionally some of these (pre-ordained) are enabled to give a message that may be recognized by the recipient, but in the majority of cases the tests (?) they give are a detriment to the cause.

Is it any wonder that many people who are searching for truth in this way are disgusted and no longer efforts? Even the very best evidence has oftentimes failed to convince skeptics, but psychometric readings, palmistry, astrology or the wonderful (?) "scientific tests" that are on some occasions palmed off as belonging to Spiritualism, never convince anyone of the continuity of life.

The one thing most needful among mediums is absolute honesty. There are times when silence is golden; and the medium who has learned to distinguish that which is true from that which comes from the imagination is worthy of the highest commendation. One message of undoubted and true character is worth more than innumerable ones which can not in any way be recognized as coming from a disembodied spirit.

Mediumship should be to the possessor an exalted and holy vocation, and should never be prostituted, but alone exercised for the highest ends.

The preachers and priests of the past, who frequently abused their office, but the power of mediumship should never be converted into the crafts of life. That it is daily bought and sold, that it has been made subservient to the most sordid interests, that every element of consecration has been successively stripped away from it, that it has been used for abetting imposture of almost every description, that it has become so debased in the hands of some of its possessors that the genuine gift can frequently be scarcely distinguished from the fraudulent impositions of the mountebanks, can scarcely be disputed.

The anxiety to give every person his money's worth test he should depart dissatisfied and the position should cease to be lucrative, has prompted many mediums to supplement with the arts of the conjuror; moreover, the general interest in the phenomena has attracted impostors into the profession of genuine mediumship.

It is a duty incumbent on mediums to advance the cause of Spiritualism whenever and wherever they can. Those who are recognized as followers, but who in reality are mere hangers-on, and whose every effort seems to be directed in making money by hook or crook, should be either persuaded to do what is right or else be compelled to quit from following after.

Chicago, Ill. J. A. TOREN.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in regard to the Ex-Judge Abraham Lincoln. Demonstrating the fallacy and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"Death, Its Meaning and Results," by J. K. Wilson, of the Pennsylvania Bar. An exceedingly interesting volume of decided value. A narrative of wonderful psychic phenomena. This is the experience. Cloth, 500 pages, 15c.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Acting," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging, or probing the eyes in any form of disease, for a new system of treating afflictions of the eyes has been discovered whereby all tortuous and barbarous methods are eliminated. Over a million of people have been cured of blindness, falling eye-sight, cataracts, granulated lids and other afflictions of the eyes through the use of the "Acting" system. Below we print extracts from testimonials such as are received by us daily.

Dr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Acting for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 75 years old. I was so blind I could only know persons by their voices. After using Acting I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion is that Acting is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of astigmatism."

Hundreds of other testimonials can be sent on application. "Acting" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept. T.B., 387 West 11th St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Diseases in General.

I Turned Out \$301.27

Went out paying in two weeks, writes Mr. L. Smith of St. Louis, Mo. I was blind, and after using Acting I can now thread a needle without glasses. I have used Acting for several years, and I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

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BY ISAAC K. FUNK.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:
 The PROGRESSIVE THINKER will be furnished
 until further notice at the following rates in
 advance:
 One Year..... \$1.00
 Six Months..... .75
 Three Months..... .50
 Single Copy..... 10 Cts

REMITTANCES:
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SATURDAY, FEBRUARY 11, 1905.

WORDS OF CAUTION.
 You should not send money in a let-
 ter. You may do so a dozen times safely,
 and then the next remittance may be
 lost or stolen. Secure a postal order
 for five cents, and then you are per-
 fectly safe, and will save yourself an-
 noyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit-
 ualist Association.
 Mr. Tuttle has been engaged to an-
 swer all attacks in the secular or reli-
 gious press on Spiritualism. Send him
 clippings when a : attack is made, giv-
 ing date and name of paper. Address
 him at Berlin Heights, Ohio.

Undesirable Immigration.

English newspapers complain of the
 alarming flight of the Irish and Cornish
 to America. Never before has there
 been such an exodus to America as is
 now going on, induced by low fares.

With this comes a later statement,
 from American authorities, saying:

"In the whole history of the country
 never before has such a worthless popu-
 lation come to these shores. Possibly
 whole ship loads will be sent back to
 the countries from whence they came,
 because they are paupers, or have come
 from the slums of European cities."

But there is another view to be taken
 of this immigration, of which our gov-
 ernment can make no mention. That
 whole mass of worthless incomers rep-
 resents the Roman Catholic hierarchy.
 In five years they can become citizens,
 entitled to a vote, and to a voice in all
 our elections.

In preceding years, if correctly re-
 ported, that vote has been very gen-
 erally given to one of the great parties,
 conceded to have been directed by the
 representatives in America of "his ho-
 ness, the pope of Rome." In the late
 election it is said that vote was almost
 unanimously transferred to the oppo-
 site party; hence the astonishing re-
 sult.

This writer, in long years ago, has
 seen contractors employ the Irish and
 roads lead them to the voting
 precincts, and, standing by or near the
 ballot box, pass to each voter as he
 advanced and left the head of a long
 line of employees, a package of ballots
 was passed to him; the voter's name
 was announced, and, without any in-
 spection, the tickets were passed to
 the election board, deposited in the box,
 and counted at the close of the polls.
 The same process cannot be observed
 under our present system; but reports
 tell us, methods have been devised un-
 der the new, by which the will of the
 employer is expressed by the ballot, in
 place of the employee, and as effectually
 as under the former system; more,
 because the priest can prepare his
 whole flock in advance, to vote his will,
 and he need not be present to aid or
 watch them.

While we love honest accessions of
 the foreign population to America's
 growth, conscious of the prestige of it
 originally came from abroad, yet we do
 not like the dumping of such vast mul-
 titudes on us all at once, with the full
 consciousness the colonists are but
 tools of a church, whose head is in
 Rome, and whose silver tongue gives
 the right of suffrage, will vote every
 time that such supreme head shall dic-
 tate.

Health and Happiness.

Much has been claimed in recent
 years for the curative power of sugges-
 tion in various forms of physical and
 mental ill incident to humanity, and
 such claims have been fully substantiated
 by experience. Without doubt the
 same claims may be made for the
 power of suggestion, especially when
 combined with and reinforced by
 proper mental activities, to induce long-
 evity. It is an observed fact that
 many men (and women) are old before
 they have arrived at the age of thirty
 years. They manifest the physical and
 mental marks of the infirmities of old
 age. On the other hand there are men
 who have arrived at the age of seventy-
 five years or more, who are in the full
 possession and enjoyment of physical
 and mental health, and are fully cap-
 able of exercising active interest in the
 affairs of the world.

In a recent address by Dr. George F.
 Butler of the College of Physicians and
 Surgeons, he advanced some suggestive
 thoughts that long life is a practical
 thing. In substance it was an admonition
 to cultivate cheerfulness, to avoid hypo-
 chondriacs and hypochondriacal wor-
 ries, to work heartily and play heartily
 and to stop regarding old age as inevi-
 tably a period of inactivity and use-
 lessness and slovenly habits.

Most men and women pay some heed
 to the left that longevity is directly de-
 termined by physical condition. How
 far that is dependent upon mental con-
 dition and how much mental con-
 dition in turn, is influenced by environ-
 ment and by innumerable details in
 habits of working, playing, eating and
 dressing is too generally ignored. Yet
 any psychologist knows that even such a
 detail as one's personal habits, with re-
 gard to dress by an insensible reac-
 tion may act both mind and body.

Let the person who crosses the bor-
 der line of 50 adopt a cheerful view of
 things and stop thinking that he is
 growing old. By so doing he will not
 only prolong his days on earth, but
 vastly increase his happiness and en-
 joyment of life.

Important If True.

From England come the news that
 while mental scientists, Christian sci-
 entists, therapeutic suggestionists, et al,
 are using mental and spiritual means
 for curing physical and mental ills, Sir
 Lauder Brunton, an eminent English
 physician, has compounded what he
 calls "temper powders." These pow-
 ders are made of bicarbonate of potash
 and bromide of potassium, and, if
 taken in time, will brace the nerves up
 against anything that would otherwise
 irritate them.

This being accepted as true, it may
 not be inapt to suggest a proper dose
 of this medicine be taken by some of
 the practitioners before our Open
 Court. A daily paper puts the case
 generally as follows:

If one wakes up out of sorts with
 everything and everybody he has but to
 take one of these powders and his
 mood at once becomes Emersonian.
 From a pessimist he becomes an opti-
 mist and the gloomy world is trans-
 figured and becomes radiant.

Sir Lauder gives us to understand
 that if a member of the family is frac-
 tious, unbearable, rattling the nerves
 and spoiling the peace of the other
 members by his cross words and sner-
 zles, a dose of these powders will
 translate him into an angel of light. It
 might be suggested that the subject
 might not be willing to undergo the
 transforming process, for most ugly
 persons take solid delight in being ugly
 and torturing others. They would not
 be cured if they could. Yet if the pow-
 der is once forced down the throat in
 spite of himself the man has to smile,
 be jolly and say all sorts of nice things
 to those who have literally got the best
 of him.

It looks as if Sir Lauder had dis-
 covered something that would produce all
 the good effects of champagne without
 any of its ills—all the joyous exulta-
 tion without the after-day of headache
 and ill temper to be in every house-
 hold and whenever any member shows
 the slightest symptoms of irritability he
 should be dosed at once. Heretofore
 "a soft answer" was thought to be a
 good thing to turn away wrath, but evi-
 dently Sir Lauder's prescription is
 easier, simpler, and, what is better, acts
 as a prevention as well as a cure.

Is Life Chemical Matter?

What men of science think as a re-
 sult of their researches, is a matter of
 interest to all minds given to thought
 upon problems relating to life, its ori-
 gin and development in forms. Accord-
 ing to the daily press, Dr. A. P. Mat-
 thews, associate professor in physiology
 at the University of Chicago, quite re-
 cently declared, while addressing a uni-
 versity class at the institution, that
 without altering his belief in the ex-
 istence of a divinity, he was not of the
 belief that man was divinely created,
 but was organized through certain
 chemical action which would at no dis-
 tant date be known to the scientific
 world. He said:

"It will not be long before scientists
 will generate life in the laboratory, and
 already examples of this are before us.
 It is my belief that life can be generat-
 ed by chemical action, and it only re-
 mains for the discovery of the process."
 "I do not wish to be understood as
 saying that science will be able to con-
 struct a human being, perfect and like
 man, for the divinity of the spirit would
 be an element lacking," said Dr. Mat-
 thews.

Talking before the class in physiolo-
 gy, Dr. Matthews said the biblical story
 of God creating man from clay and that
 he took up the earth and molded it in
 the shape of man and then said "Live!"
 was a little too exaggerated.

The general tone of his talk was to
 the effect that the chemical changes
 and action, perhaps directed by the
 hand of the Almighty, resulted in the
 formation of a lower life and that high-
 er life evolved to its present status.
 "The belief that life is the result of
 chemical action," said Dr. Matthews,
 "is a scientific belief that must not be
 taken to mean that the scientists who
 have made the discoveries are infidels.
 The fact that a violin string placed in
 water will become imbued with some
 life and move is proof that chemical
 action will produce a low order of life.
 When Dr. Jacques Loeb, now at the Uni-
 versity of California, injected a salt so-
 lution into a dead heart and made it
 beat he brought about a low order of
 life by chemical action.

"Those experiments are very simple,
 but the time is not far distant when
 higher orders of life will be produced in
 laboratories. How it will be done is too
 early to say, but from all the re-
 searches of scientific minds it is the
 general belief that life is the result of
 chemical action rather than a divine
 conception."

Dr. Matthews said he did not believe
 that scientists would be able, at least
 for a very long time, to create life in
 the form of man, but at the start the
 lower order of life would be produced
 in laboratories, with the chances of a
 further and more wonderful develop-
 ment to follow.

IT IS ENCOURAGING TO KNOW
 THAT LEADING MINDS ALL OVER
 THE UNITED STATES ARE TAKING
 A GREAT INTEREST IN THE STUDY
 OF THE PHENOMENA OF SPIRIT-
 UALISM, PSYCHIC LAWS AND OC-
 CULT FORCES. AMONG THE MEM-
 BER IS A. W. WAGNALLS, A MEM-
 BER OF A LEADING PUBLISHING
 HOUSE IN NEW YORK, AND A SUB-
 SCRIBER TO THE PROGRESSIVE
 THINKER. HE WRITES: "BY ALL
 MEANS ENCOURAGE MRS. PETER-
 SILEA TO CONTINUE HER LET-
 TERS FROM SPIRIT REALMS. I
 THINK THEM BY FAR THE MOST
 SATISFACTORY AND INSTRUCTIVE
 THAT I HAVE AS YET COME
 ACROSS IN ALL MY YEARS OF
 CAREFUL READING."

THE MORRIS PRATT INSTITUTE.
 Good news comes from Mrs. Clara
 Stewart, stating that the decision of the
 court "was in our favor in everything."
 This news will make Spiritualists ev-
 erywhere glad. The Morris Pratt In-
 stitute will henceforth belong to Spirit-
 ualism.

INTENSELY INTERESTING.

As you glance over The Progressive
 Thinker this week, from the first page
 to the eighth, you must recognize the
 fact that it is in every sense of the
 word a GREAT PAPER, chockfull of
 matter that is highly interesting and
 instructive. Induce your Spiritualist
 friends to subscribe for it, and obtain
 our choice premium books.

Mrs. Cora L. V. Richmond's Work in

the Cause of Spiritualism.

The Church of the Soul, Mrs. Rich-
 mond's Society, holds its regular ses-
 sions in Hall 809, Masonic Temple, Chi-
 cago, Ill., every Sunday at 11 a. m., from
 September to June. Mrs. Richmond
 has ministered to the same society here
 for twenty-nine years—a few years she
 has been absent a portion of the time—
 abroad in California and in Washington
 and other places but there has been no
 year within that time that she has not
 ministered to this society a portion of
 the year—known at the beginning of
 her ministrations to it as the First So-
 ciety of Spiritualists, then as the First
 Spiritualist Church, and then, on ac-
 count of the specific line of teaching
 given through Mrs. Richmond, re-organi-
 zed as the Church of the Soul. Finan-
 cially, the society has never been so
 prosperous as it has been the last two
 or three years. With the aid of The Pro-
 gressive Thinker it is enabled to pub-
 lish one of the regular discourses each
 month in pamphlet form.

The regular services of the church on
 Sunday are: A Sunday-school at 10 a.
 m., where there are classes for all ages,
 including a class for adults conducted
 by Mrs. Richmond, who is always on
 hand to take charge of her class. Mrs.
 S. J. Ashton, the assistant pastor of the
 church, is the superintendent of the
 Sunday-school. At 11 a. m. the regular
 service is held. If for any cause Mrs.
 Richmond is absent (which has been a
 very few times during her ministry here)
 Mrs. Ashton conducts the services.

On the first and third Thursdays of
 every month during the church season
 the Band of Harmony—the auxiliary so-
 cial group of the church, and of which
 Mrs. Richmond is president—holds its
 meetings in another hall in the Masonic
 Temple, No. 512. Mrs. Richmond pre-
 sides at those meetings, unless absent,
 (which is very seldom) when Mrs. H. C.
 Goodrich, the vice-president, presides.
 The meetings of this auxiliary society
 have been constant almost since the be-
 ginning of Mrs. Richmond's work here.
 When it was first formed by Mrs. Rich-
 mond, about twenty years ago, she
 named it the "Union," but some dis-
 sensions having grown up among the
 members, in the spring of 1884, it was
 reorganized under the name of the
 Band of Harmony, and, being a band of
 harmony, it has borne that name ever
 since. It is the most constant and flour-
 ishing society of the kind probably in
 this country. People from all parts of
 the country have recognized its value,
 and although at times has been the scene
 of the ministrations poured out so boun-
 tifully at the meetings of "The Band of
 Harmony."

Besides Mrs. Richmond's work for
 her own society she often speaks for
 other societies in this city, and some-
 times at other places between Sundays.
 Then a very large portion of her time
 is occupied in officiating at funerals,
 when half of these being outside of the
 city, in this state, Wisconsin, Iowa,
 Michigan, Indiana, Ohio, Pennsylvania
 and New York. She often travels five
 hundred miles to attend a funeral.
 These funerals the last two or three
 years have averaged one a week during
 her season at home (Chicago).

While there is a great deal of wear
 and tear and fatigue attending this
 kind of ministrations, Mrs. Richmond is
 ever ready to respond to any call she
 possibly can. For in this field she feels
 she is doing more real missionary work
 for Spiritualism than she can in any
 other way, for the people who most
 need to know something of the comfort-
 ing ministrations of Spiritualism, and
 who would never go to any Spiritual-
 istic meetings, will go to these funerals,
 and there they hear something that
 they never could hear before, and the
 remarks of appreciation are more
 than gratifying to the Spiritualists who
 hear them. One has only to attend a
 funeral conducted by the guides of Mrs.
 Richmond to fully realize this. Then she
 is frequently called upon to per-
 form a marriage service. But this is
 not such a missionary field as the fu-
 nerals.

From June to September, called her
 vacation, she is ready to respond to any
 call she possibly can. For in this field she
 feels she is doing more real missionary work
 for Spiritualism than she can in any
 other way, for the people who most
 need to know something of the comfort-
 ing ministrations of Spiritualism, and
 who would never go to any Spiritual-
 istic meetings, will go to these funerals,
 and there they hear something that
 they never could hear before, and the
 remarks of appreciation are more
 than gratifying to the Spiritualists who
 hear them. One has only to attend a
 funeral conducted by the guides of Mrs.
 Richmond to fully realize this. Then she
 is frequently called upon to per-
 form a marriage service. But this is
 not such a missionary field as the fu-
 nerals.

Mr. and Mrs. E. W. Sprague.

To Our Many Friends:—It gives me
 the greatest pleasure to be able to
 state that Mrs. Sprague is out of the
 contagion hospital; that she is well and
 at work again. She is not strong yet,
 however, but is gaining strength daily.
 She received her diploma as a gradu-
 ate of the next to last session. I have
 statistics of a certificate duly signed by the
 health officer of Silver Bow county,
 Mont., and pronounces her "Properly
 protected from smallpox or varioloid,
 by reason of previous attack of varioloid."

No one, so far as we know, took the
 disease from her. This has been one
 of the most trying experiences of our
 lives. At some future time we will
 publish these experiences. They will
 certainly be of interest to our readers,
 and especially so to those who are in-
 terested in the science (?) of orthodox
 medicine and the splendid (?) condi-
 tions that are made in some cities for
 unfortunate who are stricken with con-
 tagious diseases when away from their homes.

Had it not been for our dear friends,
 the Spiritualists, who so kindly gave
 us their sympathy and assistance, I do
 not know what we would have done.
 We shall never forget our true and
 loyal friends of Butte, Montana, and
 especially those who so kindly took me
 in and cared for me at the time when
 no hotel or boarding-house proprietor in
 the city would have given me a room
 had he read my name on his register,
 or known who I was.
 Letters of love and sympathy from
 all parts of the country are pouring in
 upon us; they are so numerous that we
 will not be able to respond to each one
 of them by private letter, but will here
 make acknowledgment of their receipt
 and express to each writer our heart-
 felt thanks for his or her kindly sym-
 pathy and words of encouragement. We
 love our friends and are happy in the
 knowledge that they are legion.

We fully realize that the good
 thoughts and kind wishes sent out to us
 by our friends were of much benefit to
 us in this great trial.
 We are thankful that this experience
 is now passed and that we are free to
 continue our work for the cause of
 Spiritualism.
 May heaven's blessings be the por-
 tion of all our friends.

Lovingly and fraternally,
 E. W. SPRAGUE,
 N. S. A. Missionary.
 Address 34½ Front Ave., Spokane,
 Washington.

"Social Upbuilding, Including Co-op-
 erative Systems and the Happiness and
 Ennoblement of Humanity." By E. D.
 Abbott, LL. D., M. D. This comprises
 the last part of Human Culture and
 Cure. Paper cover; 15 cents. For sale
 at this office.

Valuable Therapeutic Agent.

The Principle of Suggestion as a Cura-
tive Means.

"It lives thro' all life, extends thro' all
 extent,
 Spreads undivided, and operates un-
 spent."

In the treatment of disease, the first
 and most important object should be to
 ascertain the vital cause of the dis-
 ease; if the cause lies in the material,
 then we should direct our energies and
 best resources toward the material or-
 ganization wherein the cause is situ-
 ated; but if by thorough and scientific
 research we prove that the primal cause
 of disease is in some error of mind, we
 should then turn our batteries upon the
 stronghold and dislodge the enemy at
 any cost.

The most advanced and brightest
 minds to-day are almost unanimous in
 the advancement of the fact that the
 material or physical organism is sub-
 ject to, and controlled by the immater-
 ial or metaphysical; if this is true, and
 from the teaching and researches of the
 advanced scientific minds of the new and
 old world I have said myself that
 such is the truth, then the therapeutic
 agent that we are in duty to our fellow-
 men and our own conscience compelled
 to use, in the cure of disease, is that
 which nature has given us for that pur-
 pose.

We may call it any name we please,
 animal magnetism, electro biology,
 hypnotism, clairvoyance, odic force,
 influx, nervous influence, whatever the
 people may, the fact remains that there
 is a power that can be utilized for the
 benefit of suffering humanity. Disease
 which is the effect of sin or perversion
 of the law of nature can be cured by
 this power.

The name given by different persons
 to this power may, and in many in-
 stances does, involve a slight change in
 the theory advanced by each, but the
 fact remains, that the terms are synony-
 mous and the power represented by
 each name has its force in the same
 fountain. This power has been used
 by the most ancient people for the cure
 of disease.

The Babylonians, Chaldeans, Egypt-
 ians, Hindus, Persians, Greeks and
 Romans have recognized its value, and
 although at times has been the prey of
 because of the ignorance of the people;
 yet it benefited them physically if not
 psychically. It has been like a silent,
 mighty underground river, deep, broad,
 and powerful, flowing irresistibly along
 beneath the ignorance, superstition, and
 bigotry which had closed over it, now
 again breaking through and permit-
 ting the brilliant rays of truth to pen-
 etrate its deep-throbbing bosom, and
 giving ease and comfort to the diseased
 mortal who perceived its inviolable pres-
 ence, yet who little realized the vast
 and inconceivable possibilities of that
 which assisted and strengthened.

It is awakening the people to-day;
 when selfishness and error have been
 dispelled by this penetrating and power-
 ful mind and truth the people will re-
 alize and appreciate this great gift to
 a wise people. There have been periods

A Relic of Barbarous Instinct.

Perhaps a more unsportsmanlike and
 utterly contemptible sport was never in-
 vented than the practice of live-bird
 trap shooting indulged in by some who
 call themselves sportsmen.

Blood sport is cruel, and tends to de-
 velop cruelty and heartlessness in those
 who practice it.
 This sport has not one redeeming
 feature, it possesses not even so much
 as the falsely claimed excuse urged in
 justification of the cruel horrors of the
 vivisectionists' table that it is done in
 the interest of science and human wel-
 fare.

To show that there is literally no ex-
 cuse for this cruel maiming and slaugh-
 tering of innocent birds, a far better
 test of marksmanship is afforded by the
 use of "clay pigeons" projected from
 a trap in imitation of the pigeon's
 flight.

This does not gratify the barbarous
 instinct for blood, but it affords a bet-
 ter test of skill, and for both reasons it
 should be adopted.

Live pigeon trap shooting is demoral-
 izing, utterly needless, and we are
 glad to observe that a movement is now
 making to secure state legislation to
 abolish the cruel practice.

Dr. Benton in a New Role.

To the Editor:—I am open for en-
 gagements with any society who en-
 deavors to know all about the tricks and
 methods resorted to by fraudulent me-
 diums. I will lecture, demonstrate and
 explain all.

DR. C. T. H. BENTON.

Other papers please copy.

For Dr. Benton, we have always had
 a kindly personal feeling. Psycho-
 logized by an infernal rotten set, who in
 their materializations use artificial tog-
 gery, and in their tests a blue book, he
 went into the materializing business in
 Chicago, and in due time was fully ex-
 posed by The Progressive Thinker.
 We believe that the Doctor is honest at
 heart, but was hypnotized by those
 dealing in the "false" to pursue the
 course he did. As usual his bogus "ma-
 terializations" were recognized by
 many as genuine. The societies in Chi-
 cago may possibly give the Doctor an
 evening. The underlying truths of
 Spiritualism, grand and beautiful, and
 soul-elevating, are fully established on
 a foundation that can not be shaken,
 and it will prove highly interesting to
 an audience to know some of the tricks
 of the rotten gang now infesting Spirit-
 ualism, using artificial apparel to per-
 sonate your spirit friends. The Doctor
 can be addressed at 4100 Wentworth
 avenue, Chicago.

Spring Festival.

The Chicago New Thought Federa-
 tion is giving further evidence of its en-
 ergy and life. A Mid-Lenten carnival
 of good things is planned by them for
 the last of March.

The spirit of unity and fellowship
 that has made this work so practical will
 be further fostered by this educational
 bazaar. An expression of the fancy
 arts and the demonstration of the vari-
 ous psychic sciences will be the feature
 of this festival. The Chicago people ap-
 parently know how to do things, and
 this fact will be illustrated at that time.

Aside from the present application
 of New Thought, higher ideals for the
 future will be demonstrated by new lit-
 erature, books, magazines, etc., that
 will be on sale. For three days a good
 time may be had by all New Thought-
 ers who can be in Chicago and want to
 go to the Northwestern University
 building and meet their kind.

Detailed information concerning this
 event may be secured by addressing
 "Scientific Truth," No. 70 Dearborn
 street, Chicago.

Valuable Therapeutic Agent.

The Principle of Suggestion as a Cura-
tive Means.

"It lives thro' all life, extends thro' all
 extent,
 Spreads undivided, and operates un-
 spent."

In the treatment of disease, the first
 and most important object should be to
 ascertain the vital cause of the dis-
 ease; if the cause lies in the material,
 then we should direct our energies and
 best resources toward the material or-
 ganization wherein the cause is situ-
 ated; but if by thorough and scientific
 research we prove that the primal cause
 of disease is in some error of mind, we
 should then turn our batteries upon the
 stronghold and dislodge the enemy at
 any cost.

The most advanced and brightest
 minds to-day are almost unanimous in
 the advancement of the fact that the
 material or physical organism is sub-
 ject to, and controlled by the immater-
 ial or metaphysical; if this is true, and
 from the teaching and researches of the
 advanced scientific minds of the new and
 old world I have said myself that
 such is the truth, then the therapeutic
 agent that we are in duty to our fellow-
 men and our own conscience compelled
 to use, in the cure of disease, is that
 which nature has given us for that pur-
 pose.

We may call it any name we please,
 animal magnetism, electro biology,
 hypnotism, clairvoyance, odic force,
 influx, nervous influence, whatever the
 people may, the fact remains that there
 is a power that can be utilized for the
 benefit of suffering humanity. Disease
 which is the effect of sin or perversion
 of the law of nature can be cured by
 this power.

The name given by different persons
 to this power may, and in many in-
 stances does, involve a slight change in
 the theory advanced by each, but the
 fact remains, that the terms are synony-
 mous and the power represented by
 each name has its force in the same
 fountain. This power has been used
 by the most ancient people for the cure
 of disease.

The Babylonians, Chaldeans, Egypt-
 ians, Hindus, Persians, Greeks and
 Romans have recognized its value, and
 although at times has been the prey of
 because of the ignorance of the people;
 yet it benefited them physically if not
 psychically. It has been like a silent,
 mighty underground river, deep, broad,
 and powerful, flowing irresistibly along
 beneath the ignorance, superstition, and
 bigotry which had closed over it, now
 again breaking through and permit-
 ting the brilliant rays of truth to pen-
 etrate its deep-throbbing bosom, and
 giving ease and comfort to the diseased
 mortal who perceived its inviolable pres-<

**THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

C. F. Short sends "A Note of Joy," follows: "We allude to this great tree of Spiritualism, the forest king, whose trunk is mighty. Its roots strike deep in the earth; its spreading branches reach up into the clouds of heaven, under which shade all humanity can gather and repose. Its luscious fruits hang so low that the strong and weak alike can freely partake, and people now afar off, in the remotest of the speculations of our tradition, begin to turn their longing eyes to this attractive scene! The day begins to dawn! So the feet of a mighty army will be heard making its way to this sweet place of rest! Fog and darkness will flow away, and an auriflame of Truth, power and glory fill earth and sky!"

There will be a prize masque ba-
given by the Society of Spiritual Unit
Saturday evening, Feb. 25, 1905, at St.
Lodge Hall, 378 S. Western avenue.
Dancing from 8 till 2. Tickets 25 cen
each. Prizes on exhibition in sto
window, 378 S. Western avenue.

Old Ladies' Home of this city, and are still a long way from being bankrupt ourselves. For the last two Sundays, Dr. J. A. Bailey of 512 S 2nd street, Clinton, Iowa, inspirational speaker and message bearer, has occupied the rostrum at our hall, and gives, I think, un-

and Mr. Dennis. All did their work admirably. The church was crowded and many turned away. The state made a nice little sum of money and did much good spiritually. My home address is 419 Crescent avenue, Grand Rapids, Mich."

January 29. I was called to lecture in Hillsville, Ohio, at the home of Mr. and Mrs. Richardson, brother and sister for the cause of true Spiritualism. The bible is my text book, and my desire is that the holy spirits may guide me. There was a good attendance and a general good feeling prevailed."

A Cleveland writes: "The meetings at the Society of the Psychic Forces, held at Wilcox Hall, 361-363 E. 43rd

must be brief. We cannot give space to what the various speakers say—to do so would fill our entire paper. If you find your notice cut down, it is done simply to avoid leaving it out altogether.

(Continued on page 7.)

11 Read This List of 11

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Nothing Like It in the History of Spiritualistic Literature.

⁶LETTERS FROM THE SPIRIT WORLD. ⁹⁹ Given Through the Mediumship of the Late Carlyle Petersilea.

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Man the Multiple.

In Ethics and Self-Culture.

Phrenology should be made a part of the education of all educated people, because of its practical utility in teaching how to keep the faculties of the mind in equal balance for the best enjoyments and purposes of life. Life is for discipline and progress, and the faculties which connect us to external life are all necessary so far as they affect that object.

The brain is the organ of the mind; different parts of it being allotted to different functions. According to its size, quality, health, culture, development, will there be mental manifestations.

The best rules for ethics and self-culture are along the lines of Phrenology, which teaches how to develop and restrain the mind. In nearly all individuals are some faculties that need restraint and some that need cultivation. No faculty should be too weak nor too excessive in its functions, but evenly balanced with other organs.

The animal propensities as well as the moral and intellectual organs we have and hold by nature, all designed for our employment, satisfaction and practical utility. The animal propensities are as right and important in their proper functions and relations to the welfare of humanity as the intellectual or moral. There is nothing intrinsically wrong in desires, appetites, passions, when subjected to reason, conscience, knowledge. Right and wrong by insensible gradations approach each other. Things

The preponderance of the lower faculty utilities is, to a considerable extent, entailed upon the rising generation by hereditary transmission; yet these can be controlled and counteracted in thousands of instances. A man may will to break evil habits, to reform, and make the effort. He finds the will is weak and his efforts unavailing for a time, and then the selfishness hold supremacy. The will cannot transcend mental qualities on which it rests and from which it springs. But by persistent effort and determination the will grows stronger and becomes master of the situation by aid of other faculties.

What is wrong for some persons may be right for others. One person may have the organs of combativeness and destructiveness abnormally large and needs to restrain them; while another person deficient here, should cultivate and increase them. One person may have alimentiveness too large, which causes him to eat too much, causing much suffering; while another person suffers from the opposite cause. A person with too large acquisitiveness is avaricious, selfish, mean. He should diminish these faculties and cultivate the

restrain his faculty and cultivate the opposite principles. A person of opposite mind should cultivate acquisitiveness and restrain benevolence. An excess of benevolence leads to morbid generosity indiscrete philanthropy while a deficiency is indicated by indifference to the wants of others, lack of kindness and sympathy. This faculty properly balanced is a desire to do good, tenderness, sympathy, charity.

Phrenology should be the guiding star in parental influence, school management, educational pursuits, and all important relations in life. It shows the first principles of happiness, how to live aright, how to cultivate moral and refining manners to make us useful.

The mind can possess a far greater control over the body than it does generally. When such control is gained and directed by knowledge the body will no longer be a fetter to the spirit.

The dancer shows what command the will can gain over the feet, and the skilled penman and artist what it can gain over the hand. That it has no similar mastery over other organs and functions is because it has not been e-

Man must obey the laws of his being and of the physical world or suffer; and

to obey is not so much a duty as it is necessity. The animal man may be impelled by animal forces, but the spiritual man is governed by higher law. As physical health is the perfect action and balance of bodily powers, so spiritual health and happiness depend

the action and balance of the mental faculties. The spiritual thinkers of modern times show to what sublime heights it is possible for mankind to reach.

A well conducted life yields great satisfaction; than one ill-regulated

we do wrong we bear its consequences. If right we enjoy its results. To know the right from the wrong is the foundation of moral conduct, and the high morality must rest on knowledge.

is that it is utterly opposed to the best interests of the wrong-doer. The advantages of the future are often sacrificed for the moment, and the enjoyment of an hour is followed by consequent suffering in after time.

Actions of themselves are neither moral or immoral. These qualities belong to the actor, and as actions spring from motives, the decision of conscience must be a choice of motives. All the motives that actuate the mind

were on the same plane, one would
as good as another. But motives are
different grades, some being higher
than others. Some desires are lower
than spiritual aspirations, and
science is ever allied to the spiritual.

BY CHARLES DAWBARN.

Nature furnishes problems that keep the man of science ever at work trying to solve them. But the greatest mystery of all is man himself, so the study of manhood has been deeply interesting to the most profound students of every age.

We each of us claim our own separate and distinct individuality, and every hope of immortality is founded on the desire that the man, as an individual, shall survive. But the individuality we all mean a man with a past. His memory is Nature's certificate that he is an individual. Destroy that and selfhood vanishes. Personality extends to the limit of memory, and no further, though memory may be but one of its phases. If I have entirely forgotten you, friendship and love have vanished. But if I have forgotten my own past, I am no longer the same individual, at least in any true sense. And if I carry that forgetfulness to the next life I am peopling the spirit world with a manhood more limited than that of certain mental manifestations, and each district affected by spasms of certain arteries, thus, in effect, compelling a different personality.

But if we have thought the doctor does not say so, an object lesson shows us that the human Ego is compelled to manifest according to physical conditions. This personality is not arbitrarily created for an occasion, but will be always the same whenever the conditions recur.

This theory of the doctor's is both deeply interesting and of grave importance. It has long been recognized that the brain has various functions which have, apparently, each its own locality. Some of these localities have already been charted and defined. Dr. Wilson merely

This would be a mere statement of human individual history if each child were born and lived out his life on earth as precisely the same individual from first to last. But Nature won't have it so. She is the champion riddle maker. Her conundrums often seem beyond mortal power to solve. For instance, to quote a case known the wide world over, there was Mollie Fancher, of Buryton, New York. Mollie was born and labeled in the most orthodox fashion. To-day there are six of her, and have been for more than thirty years. Each is a complete personality, with a memory and experience of its own. Yet only one of these personalities was born into earth life. So the conundrum is: How did the other five come to be Mollie Fancher? Most readers used to "nooh, pooh!" the whole history, and then forget all about it. But

gradually one similar case after another has appeared, and been recorded and studied, (till the careful student is now obliged to face Nature's problem, and try to learn its lesson.

The readers of scientific papers have within the last few years, seen records of many such cases, among them that of Miss Beauchamp, Ansel Bourne, Rev. Hanna, and many others, some of them now Courtwards, but the first one of great importance, was that of Miss Panthea, and now, once again, comes the English Society of Psychic Research with an attested case, under scientific medical care from inception, in which ten distinct personalities are evolved

Each personality seems to be clearly and distinctly different from any other. We have, therefore, in this case, ten actual living human beings, although the national census can discover an account but one. Of course the true shee- hood is mind but it is something more. It is mind expressing itself through matter and we call James, or Brown, or Robinson, or Jones, or Brown or Robinson. We call him Jones, and know him only as Jones. But these cases prove that if you affect certain portions of the brain by the poison of disease or shock, James may become Smith, and not even stop there, but as in this case, have ten such changes, each a clear manifesta-

from one little girl called Mary Barnes. The study of such cases is not only interesting but fascinating to every student of biology. In this case the extraordinary fact is attested that the original Mary Barnes has vanished altogether. And for the last six years none of the others appear save one who was known and labeled as such. Now a grown woman, she is living a thoroughly dignified life with her mother, or at least with the mother of the form which was once Mary Barnes.

A brief condensation of this case as reported to the society by Dr. Albert Wilson, will interest the reader, and possibly help us all to realize something of what such facts mean to humanity.

At the age of twelve Mary Barnes had a very severe attack of influenza or grippé. Up to that time she had been a very healthy child. Her father, mother, brothers and sisters are all healthy to this day. She now complained of

and strong. She now complained of headache, and screamed with the pain. She was thought to be dying, and was once believed to be dead. In the third week she began to manifest different personalities, carefully recorded by the doctors R. 1, R. 2 and up to R. 10.

These personalities were very distinct from one another, each manifesting its own limited memory and individual characteristics. Some were childish. Others more mature. The very faculties were different. One by one, have vanished, including the original Mary Barnes. Fortunately, one now in evidence seems the best of the ten, and remains to-day a new creation out of old material, and called the doctor B 6.

could draw quite well, another learned French. Mary herself could do neither. In one she would be blind, in another paralyzed. One personality had to be taught to read and write. Another could write a good letter. One wrote

backwards, beginning each word with its last letter: B 4 was a deaf mute. On one occasion she had a tooth drawn after crying with toothache. When Mary herself reappeared she knew nothing about it, and was always uncon-

conscious of these other experiences. On another occasion a condition of paralysis which had lasted several weeks suddenly changed to another personality, and she instantly ran up stairs.

The details are very interesting as certain arteries. Let them alone and you may have a career of three score years and ten, with, perhaps, an intellect that shapes the destiny of a nation. So says the medical scientist.

(To be continued.)

SOUL—LIFE—GOD.

There's a power within that no man sees,
A force which to each is surest ease,
Which dwells within the soul, and cannot die,
Which dwells within the soul, and cannot die.

In this interesting case there is no doubt that the Association is The

The current true of life runs on,
The mystery deep that all may con.

The learned doctor, by way of explanation, gives us an interesting theory, founded on the cortex (bark) of the brain. The cortex of the human brain is composed of five distinct layers, each layer filled with cells of peculiar

each layer lined with cells of peculiar shape. In the lower (polymorphic) man is about on a level of other animals. But in the higher, which is related to the intellect, man is vastly superior. That upper layer is called "homocidal" from the shape of its cells.

The best thing which we derive from history is the enthusiasm that it raises in us.—Goethe.

SOUL—LIFE—GOD

There's a power within that no man
sees,
A force which to each is surest ease,
The blind, the halt, the maimed are
blest
To hear the word, "Come here and
rest."

Silent and calm, above the roar,
Above the dash on yonder shore,
The current true of life runs on,
The mystery deep that all may con.

Tried oft but never failing, still
It reaches out to every ill,
It soothes and stays the worn and weak,
And all the joys of God bespeak.

Hie to the mountains of thy strength,
O Man! whose days of endless length
Loom in the distance grand and fair,

The Abidingness shall know thee there.
Forevermore! Eternal Life!
Thy potencies with love are rife,
And bliss awaits thine every form.

Out from the mists and out of storm
M. A. CONGDON.
Washington, D. C.

The best thing which we derive from history is the enthusiasm that it raises in us.—Goethe.

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

Doctor Peebles Replies to Mrs. Richmond.

The agitation of thought is the beginning of wisdom. A pond of water undisturbed, and receiving no fresh supply, becomes putrid. The mind that is not continually agitated by thoughts, though very conflicting, soon loses its force, and becomes weak, like the arm that is suspended in a sling. This discussion now being carried on in The Progressive Thinker, is of unparalleled interest—something fresh, startling, instructive, and which broadens out the mind! Before reading the following from Dr. Peebles, turn to Mrs. Cora L. V. Richmond's admirable address on Evil Spirits. It is a wonderfully able and suggestive discourse, in opposition to the Obsession theory, and is given in a calm, eloquent and dispassionate manner. Then carefully peruse the masterly, comprehensive views given by the learned Doctor in answer to Mrs. Richmond. By reading both at the same sitting you will catch more fully the spirit of each, and have your mind healthfully agitated and expanded. Both are admirable productions, representing different views of the question.

Much of Mrs. Richmond's lecture is in consonance with the belief of Spiritualists generally; yet she or her guides made some astonishing assertions in this discourse. Take this statement as a sample: "So the Jews were not haunted by evil spirits." If she had said, "The Jews, seemingly paid little attention to evil spirits, till after their commercial and social relations with the Babylonians," she would have come much nearer the truth.

But to the testimony concerning Jewish demonism. It is recorded in the Talmud that "An evil spirit troubled Saul," and that from the music of the harp "the evil spirit departed from him."

Josephus says in his book of the Jewish Wars that there is a certain "root," the value of which consists in driving away "demons, which are none other than the spirits of the wicked that enter into men that are alive and kill them unless they can obtain some help against them."

The great scholar Renan, treating of Rabbi Hillel, who came from Babylon, and Philo who was about twenty years older than Jesus, yet survived him) says in speaking of Hillel: "They taught that both angels and the demons of the wicked dead, vexed the Jews and caused conspiracies." It was said by some of the commentators in the past that the "Old Testament does not teach a future existence; but that idea died long ago with scholars."

Justin Martyr declared that "evil spirits (demons) influenced women, corrupted boys, and spread terror in the Jewish provinces."

The erudite Aubrey, writing of the Jews, remarks: "The belief in both angels and departed demons, the latter being intermediate between the souls of the most wicked and haunting dead, and the gods."

Both the Nazarene and John the Baptist were charged with being in "league with the devil." Again, they shouted to Jesus, "Thou art a Samaritan, and hast a devil." And still again, "Thou art a devil, and thou art the Prince of Devils." But enough! I need not repeat what is amplified in my book, that demons and devils and the devil are sometimes erroneously used interchangeably in the scriptures. This, however, is largely corrected in the revised version. The Jews, all of them, with the exception of the Sadducees, believed in, or were haunted, more or less, by demon spirits.

The belief in evil spirits runs like intertwining threads through the webs of all the historic ages. This is as true of the most civilized as of the savage. The "value of an opinion," says Herbert Spencer, "is to be found in the degree of its persistence; and I find, without fear of contradiction, that the belief in evil spirits is as persistent as the belief in immortality."

As Mrs. Richmond headed her lecture with Bible quotations, she will not object to the continuance of scriptural quotations relating to the non-immortality or changing, dying nature of the soul.

Listen: "The soul that sinneth it shall die."—Ezekiel.

"He who converteth a sinner shall save a soul from death."—James.

"The Lord Jesus." It is quite time the Spiritualists dropped these old sectarian phrases.

What is the Word to Be Used? A fair question! The word that should be used in speaking of conscious and unconscious existence, is spirit. Paul wisely wrote: "The word of God as dividing asunder soul and spirit." And again he says: "I pray God to preserve you blameless, spirit, soul, and body."

These are clear-cut distinctions between soul and spirit.

When the persecuted Judean Nazarene was suffering the death-agony, he cried out, "Father, into thy hands I commend my spirit!" And when he was cruelly stoned to death, he exclaimed, "Lord Jesus, receive my spirit!" The angels of God are called "ministering spirits of God." And Jesus always addressed obsessing demons as "spirits," and not souls. Emphatically, it is the spirit that is immortal, and not the soul.

The Literal Make-up of Man. Man, philosophically speaking, is a unity in duality of expression. Primarily I am one; a unit; a conscious individuality; a germ of divinity; a potentialized portion of the Infinite Spirit—God. Indeed, I am conscious, finite and immortal, and I manifest as duality—manifest through a soul-body and a physical body.

The soul, or the soul-body, is the intermediate between the spirit and the material body. It is ethereal, fluidic and human shaped, having neither fins nor wings.

"This duality of expression," as Mrs. Richmond wisely suggests, runs or streams in inspired words through the great Babylonian, Persian, Chaldean and Jewish religions; and this duality dominates and is reflected through all nature, such as night and day, light and darkness, the positive and the negative, the centrifugal and centrifugal forces.

This differentiation in observation and expression is almost universal. Philosophically considered, there are two worlds in the material world as in the physical world, active and passive, action and reaction, the subjective and the objective, the ideal and the real, the conscious and the superconscious, the true and the false, good spirits and evil spirits.

The Naturalness of Spiritualism with its Good and Evil Spirits.

Spirit is God. This is a literal translation of these words in John's gospel: "Pneuma Ho Theos." And when I say God, I do not mean localized, human-shaped and fickle personality, but I mean the Infinite and the Immanent Consciousness, Life, Purpose, Power, Wisdom, and the Love of the Universe (called by Andrew Jackson Davis, "the Great Positive Mind," and by the distinguished Alfred R. Wallace, "the Supreme Spirit of the Universe,") everywhere manifest, from seashore sands to galaxies of stars and suns. And men are made, evolved, in the image of God, therefore they are naturally, necessarily spiritual beings, and it is just as natural for spiritual beings, clothed in flesh, to converse with those unclothed of flesh through thought-waves, through sympathy, through psychic impressions, through trance or vision, as it is for love to respond to love, or music to the musical strains of wandering minstrels. But who are and what is the moral and spiritual status of these spirits? This must depend upon the class and kind of human beings that are thrust every moment by Death's chilly fingers into the vast world of spirits. Every tick of the clock tells of spirits released from their fleshly bodies. Are these all saints? Are they perfect? Who dare lay the hand upon the heart and exclaim, "I am perfect!" The wisest have made mistakes. All are imperfect, and millions are low-brained, depraved, mad, homicidal, and madmen, murderers. What, then, must be the nature of their communication and their influences upon those whom they sympathetically or hypnotically affect or obsess? Can bitter fountains send forth sweet waters? Considering the abuses, who can not count up scores of hypnotic and mediumistic wrecks that disguise these facts, to lift up danger signals, to refuse to instruct in the better way, is shamefully selfish, if not criminal, and the more so when proper warning to mediums, kindly advice and moral culture might have saved them as invaluable instruments for uplifting messages and ministrations from the overarching heavens.

An English statistician reports that in 100 years 140,000,000 of human beings have been slain on blood-crimsed battlefields. The most of these were selfish, wrangling, fighting, mad, denied soldiers and savages, fighting to kill their enemies. What were they after death? What influence would they naturally, if not necessarily, exert over those dwelling in fleshly bodies? Would some wandering Goliath, some field-marshal, or some spirit policeman be on hand to "shackle them, manacle them, chain them, hybernate them, thrust them into spirit cells, locking the spirit doors so that they can neither vex nor obsess? Then there is an end to freedom, an end to moral law or

moral responsibility, spirits being motionless automatons, lifeless machines, rigid fate-imprisoned irresponsible "conditions" more undesirable and vastly more detestable than the modernized orthodox hell.

But if people, and especially sensitives, are liable to obsession, is not mediumship dangerous? Just as well ask if water is dangerous because people get drowned! Just as well ask if fire is dangerous because people and whole cities are burned! Mediumship, more of an evolution than a gift, is a blessing, rightly used; a blessing beyond all blessings when calmly, religiously used, opening the gateway to the homes of the immortals.

None are perfect. "Why callest thou me good," exclaimed the medium and martyr of Nazareth. "None is good but one," said he, "and that is God." None have perfectly overcome; none have attained their highest ideals; none are absolutely good in thought, word and deed, and as such they die, and as they die, they influence the better or the worse, and all in consonance with the plane they occupy.

Personally no one esteems Mrs. Richmond more highly than myself, and while conscientiously differing from her in some minor matters of theory, I FEEL TO THANK HER A THOUSAND TIMES FOR HER GREAT WORKS, WRITTEN IN THE NAME OF THAT SPIRITUALISM TO WHICH WE HAVE BOTH DEVOTED A HALF-CENTURY AND MORE OF ELUCIDATION AND DISSEMINATION. MY HEART MOTTO IS "MINIMIZE OUR DIFFERENCES AND MAGNIFY OUR AGREEMENTS," singing as we journey on towards the better land of immortality.

"Ten thousand are our tongues and pens, But all our hearts are one."

What are the mothers and fathers, and grandfathers and grandmothers doing to prevent obsessions?

"Talking of evil and obsessions," says Mrs. Richmond, "you have to bear in mind that relatives, friends, all the good people whom you know are in spirit life now." Yes, very many of them are. And she continues: "What is your mother, your father, your daughter, your grandmother doing, while the evil spirit is obsessing?" Evidently doing what they naturally can to break the obsession, no doubt, but quite as evidently, they have less positive power than some of these spirit demons who delight to vex and obsess. In this train of thought, let me ask what are the "good people," what are the mothers, the fathers, the grandmothers, the policeman, Mrs. Richmond, her society, and other Spiritualist societies doing to close those Chicago underground gambling dens, those midnight bawling mobs, bar-room fightings with bloodshed and murder? Why did they not stop Gustave Marais, one of those carnal bards, from shooting down those innocent men, and who on his way to execution, cursed his enemies, cursed God, cursed the court, declaring that he would die "game." I hear the response: "We are doing what we did what we could, in our limited way."

Exactly! And so the good spirits undoubtedly do what they can in their "limited way" to prevent obsession and relieve the obsessed. And why, should spirits unobsessed, have any more power proportionally than spirits in the flesh? They do not.

Evil not only may, but actually does "triumph" in the bloody battles of millions for conquest and power, in frenzied strikes, in angry city mobs and great national field-criming wars, but this does not destroy the tendency and potency of any good-purpose national government. It must be impressed upon the mind that this is just as much God's world today as is the spirit world to-morrow or the hereafter, therefore the bells of evil and evilness, of disputation, of revenge, and of remorse, too, alternately abound just over death's divide, and demons temporarily "triumph" in the lower spheres of spirit life, which spirit life and spirit world is in part here and now. In reality we are all spirits now, conscious spirits today, and earth-life is the first department of the spirit world; and there no discord, no vice, no horrid crimes, no evils to overcome here and now.

"Unhappy spirits," said Mrs. Richmond (why should they be unhappy if not erring and evil-disposed) "are often permitted (who permits them?) to visit circles where there are mediums for the purpose of expressing their condition." Indeed, and which "conditions" may be added, are often "prophecies," pointing to gold fields, and using Andrew Jackson Davis' words, "victimizing mediums!" Better that "guides" repress such "unhappy spirits," than let them loose into circles; or, to otherwise "express their base conditions." Yes, better, far better, that guides repress, rather than permit.

"New Modern Spiritualism," said Mrs. Richmond, "is not a religion or philosophy, but a philosophy that calls evil, religion; or a philosophy of moral obligation, nor a philosophy of fraud and hypocrisy, nor a philosophy declaring that every person is 'fated to pass through every possible experience of earth life.' Again, no! Spiritualism is not a 'religion' of any kind, but is religion itself. It is itself the philosophy of life both here and hereafter—in fine, the harmonious philosophy."

No Evil Spirits, Only "Shadowy Conditions."

What a honeyed and melodious phrase, "shadowy conditions." A purplish-brown, ulcerating tooth, a burning, stinging, gangrenous cancer, a poor, delicate, sensitive medium obsessed near Kalamazoo, cursing, swearing, raging, and declaring herself "God Almighty," only a "shadowy condition!"

Though not permitted, I venture taking the liberty of here quoting the following from B. B. Hill, of Philadelphia, so well known as a writer; and a long-time Spiritualist of wealth and influence:

"In this matter of spirit obsessions, Doctor, I know you are right, and I am glad that you are marching on in your work, preparing the way for future generations. Your work on obsessions is of more value to mankind than a whole library of books treating of Christianity, the offspring of paganism and other religious dogmas. The question of obsession is of vital importance to Spiritualism. It is a condition that should be understood as a protection against the influences of selfish, wicked and devilish spirits bent on evil. For many years I have had a very extensive experience with this class of spirits, some of which were Roman Catholics, and who would not hesitate to take life to carry their point. I regard investigation and action as the only schools of life, and my experience, years of experience is what induces me to so heartily approve of your work on obsession. When this subject of low, deceptive spirit controls, or obsession, is better understood and guarded against, we shall have less needs for jails and lunatic asylums."

Which; the Christian Satan or Obsessing Spirits?

"If it could be made to appear," says Mrs. Richmond, "that any great percentage, as many Spiritualists think, of criminals, and those having affected minds or morbidly, were obsessed, it would be terrible; then let us have the Christian Satan, then we will have only one foe, not millions to overcome."

This paragraph belongs to the category of the "if it could be made to appear," the logical or the profound. Let us see! This theological or "Christian Satan" raised a rebellion in heaven, fought with the angels, was conquered and thrust out, was chained in hell for a season, got loose and appeared in Eden in the form of a serpent, and has now been some six thousand years roaming through the world, awaiting God, out-come, the logical, inventing spiritualism, clutching (he and his myriad imps) and dragging countless millions of human intelligences down into the hell-fire of hottest flames to be eternally tormented and damned! This is the "Christian Satan," which Mrs. Richmond says "let us have," in preference to our erring, undeveloped, obsessing spirit brothers, who temporarily influence, vex, or obsess mortals.

"The efficacy of evil spirits, or any hypnotic, as the cause of crime, will take you back," remarks Mrs. Richmond, "to the days of the Salem witchcraft if you are not careful." Assertions like the above, without demonstrations, are of very little account with thinkers. Time is conditioned and matters not whether we are taken back or taken forward, if truth, substantial truth, leads the way. It is now admitted by all whose opinions are really worth anything, that the Salem witchcraft was not only a fact, a clearly proven fact, but it was a combination of suggestion, hypnotism, and spirit controls—in a word, obsession!

The Solidarity and ultimate Progress of all Intelligences Whether in Worlds Visible or Invisible.

As God is one, omnipotent, and immutable, the Deific presence permeating the immensities and the eternities, there is no room in this vast moral universe for any "Christian Satan" or roaming personal devil, and there is no essential, end-less evil. Spirits have the spark of divinity within them, and as they are from the light, and true, the voice of love from the heavens of the wisdom angels will ultimately touch the spirit centers of their being, and they will arise, follow the light and come into the inheritance of their higher selves. There is hope for all, there is progress for all, and the innate goodness of all is frequently manifest, revealing the divine royalty of humankind.

In my several journeys around the world, mingling with the highest and lowest, I have seen more people clothed than naked, more smiles than tears, and have heard a thousand merry peals of laughter for a single groan of agony. Flowers by millions there are, and yet, under thousands of them, are the weeds of selfishness, and the weeds of selfishness, growing. It is well to study, to grasp these facts, which, by the way, pertain to the moral and spiritual realms as well as to the material. Every shadow implies a substance. The philosopher, investigator, compares, scans, and accepts realities as he finds them, conscious that the power which governs the universe makes for right, and that the law of harmony. Notwithstanding the numerous obsessions, evidently, the world upon the whole is growing better. There is greater efficiency in the execution of laws. There is greater completeness in international commerce. There is a greater tendency against war and in favor of arbitration. There is a deeper sense of fraternal feeling, so that the souls of the masses, when India's famine was starving millions, how quickly the spirit of brotherhood came to the surface, sending grain-laden ships to that far-off land. When Galveston was swept by a flood 1,500,000 was sent to his relief. When Mt. Pelee, angrily thundered, vomiting up smoke and fire, ashes and lava, making St. Pierre a vast charnel-house, and the souls of the world were startled and gold and silver and grain and garments were rushed to the relief of the remnant that wept in the valley of desolation. When brotherhood, when the most divinity speaks, its ringing God-inspired language is, "Help, give, do good!" and its heavenly voice rings and echoes on both sides of the Rime of Death, and the demons, morally blinded, obedient demons, herring, turn toward the sunlight of eternal truth. These being rescued are constantly coming up from the Tartarian spheres of darkness with robes washed in repentance and prayers, in noble efforts to rise, in sincere, uplifting purposes, in holy aspirations, in the Christ spirit of love, and in sweetest gratitude to God and their angel helpers. And now,

"From pain and death and sorrow free, They join with us to sing, Oh, grace, where is thy sting? Oh, death, where is thy sting?"

A Spirit Message.

Geo. B. Moore, of Fort Scott, Kansas, writes the following through the mediumship of Mrs. Mary Kaiser:

I am one of the many wanderers of the lost tribe of Israel. I once was a high official in the church of Israel, but through indiscretions I fell from my high estate, and now I am a wanderer on the face of the spirit world. I must wander until my crimes are expiated, and I make proper restitution for the money and jewels I confiscated to my own use. It is much worse for one of my station to commit such an offense, for of him that hath much, much shall be expected. I was a leader of men, now I must follow in the footsteps of the lowest criminal until my punishment is complete. The angels of the mightiest have fallen to the lowest depths of degradation. My robes of righteousness have been turned to rags of filth, and my golden scepter has turned to a brazen serpent with which to torment me myself power is gone and in its stead I walk alone forsaken of men and beast. God be merciful to me a sinner. Let this be a warning to all sinners, and let them be faithful to their trust and things not you can hide your evil, it can never be buried so deep but that some day it will rise up and accuse you. Oh, woe is the day that ever I yielded to temptation. I must write this and make a public confession that my punishment may be lightened, so now, I say, I am guilty, guilty, guilty, and I am ready to be baptized in the blood of Jesus. Woe, woe is me. A high priest. A servant of the Most High God. A servant of the people. A sinner suffering from his crimes. Amen, so be it. Yours in sorrow and distress. CEPHAS.

"Social Uplifting, Including Co-operative Systems and the Happiness and Renovation of Humanity." By E. D. Abbott, L.L.D., of the University of Chicago. Published by the Chicago Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne, Volitional Health. Price 25 cents.

A Comprehensive Analysis of the Question.

The Young Philosopher of Grand Rapids, Michigan, takes the Question of Obsession under consideration, and analyzes it with the same scrupulous care that the chemist would a questionable compound.

The Dividing Line—Injurious Control—The Victim of Obsession—Well Not to Be Too Radical—Motive of the Spirit—Obsession an Unalterable Fact—Jumping to a Conclusion—Timid Fools Scaled—Obsession Often a Scapegoat for Sins—Excellent Advice—Read Dr. Peebles' "Obsession" and Mr. Tuttle's "Mediumship and Its Laws"—A Notable Case—Mental Derangements and Evil Spirits.

My mind has been troubled of late by a query that keeps presenting itself, demanding solution, and which is of a nature so abstruse that I do not feel qualified to cope with it unaided; therefore I take it to Court, and after offering a few theories and a little advice in regard to it, I leave it to the jury for further consideration.

Briefly stated, it is this: Where shall we draw the dividing line between ordinary spirit control, showing both knowledge and ignorance, with good and evil intentions, each struggling for expression and mastery as is the case with mortals, a control that is sometimes harmless, and even beneficial, and then other times manifests harmfully and maliciously—and those phases of spirit influence which are classified as obsession by many Spiritualists, but which in reality are only instances of spirit controls manifesting these same qualities; never entirely evil; never wholly good; and working harm just because they are ignorant, not understanding the fundamental laws of spirit communication and control, not knowing how to use rightly the power they possess, not realizing what is best for their medium's welfare?

It is very easy to say that when control by spirits proves injurious to the medium, regardless of whether the controlling spirit is intentionally evil or merely ignorant; but it is quite another matter to designate a specific instance, and say that this case is obsession, because the medium's character is not what it should be and the influence of the spirits has not proved beneficial, while that case yonder nor so there, because the character of the medium is slightly better and the surrounding spirit intelligences are of a corresponding higher grade, though not as elevated as we could desire.

I cannot emphasize too strongly the desirability of being extremely cautious about accusing anyone of being the victim of obsession. It is better to err on the side of conservatism, and pass unnoted than it is to be too radical and thoughtless and cry obsession where it does not exist and other causes are responsible for the facts observed.

There are always those who question the motives of their neighbors and their associates, and assail their character entirely without reason, and so there are those to question the good intentions of the spirits and shout "Obsession!" without one vestige of proof nor any adequate reason for so doing. And those who are always making unsubstantiated remarks derogatory to the character of those about them, and who are quick to cast sinister hints of evil where it does not exist, will be the first to suggest "obsession" whenever a medium's spirit manifests a little out of the ordinary.

It is hard to determine the intentions of a mortal, whether they be good or evil; and it is still more difficult to understand the motives that actuate a spirit. Because a medium does not lead an exemplary life is no reason for assuming that it is a case of obsession. It includes toward evil, and is going the downward path in spite of the efforts of a host of surrounding spirit friends whose characters are excellent and who are trying their best to redeem their charge from evil ways.

OBSESSION IS AN UNALTERABLE FACT AND NOT A LOGIC OF THOSE WHO DENY ITS EXISTENCE CAN DISRUPT ITS FOUNDATION OF TRUTH; but we encounter a lot of inane talk and illogical reasoning that can only retard the day when Spiritualists shall come to an agreement concerning the matter. The truths of obsession are at present buried beneath a pile of rubbish which some would have us accept unquestioned as fact, if we are to arrive at the exact truth of the matter. I would urge a little more sanity and conservatism on the part of those who accept obsession as a fact; it sounds better and looks more reasonable. Then make no claims that you cannot substantiate, and remember—

All is not evil that evil seems, An ignorant spirit is not always an evil one.

Every drunkard that goes zigzagging down the street is not necessarily obsessed.

Unless you are just perfect, it is well to consider that people who live in glass houses should not throw stones.

Obsession is a word that covers a multitude of mistakes on the part of mortals as well as on the part of spirits.

To slander the character of a spirit is just as reprehensible as to slander the character of a mortal.

Never accuse a spirit of being evil or having evil designs unless you have ample evidence to make it perfectly clear that this is the case.

When you come to a conclusion about obsession without a thorough investigation, remember that the person who jumps to a conclusion is more than likely to jump to an erroneous one. It is very easy to jump to a conclusion and cry "obsession spirit" every time a person advocates views contrary to your own, or acts a little unusual, but it is not always good taste or good sense.

For many years a lot of quacks have been attached to Spiritualism, like an ever-present shadow, and one of their chief sources of income has been the swindling of their deluded followers under the pretense of developing latent mediumship upon the payment of a stated number of dollars. Now that this question of obsession has been agitated, there will be a number of individuals who will be coming down with a case of obsession, as with a contagious disease, when nothing ails them but a vivid and morbid imagination; then there are those who are truly afflicted with obsession, anxiously searching for relief, and willing to grasp at straws; and between these two classes the quacks will be quick to catch a lucrative field of operation.

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parts on mental diseases," when they should be under the care of those who are psychically unfolded; while others who are mentally unbound are supposed to be under spirit control and are influencing unfortunates by their rapid, irrational utterances, when they ought to be undergoing treatment for insanity.

There is another problem that confronts us here. If Abernethy had been of sound mind would the obsessing spirit—provided it was obsession that ailed him—have been able to gain possession and lead him on to ruin? Does not mental derangement often furnish the very conditions necessary for an evil spirit to gain control? Is not a person of sound mind, temperate in all things, about as near immune from danger of obsession as it is possible to be on this earth?

I question, but I do not answer. This Gordian knot I cannot untie; I leave it to GEORGE B. FERRIS.

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FROM SOUL TO SOUL.

The World Is Advancing Along Spiritualistic Lines.

THE SOUL CAN LEAVE THE BODY.

The Power Some Persons Seem to Have to Make Themselves Appear at a Distance.

In all the ages of the world the belief that prevailed more or less that the spirits of the dead make themselves objectively apparent. This age has about settled down to the conviction that this belief was a superstition, but now principally as the result of the careful scientific investigations of the Society for Psychical Research, a reaction has set in in many minds. A strong doubt has been cast upon the conviction that the ghost is invariably a delusion.

The society has started all by convincing such eminent scientists as Sir William Crookes, Alfred Russell Wallace, and William James of Harvard, that it is probable that there are persons who even while in the body can make themselves objectively apparent to others at a distance, not only by thought transference, but by the sound of voice, and by some sort of projection of the visible self. It has become more and more believable with many hard-headed scientists that our conscious selves are not nearly so dependent upon our bodies as we have been led to believe.

Can the Soul Leave the Body?

A very curious illustration of this visible power of the soul to leave the body is the following experience told to me by an elder in the church in Brooklyn, of which I was pastor some thirty years ago. I premise by saying that this elder, Dr. D., was a most conscientious man, respected by all; was a doctor of medicine, an inventor, and something of a scientist. I tell the story in his exact words, as nearly as I can recall them:

"In the fifties there was an explosion in my factory in New York City. By the force of the explosion I was terribly burned and thrown into the street. During the sickness that followed, my son, Revere, attended me, while my wife and the rest of the family lived in Allentown, Pennsylvania.

"One day as I lay delirious on my bed I imagined that a large wheel was turning near me, to which I was being pushed by my son. I pushed myself away from the wheel, but as often as I did so I would be pushed back, because in reality I was pushing myself to the edge of the bed. At last I got the idea that there was a conspiracy against my life, and I determined to go away, and by a desperate effort got out of my body. I stood at the foot of the bed and with perfect vision I saw myself lying on the bed, bandaged and evidently very sick, and my son and the doctor working over me. I tried to talk to them but could not get their attention, so I concluded that I would go away.

"I went out of the window and on Broadway entered a stage and rode downtown. Coming to the wharf I saw an excursion boat about to go down the bay, which I boarded. I observed that nobody paid the slightest attention to me, not even the ticket man who collected tickets to the right of me and left; he passed me by. After a while a frightful storm arose, and it was thought the boat would sink. The passengers were in terror, many praying. Finally the boat turned and safely reached the land. I then determined to go to Allentown, Pennsylvania, and visit my family. It was evening when I reached the house. I saw a window open on the second floor, through which I entered. There I saw my wife putting the children to bed. I heard her telling them about my sickness and heard her asking them in their little prayers to pray for me. The manifest distress of my wife troubled me, and I desired to let her know that I was present and sought to comfort her; but I could not possibly get her attention.

"The thought finally occurred to me that if I did not hurry back to New York I might not be able to get into my body again, and would really be dead; so I went down to the depot, and when the train came in a man was knocked down and run over and his legs cut off. I saw him and recognized him. In the train I took my seat in one of two seats that faced each other. The other seats were occupied by three prominent business men whom I knew; they ignoring my presence, were talking with each other about a scheme that they were trying to carry through, that struck me as dishonorable. I was much surprised at them. One of the men got out at a junction of the railroad, the other two came to New York City. When I got back to my room which I through, that struck me as dishonorable. I was much surprised at the ground, I found the attendants busy working over my body thinking I was dying. With some considerable effort I entered again into my body.

"The singular part of this experience is that after I recovered, I found that on that day and at that hour an excursion steamer went down the bay and had the storm experience which I saw, and that evening my wife had said the things to my children that I heard her say, and the accident happened at the depot as I saw it, and the three men were seated in the car and had the conversation that I heard."

Of course a single testimony like the above is not conclusive. I asked the elder many questions which he answered clearly, but I was then new to these investigations, otherwise I would have gotten from him, if possible, the dates so that the incident narrated by him as seen in his vision or trance could have been corroborated.

I sent the above narration to Dr. B.'s two sons, who are still living. They write me that they heard their father tell this experience substantially as I give it, that their father at the time spoken of was so nearly dead that it required a physician to determine whether there was life in the body or not. I have no doubt that the narration in all of its essential features is correct, whatever may be the explanation. A very interesting question arises—whether Dr. B.'s wife, had she been a clairvoyant or sensitive, would have seen Dr. B. at the time he thought he visited the home and saw her putting the children to bed. If she had so seen him, she would have seen the ghost of a living person.—The Widow's Mite and Other Psychic Phenomena, by I. K. Funk.

CZAR HOLDS COINS AS DEATH GUARD.

He Believes Ancient Silver Pieces Will Protect Him From All Harm, And More Especially From Assassination—A Remarkable Vision.

St. Petersburg, Feb. 4.—At the moment a few old Eastern coins are infinitely more valuable to the Czar than all the gold in the Siberian mines which are his. Nicholas firmly believes that these coins are blessed amulets, which protect him from all harm, and most particularly from death at an assassin's hands.

Never is the Czar without the coins. He has more confidence in them than in his soldiers' bayonets to safeguard him when he goes among his people. The silver pieces jingled in his pockets during the ceremony of blessing the waters of the Neva a fortnight ago, when was fired the charge of grapeshot which might have wiped out the whole Romanoff dynasty—Czar, Czarina, Grand Dukes, and all.

In the shower of bullets his majesty displayed the greatest sangfroid. For was he not perfectly protected by the coins, the possession of which he regards as another manifestation of divine favor?

Sent by a Rabbi.

The head of the Greek church, in whose nature religion and superstition strive for mastery, obtained the coins from Bernhard Tutnauer, a Jew, who lives at Radautz, a town in the Austrian crown land Bukovina. Three years ago a wonder-working rabbi from the Orient was Tutnauer's guest. Departing, the rabbi rewarded the hospitality shown him with the coins, saying: "My son, although these pieces may seem a poor gift, they will protect those far greater than you in time of danger."

Later, for three nights in succession, the vision of Alexander III, the Czar's father, appeared to Tutnauer, and told him the rabbi's coins would shield any one who wears a crown from a violent death. [This vision illustrates the important fact that spirit return is common to all humanity.] Tutnauer sent the coins to the Russian charge d'affaires at Vienna, with a message which vividly described his triple dream.

Household Humors Superstition.

Much impressed, the charge forwarded the coins to his majesty; who most gratefully acknowledged their receipt. The few faithful who surround him rejoice that the coins have lent him confidence. They do not seek to disabuse him of his belief in their protecting power.

Now the Czar is reconciled to the loss of Zenobia Golaczky, the beautiful little woman from Poltava, the charming mystic who conjured pictures for him on a screen. The dreamy prophetess interpreted the meaning of the dull, confused, wavering masses of light she summoned to please herself and her imperial patron. Her seances gave him hope; she showed him the shadowy Japanese fleeing before dazzling Cossacks.

Unluckily for herself, the Golaczky was not content to deal alone with the Czar's fears and hopes. She promised to tell him what the Grand Dukes were plotting, what his Ministers were planning; she disappeared—no one knows where.

SPIRITUALISM THE SUBJECT.

Two Meetings Are Held at the Masonic Temple.

Two Spiritualistic meetings were held in one day at the Masonic Temple, Duluth, Minn., one in the afternoon and the other in the evening. At the first, W. J. Erwood was the speaker, and Moses Hull spoke in the evening.

Mr. Erwood explained Spiritualism as "that philosophy which teaches that a thing has been done, the logical effect of a natural law, and can be done again. It teaches good deeds more than creeds; duty and truth more than idle worship; the God in man here and now, rather than the God miles away; salvation made possible by 'nobility' and worthiness of character, rather than by a faith which so stupefies a man's reasoning power as to render him capable of expecting another to bear his burdens and buy him a passage in the realms of eternal bliss."

Mr. Hull took "Angels" as a subject. He said there are no pages in the bible where gross errors are not made. For example, he said no one believes as formerly that heaven is surrounded by a high wall, with watchmen to make people feel safe. He asserted that many people today believe in the Darwinian theory where a few years ago Darwin was derided, misunderstood and insulted.

MEDIUM CHRISTENS CHILD IN CHURCH.

First Spirit Christening Ever Held in Brooklyn Spiritual Church.

A spirit christening attracted much interest at the First Spiritual Church, Bedford avenue and Madison street, Brooklyn, N. Y. Mrs. May S. Pepper, the pastor christened the child of William W. Markwell, president of the board of trustees of the church. The exercises, the first of the kind ever held in the Spiritual Church of Brooklyn, were extremely simple. The child was presented in front of the pulpit by the father and mother of the child. The medium then walked to the pulpit, took a white carnation from a bowl and, walking over to the trio, tapped the child lightly on the head with the flower.

"With this flower," said Mrs. Pepper, "I christen thee Edith Louise Markwell. This emblem of spirit and purity and God's love give you your name."

Then the medium took the hands of the mother and father and said: "Dear brother, unto thee has been given the authorship of the physical part of this child. It is a great responsibility, and may you merit it, and to you, dear sister, has been given the crown of motherhood. It is the greatest honor that can be given. You twain have the care of this soul, and you will have to render account unto the angels. May angels gather about and preserve this little one forevermore."

A MOST REMARKABLE TREE.

An Audible Voice Emanates Therefrom.

Paducah, Ky., Feb. 6.—The people of Heath, this county, are wrought up over the "talking tree" that has been on the farm of Will Albert for some time. Enormous crowds congregate there almost every Sunday to hear the strange noises that emanate from the tree. The voice can be distinctly heard, and says, "There are treasures buried at my roots."

A party consisting of the most reliable citizens of the county visited the tree to make a thorough investigation for themselves as to the noises being heard. They listened patiently for several hours, when there was a sudden crash, which has been given many times before, and the marvelous production of human voice came out.

The only theory that has been suggested is that a "man" was killed under the tree in 1862, and while many do not believe in spirits, the facts are so plain and the voice can be heard so distinctly that they cannot dispute the fact.

CAN WRITE A BETTER BOOK THAN BIBLE.

E. W. Sprague Says That He Can Beat It All Hollow—No Loss if All Twenty-seven Sacred Works Are Lost.

Mr. and Mrs. E. W. Sprague, Spiritualists, delivered a lecture at Odd Fellows' Hall, First Avenue and Post-street, Spokane, Wash., before 250 people.

Mr. Sprague divides Spiritualism into four departments—phenomena, philosophy, science and religion—and says that Spiritualism may be developed along any one of these lines, but that the true Spiritualist must combine the four. Mr. Sprague said yesterday that the twenty-seven bibles known to religion could be destroyed to-day and that to-morrow he could write a new one, founded on Spiritualism, that would beat the other twenty-seven put together all hollow. He said that Spiritualists were the only ones who really understood the teachings of the bible.

SPIRIT RETURN UNIVERSAL.

Mgr. Deane's Death Shown to Him in a Vision, Illustrates the Fact That Spirit Return Is Common to the Whole World.

Dreams and visions do not often find much credence with practical folk, but many a hard-headed Newark, (N. J.) citizen was pondering to-day over the story of the strange manifestations which the late Mgr. George H. Deane in a conversation with a parishioner four hours before he died, said had come to him on the previous night.

A little over a week before his death Mgr. Deane attended a young man, Willie Healey. The boy did not die for a week. He was buried Jan. 19 and the next day Mgr. Deane died just after finishing his dinner. On the afternoon of that day he called on Healey and told him of the experience he had had the previous night.

"I had a dream or a vision, in which I appeared to be in heaven and was talking to your son."

"Above the strains of the music came the voice of your son Willie, saying to me: 'O, monsignor, are you with us so soon? We want you here, for we are all so happy.'"

Both the monsignor and Mr. Healey were much overcome at the narration and the latter says the whole thing was startling to him. Four hours later Mr. Healey heard the monsignor was dead.

GHOST OPENS PRISON CELLS.

Panic Follows Nightly Visitation of Spirit Who Is Alleged to Carry Bright Burning Lights—Sheriff Is Much Alarmed.

Des Moines, Iowa, Feb. 5.—So firmly convinced are the evildoers of Fremont county that the jail at Sidney is haunted that their pleadings for some other place of incarceration are pitiful.

Prisoners who are not inebriated and whose minds are not affected by the use of intoxicants, make startling screams in the middle of the night, rousing the family of the sheriff, and continue until that official makes his appearance. They declare the cell doors fly open and that bright burning lights fill the space. Sheriff Kent, who is not at all given to practical joking, declares himself much worked up over the strange phenomenon.

PROGRAM IS BEING PREPARED.

Indiana Spiritualists Arranging for the Next Camp Meeting.

The Indiana Association of Spiritualists is already preparing a program of speakers for the Chesterfield camp-meeting, and Levi Meek, president, reports that the meetings will begin July 15, continuing through seven Sundays. The speakers engaged include Dr. J. M. Peebles, Battle Creek, Mich.; Mrs. Anna Gillespie, San Francisco, Cal.; Mrs. Marjorie Carpenter, Detroit, Mich.; Miss Lizzie Harlow, Haydensville, Mass.; and B. F. Austin, Rochester, N. Y. President Meek has outlined a plan for the revision of the life membership list, basing it on the age of the applicant. He proposes that \$12.50 constitute the maximum amount for a life membership certificate issued to applicants who are in the prime of life or for younger persons, while \$2.50 shall be the cost of certificates to aged persons. He also proposes that the membership shall be open to any person of Spiritualism.

SPIRITUALISTS IN SESSION.

State Association Elects Officers for the Year.

The State Convention of the Progressive Spiritualists Association of Missouri, at Howard's Hall, Garrison avenue and Olive street, St. Louis, Mo., discussed plans for the promotion of Spiritualism and for the uniting of all Spiritualists in the state.

The following were elected officers for the year: C. W. Stewart, president; Mrs. K. T. Hary, Mrs. E. B. Price, J. K. Young, Dr. H. W. Faber, Jacob Kinsey and J. M. Pierce, vice-presidents; Dr. O. D. Whittier, secretary; Mrs. Josie K. Polson, treasurer.

YEAR OF STRIFE—RUSSIA TO FALL.

Lee Spangler, the prophet of York, Pa., who has attracted much attention by accurately predicting great events, has issued his bulletin of prophecy for the year 1905.

"Wee unto Russia," he says. "She is fast approaching her doom. The people will overthrow the empire. The royal family and the leading members of the nobility will be murdered and subjected to worse cruelties than they have inflicted upon the Russian people."

"The big spot that has appeared upon the sun is ominous. It foretells rebellion, pestilence and natural catastrophes upon the earth. The outbreak of rebellion in Russia is but a spark. It will be fanned into a flame that will sweep over the world."

Remarkable Manifestations.

An Interesting Narrative of Spirits' Doings in Oklahoma.

To the Editor:—Spiritualistic phenomena are popping out here in Oklahoma, "The land of the fair Gods," where the wind blows both ways at once. You may talk about Herrmann and Keller with their sleight-of-hand and legerdemain performances, but we are certainly running right up against the real thing. Spiritualists and others, please stand from under if you don't want to be knocked clear off from your Christmas tree, for something is dropping.

We have said before that Spiritualistic phenomena will in the near future be of such extraordinary nature that fraudulent mediums and fake imitators will not be in it a little bit. Everything is pointing to the ultimate fact, that all Spiritualistic phenomena will be produced in full daylight. That the dark seance room will only exist in history of the ignorant past, and our grandchildren will no doubt wonder at our stupidity displayed under cover of darkness and ignorance. In order that the many new readers of The Progressive Thinker may fully understand this narrative, we must refer them back to our article in your paper of last May 21, in which we gave a truthful statement of how Spirit "Jim" transported through the air to a distance of 165 miles a "Marine Band Tremolo," a gold watch and chain wrapped up in a silk waistband neatly packed in a pasteboard box.

During the summer months "Jim" has often let his presence be known by sundry little tricks in and around the Martins home, but none of much importance except causing water to run from a roasting pan hanging on the wall behind the cooking stove in the summer kitchen. Quite a lot of water ran down on the floor, and Miss Martin, standing by the stove, caught some of it in her hand. When the pan was examined it was found to be as dry as a powder-horn, no sign of any water having been near it.

At another time the same summer kitchen caught fire from an overcoat that had been hung over and on the stovepipe to dry when the folks were absent from the house, but the invincible "Jim" was on hand and put out the fire after it had burned holes through inch boards under the roof shingles and on the side walls, although doors on the opposite sides of the room were open, admitting a perfect circulation of air. Thus "Jim" proved himself interestingly useful as well as ornamental.

But now we are coming to the main part of our story, and we will proceed to relate the most wonderful phenomena ever taking place in this country, as far as our knowledge goes.

Six weeks ago, when nature was clad in the various autumnal hues that so conspicuously beautify the Indian Summer, during which time the aborigines always celebrated their so-called ghost dances, the Martin family were sitting around the table eating dinner one day, when Mr. Martin jocosely remarked: "I wish 'Jim' would bring up the mail to-day; I am feeling so tired," (the rural mail route mail box is one fourth mile from the house across that lovely stream called Bois-d'Arc), when all at once the answer came, "I will."

"How long will it take you?"

"Three seconds," was the answer, and before anyone of the family had time to think, a magazine 8x11 inches, with some over 50 pages, addressed to A. L. Martin, and a large letter addressed to Miss Martin, dropped seemingly from the air right down on the dinner table, which you may well think created no little amount of astonishment and general surprise. Mr. Martin tore the covering of the magazine open with his finger, and the magazine, letter and cover lay on the parlor table for two days when they as suddenly disappeared, and could not be found high or low.

A few days after this occurrence, when Mr. Martin told me about it, I said: "'Jim' has taken that magazine and letter to a medium in Texas." And as "Jim" told us afterwards it lay in that medium's desk on the fourth floor on the south side of Main street, Dallas, Texas, unnoted for six weeks.

Last Christmas the writer accepted an invitation to spend Christmas with the Martin folks, and if all of us didn't have a merry Christmas, it was not anybody's fault, for in deed it carried us back to the early days of boyhood when Yule was looked upon as being the only time for real and genuine fun. I mean "peace and good will to man." Sunday evening being the regular time for the family home circle, the writer and a son of Mr. Martin visiting here, were invited to take part. These exercises were commenced with a piece of music under the most sacred feelings of all present, and at 8 o'clock sharp all four of us sat down around the parlor table, when Mr. Martin's Indian control, Nimble-knee, announced his presence and said, "that 'Jim' was down in Texas, but would be back in a few minutes." Let us remark here that Mr. Martin can now see spirit beings and converse audibly with them.

After a few minutes "Jim" was seen to enter the seance-room and announced his presence. Being asked where he came from he said, "From Globe Hotel, Ponca City."

Then I asked: "What have you been doing there?"

"I brought that magazine and letter from Dallas, Texas, and put it in your desk."

"Who was in the office at the time you put it there?"

"A man was sitting by the stove eating popcorn, and another was sitting by the desk reading."

"Did you dematerialize the magazine and letter in order to do this?"

"No, a young man entered the office at that time, and I slipped that package in and placed it in your desk."

Time was now noticed to be 8:20 p.m. In about ten minutes from that time "Jim" said: "I must go up to Arkansas City, Kansas, and attend Mr. E. J. Hoyt's seance." (This is 23 miles north of here.)

What took place at Mr. Hoyt's seance that same evening I can best describe by copying a letter from Mr. Hoyt, all of us indulged in a number of games and plays and had what really might be called a good old time.

Next day after a pleasant drive of seven and a half miles we reached home about 10 a.m., when all three of us went in to find the magazine and letter on my desk as previously promised, but as we did not find it on top I opened the drawer and sure enough under some tablets and other papers lay the package containing magazine and big letter, wrapped up in the original torn wrapper, with Mr. Martin's address on it. These things being restored to Mr. Martin he carried them home and placed them on the parlor table where they remained for three days and then again for the second time disappeared and they may now be in a Japanese tunnel around Port Arthur for all we know.

At the same time as we held this remarkable seance at Martin's home, Mr. E. J. Hoyt held a materializing seance at Arkansas City, Kans., to which we will introduce our readers, by a few personal remarks.

I have known Mr. Hoyt and family for thirty-three years—his front name is Buckskin Joe. His occupation has been everything from a trapper and prospector in the Rockies, to a merchant behind his own

(Continued on page 8.)

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal space would be impossible. The most condensed form, and often the most correct, is the one that is printed. Proofs have to be omitted, and the style becomes thereby abbreviated, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Myron Ellis: Q. Is it true that the membership of the churches has increased the past year?

A. According to statistics, some of the sects have slightly increased their membership while others have fallen off. On the whole, the increase has not been equal to that of the population. The membership, however, does not measure church growth or decadence. There are deeper causes lying at the foundation of religious organizations, which are not apparent until the crisis comes. An apple with a worm at its core may be the fairest in appearance on the tree.

There will be members for any sect which has devoted teachers. However wild its dogmas, if the leaders are devoted and capable, crowds will gather around them, as evidenced by Dowie, Mother Mary and others. Hence whatever affects the ministers of a religion strikes its vital part, for they are its motive power, and sustenance. The decadence of the ministry is more alarming than that of the laymen, and according to the highest church authority, this is observable to a lamentable degree. President Harper, of the University of Chicago, says that the decrease in the sixteen theological schools north and east of the Mississippi, for 1904, was forty-three per cent. Of the four denominational schools, Harvard, Yale, Union and the University of Chicago, the decrease was six per cent. Of the 1200 men graduating from Yale, Harvard, Columbia and Princeton, less than thirty intended to enter the ministry. The eleven Baptist colleges north of the Ohio and east of the Mississippi graduated in 1904 only twenty-eight.

As to the cause, President Harper explains in about as suggestive a paragraph as ever was written. "The picture presented to the average minister of the present day, with the evidence which is furnished of narrowness, lack of adequate support, absence of facilities for modern life, with its almost compulsory mediocrity and its increasingly diminished dignity and influence is not one which any young man, even though that young man has in his heart the passion which properly guided would lead him into this sacred calling."

In past times the office of minister was among the highest and he was treated with reverence due his supposed holy appointment. Men became converted and were "called" to preach. Now parents and friends decide that the youth will "do well" in the ministry and he is sent to a theological school to be made into a preacher. Religion has a secondary place, and with most graduates consists of forms, ceremonies and parrot-like repetition of dogmas. For the making of such a minister as President Harper says, "compulsory mediocrity." The sacred office becomes a mere matter of business, and the minister is treated for his profession, as the physician and lawyer is for their respective callings. All are trained to live by their wits. Of these three professions that of the ministry is least inviting. It offers less salary, less opportunity for advancement and social distinction, and has lost entirely the glamor of its sacredness. Zeal, religious fervor, the old style of conversion have no place in the pulpit today. The preacher goes to his desk, just as the merchant does to his counter, as a matter of business.

The branches are yet green, yet the Protestant church tree is dead at the roots.

Seeker: Q. I want to gain a knowledge of Spiritualism. How shall I proceed; or what medium do you recommend?

A. If the correspondent means a knowledge of the philosophy, books are the best source of information. We presume, however, he means a knowledge of the phenomena. In reply, we repeat what has been constantly taught by many able writers in the columns of *The Progressive Thinker*: If you want to make a study of the manifestations, and become convinced of their genuineness, form a circle. An illustration of the benefits of such a course, given in an extract from a letter received in the same mail as this question. The writer is a prominent man in his home town, but prefers that his name be unknown. A few persons desired to investigate. A circle was formed, of a doctor who was a Unitarian, an electrician and his wife, who was a Methodist, a gentleman, wife, and artist, and two children 15 and 12 years of age. This circle held regular seances for seven months without any visible results. In the writer's own language: "At the end of that time, a friend of us all, a teacher, joined us. From the first meeting she became subjective, and began to develop trance-speaking. I have now about 100 pages of notes on what has come through our seances. My daughter who passed over three years ago,

and who had agreed with me to let me hear from her if possible, regularly attended. The joy of being home, seemed at first to almost overcome her.

The spirits who come are our friends, but many have slight connection. Many we have expected have not come. (Why?) With all the identification by mental peculiarities, points of sight and mental "aiguilles" in looking at things, is in many cases "marvelous and convincing." A new heaven and "new earth" is given by this philosophy backed by these experiences, and the stimulation to right and kindly living is of value beyond reckoning.

Such an experience is not exceptional; rather it is the rule. There is to observe. When a circle has met, without results for three months or more it is useless to continue without introducing new members. To the question why those expected did not come, while those who were not expected often came, might be asked of almost any gathering of people. Why did not such an one attend? Why did this one come? There are distinctive personal reasons. There may be general causes which prevent the entrance of a certain spirit into the sphere of the circle. Not all spirits can come and give convincing communications at their pleasure. They can only make their presence known when the circle or medium is receptive to their influence.

In such circles the purely psychic phase of manifestations should be sought as preferable to the physical. To hold seances with the determination of having some certain phase, introduces an antagonistic element which of itself may prevent any and every other.

D. H. Rouse: Q. Is Eva Fay a medium, or rather, does she do her cabinet work in that way? In order to become a medium is it necessary to take a course of study?

A. Eva Fay at first posed as a medium. Then thinking the line of an exposé would pay better, she exhibited on that side. Now to draw Spiritualists as well as opposers, she says nothing, leaving her audience to infer as to spirit influence or trickery.

Whatever mediumship she possesses is made valueless by the fraud and trickery which gives character to her work.

Close and ardent study brings that frame of mind favorable to receptivity. It brings the condition called concentration, which is akin to clairvoyance. Yet a course of study is not necessary, and if by this is meant the course of "classes" by which mediumship is promised, disappointment is certain to follow. Mediumship cannot be learned by lessons. The fraudulent tricks of the fakirs may be.

"Occult": Q. What is a birth stone, and has it any influence on character? A. It is supposed that every month has a special precious stone, and the gem of the month of birth is the birth stone. It is one of the superstitions handed down from the past, and has no foundation whatever. That the birth stone has any relation to, or effect on character is a pleasing fancy. The months have been assigned different gems, but the following is usually accepted: Garnet for January; amethyst, February; Jasper, March; Sapphire, April; Chalcidony, May; emerald, June; onyx, July; carnelian, August; Chrysolite, September; aquamarine, October; topaz, November; ruby, December.

Chicago Spiritualist League.

The regular public meeting of the Chicago Spiritualist League, held Tuesday evening, Feb. 7, at the Kimball, was a grand success in every particular. Every seat of the large hall was occupied, and if people are to be judged by the expression upon their faces, they were enthusiastic and deeply interested hearers of all that was said in proof and commendation of the philosophy of Spiritualism, and the communion with the loved ones in the silent land.

The meeting was presided over by Dr. George B. Warner.

The services were opened by congregational singing, followed with prayer by Prof. F. H. Stoller.

Miss Irene Burke sang a solo so impressively and effective that she was called upon for the second song, which she rendered equally as pleasing as the first.

Mrs. Jennie DeLong Muller, well known as a seer and healer of spirits, was the first message-bearer; she occupied the rostrum about fifteen minutes, during which time she described spirits and gave names, and messages from them to many persons, all of whom acknowledged their surprise and satisfaction with the truthfulness of what she was instrumental in giving them from the spirit world.

Prof. R. S. Ray, the next message bearer, occupied fifteen minutes, and from start to finish, gave names and personal descriptions of persons, and pointed out to whom they came first on one side of the house and then the other, or in the center, that in every instance were recognized.

Mrs. Maggie Waite followed as the next message bearer. From commencement to the end of her work before the audience it was easy to see that she was aglow with the spiritual forces and was crowding for opportunity to reach their embodied loved ones.

The evidences of the presence of disembodied spirits through each of these wonderful mediums upon this occasion was very remarkable. The audience sat as if spellbound by the announcements, and the tears that would come to some of those who got a test that settled their minds upon the reality of spirit communion.

Miss Mary Fallis sang a solo, exactly adapted to the spirit of tender remembrance that brooded over the audience, and only satisfied it by singing the second song.

W. J. Hull was at his best as advocate and defender of the great universal brotherhood movement.

The next public meeting of the league will be held at the same place, Tuesday evening, March 14.

Rec. Socy Spiritualists League.

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LAKE HELEN, FLORIDA.

Echoes From the South-land.

Soft, balmy air, odorless with the perfume of roses and jonquils, sunshine flooding the earth with its golden glory and painting the sky with varied tints, songs of the mocking-birds reaching the ear in sweetest melody, bright, happy faces, hands outstretched in friendly greeting—these are a few of the conditions observed by the writer since coming to Lake Helen.

I had often heard of the friendliness and cordiality found among Southerners, but people from the cold North seem to be imbued with that attribute also, for I have noticed a lack of conventional formality, while a general sense of harmony and good-fellowship pervades the entire camp.

Sunday, Feb. 5, was the opening day of Lake Helen camp for the season of 1905. The auditorium, which was handsomely decorated, was well filled at the morning session, a greater number being present this year than at any previous season.

Dr. Hillgoss, the genial president, gave an earnest and impressive address of welcome in which he gave a glowing picture of the present and future prosperity of the camp, and extended a cordial salutation to all. He was followed by rousing speeches from Ex-president Bond, Carrie E. S. Twing, W. J. Peck, and last but not least, J. Clegg Wright, who, as Prof. Peck expressed it, gave a gem of a talk.

At 2:30 p. m. W. J. Peck delivered an interesting and instructive lecture. He said in part: "Spiritualism furnishes the basis for a universal religion, which should have four corner-stones, or cardinal points, viz., demonstrations of a continued life, a rational conception of the God idea, a rational system of morals, and a clear conception of rewards and punishments."

He said: "Some Spiritualists do not believe in the God-idea. I do. Sooner or later I must run up against the source of causation, so why deny it now?"

In speaking of punishment he said, "Nature nowhere hints of eternal punishment, but when we transgress her laws, we suffer, and through suffering we attain a knowledge that we need."

At the conclusion of the lecture, which was heartily applauded, Dr. Hillgoss introduced F. Corden White, who gave many messages of love and cheer from unseen friends. Twenty-three names were given, each being acknowledged by the grateful recipients. His tests are clear and convincing.

Miss Grace Hawtin, the soloist, was gladly welcomed by her many friends, who so much enjoy her sweet singing. The Ladies' Aid, headed by their indefatigable president, Carrie E. S. Twing, with her efficient corps of workers, is doing a noble work, and is already meeting with financial success as a result of its efforts.

J. Clegg Wright has been giving a course of lectures which were well attended. They will be continued throughout the coming week. A share of the proceeds from these lectures is given to the camp association.

Mr. and Mrs. W. Bond and Mr. and Mrs. J. Clegg Wright were among those from Lake Helen, who took in the recent Cuban excursion.

Mrs. Kate Stiles is at Brigham Hall and is giving excellent readings.

Prof. A. Wilkins, clairvoyant and magnetic healer, is located at the boarding house of Mrs. Spencer.

"Hotel Cassadaga" and "Brigham Hall" are pretty well filled, but those who still have not had their desire, they can still be had for those who desire them.

The corners are all occupied and a number of new ones are in process of erection. The coming week is full of attractions, but they will be spoken of later on.

MRS. IRENE GAY.

To-day, Sunday, Feb. 5, the Southern Cassadaga Camp, at Lake Helen, Fla., began its regular season's work, and its opening day seemed auspicious for a good, harmonious session.

The morning meeting was a greeting symposium, or a welcoming time, and was participated in by President G. N. Hillgoss; Vice-president, Hon. R. W. Bond; Mrs. Carrie E. S. Twing, Prof. W. J. Peck, J. Clegg Wright and Ella Wilson Marchant.

Prof. Peck gave the lecture of the afternoon, and was followed with messages by F. Corden White. The lecture was good and instructive, and the messages seemed to be quite correct, and were all fully recognized.

I expect to go North at the close of this camp, and I desire to obtain, if possible, a few engagements to lecture on the way, and I hereby solicit correspondence for that purpose. My correspondence will be through Chicago, Tennessee, Kentucky and Indiana. I will state that I am a charter member of the California State Spiritualist Association, and am endorsed by the N. S. A. Until the first of April I can be addressed at Lake Helen, Florida.

ELLA WILSON MARCHANT.

PSYCHIC PHENOMENA.

They Are Bound Up In Every Religion.

Psychic phenomena are bound up in every religion. They form a basic part and are common to all religions, new and old. What must be noted, however, is that our own religious affiliations determine our respective views on psychics and kindred phenomena. In fine, a man's religion, or lack of one, determines his attitude toward life and everything in it.

Orthodoxy is both clear and incisive regarding psychics. At death the soul which is saved goes immediately to heaven and remains there until the first resurrection. The souls of the saved do not return to earth; in point of fact they receive a temporary "clothing" in heaven and there they remain in sharp contrast to the fate of the lost. A lost soul at death goes to the under world. They can and do return to earth. For what purpose may easily be imagined. One has but to glance at the "Spiritistic creed" to see that the spirit "in rapport" with the medium is no more orthodox than Dr. Minot Savage. The spirits do not agree with orthodoxy. Which shall we believe? Inspired faith, or a series of unpalatable, conflicting communications from—nowhere?

To speak for orthodoxy is not fashionable in A. D. 1905. Yet its dicta on Spiritualism, etc., are worthy of serious attention, and will bear much closer examination than has been accorded them. One should study psychics with the right focus—in the light of Christian dogma.

CLINTON M. JACOBS.

New York.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 60c.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

"Chips From the Block of Truth."—This is an excellent little pamphlet by Will J. Bird as the author says, "Designed to aid in the battle with self." Well, that is the hardest battle ever fought in this world, and any help should be gladly received. It is amidst the strife, antagonisms, and temptations, the strong forces that drag downward, conscience, and the hold steadfast for righteousness, the soul is crowned with the laurels of victory.

"Self Mastery" is his leading theme. In the beginning he assures the reader that he is not a growing pessimist. He is a most cheerful optimist, and would find consolation in the midst of disaster. That is the strong and true heart.

"What Do You Build?" is another theme treated admirably. The answer is, "We are building for eternity. When we build the right kind of manhood." The good that is gained, the character that is full rounded and completed, these are for eternity. The wrong, the blunders, the scars of spiritual crimes, these, too, are almost eternal! The wrong may not endure forever, and may be outgrown in the ages. Let us be optimistic by all means.

Moaning religionists have been dragging the world hither and yon for thousands of years, and it is cheerful to have bright and fresh minds declare its tendencies are heavenward. And surely it must be, for it has been trending to the right, slowly escaping from the clutches of the devil, and ascending the highlands of free thought, while these wailing prophets have sought to hold it back by forcing it to believe in its weakness and total depravity.

Charity begins at home, says the old proverb. Reformer, setting out to reform the world, first reform thyself. Sweep the drifts from your own door, before telling your neighbor to sweep away his. Cast the beam out of thine own eye. What volumes of wisdom these brief sentences contain! In plain speech, best of yours! How many there are who are better bosses of others than of themselves! The preacher stands and points the way, saying, "Do as I say, not as I do." A gardener who makes another's garden beautiful with bloom may allow his own to grow a mass of weeds. This simile is not applicable to the mind. No one can outlive the garden of the spirit for another. In that culture one may be assisted, but he must be his own master.

Scientific investigators want money. Money makes the shams go, and money is piously needed by those who sacrifice themselves to Psychic Research. The twenty-five thousand dollars a year wanted by the American Institute, of which Prof. Hyslop is promoter, is a ridiculously small sum compared with that which Sir Oliver Lodge thinks will be necessary. "For anything like a thorough investigation in a new field, the investigator needs an exhaustive investigation, he thinks one hundred thousand pounds or half a million dollars, 'scarcely' enough." Well, we hope both "will" raise the money. We should enjoy seeing what this mountain of science will bring forth.

If existence after death can be demonstrated by science, and the matter dropped right there without any tangling details of the conditions of the future life, the churches can accept it without fear. That is all Prof. Hyslop says, and he is right. But Prof. Hyslop says, "I am a scientific investigator, I have demonstrated Spiritualism. Prof. Wallace, Varley, DeMorgan, Sir William Crookes, Flammarion and many others equally noted for being in the front ranks of science, say that this demonstration has been made."

Probably there will be no law enacted making it a crime, for an ordinary man or woman to carry on a line of investigation of their own, although it is apparent that such efforts will have no weight compared with the reports of the highly paid "experts."

Revival of the Whipping Post.

Under the instigation of the "God in the Constitution reformer," of which the notorious Rev. Crafts is head, body and tail, Congress is being pressed to enact a law whereby the whipping post will be set up in the national capital. The gospel ministers in Washington, on being interviewed, declared almost unanimously in favor. This would be expected, not because of their horror of wife-beating, but it furnishes an opening wedge and perhaps the "reformers" may get a law to hale heretics up to the post as in "times long gone by."

Abolished everywhere, even in the least civilized countries, the clergy propose to disgrace this great country in the eyes of the world by a reversion to barbarities a century old.

Strange as it may appear this wife-beating which the preachers would punish with the whipping post, the church is mainly responsible for. The Bible makes woman a slave to obey her husband, and the clergy when they pronounce the marriage ceremony, make the wife take the most solemn vows to obey her husband.

The husband is thus given control over his wife, body and soul, with the sanction of the Bible and the church. A majority of husbands are too generous and just to take advantage of this divinely bestowed right, but there are those who will think that the law should curb the wife's "free" her will, and if it does not, they have a right to take the matter into their own hands.

The clergy have, in their faces against divorce and the drunken wretch, or loathsome and polluted villain who heaps continual abuse on his wife and make home a hell, must be clung to and loved. If he beats her, they will flog him at a whipping post, and send him home infuriated to beat her more brutally.

With an utter want of ability to appreciate the situation, the clergy do not see that such a punishment would disgrace the wife and children, and their punishment would be greater than the husband's. The disgrace would break down and obliterate every mark of manhood, and the victim would become a worthless wreck or like a bated animal wreak his vengeance on mankind.

What is more, the punishment must be public in order to carry out the intentions of its advocates. The posts must be set up in conspicuous places where the people, young and old, may witness the scenes and results of the law. The man who wields the lash must be of the most brutal type for none other could be induced to fill the office. The entire community would be brutalized and the children become inured to cruelty, instead of being trained to kindness and mercy.

It is somewhat useless to discuss this subject further, for it is not possible that Congress will disgrace itself and the nation by such an enactment. The wonder is what the Catholics will move to do.

HUDSON TUTTLE.

"VOICES OF THE MORNING."

Poetry the Language of the Soul.

Readers of Spiritualist papers know Belle Bush as a poet and progressive reformer, who with her sister made a heroic effort to establish an anti-sectarian school, where children and youth could be educated without the contamination of religious dogmas of any kind. They spent many years in the good work, and now we are favored with the rhythmic echoes of their progressive ideas and aspirations, in a handsome book of poems entitled "Voices of the Morning." In one way or another most people love poetry. Tastes differ with different temperaments and degrees of development. But poetry—the soul of language—is an appeal to the innate harmony of all communion, and companionship; and voices the aspirations of the spirit and the music of love. In this attractive book, we have the insight and progressive ideas, and inspirations of a soul loving soul, aglow with humanitarian impulses and spiritual sentiment. The introduction presents in delicate prose some fine pictures of human life, in its various phases. Speaking of a "third class"—the outcasts—she says: "I fancied that even the angels in heaven must weep over such fallen and wretched ones."

But when I saw even them giving the cry of cold water to the stranger, and generously dividing their last crust with the mendicant at their door, and above all, when I heard of them, at the peril of their lives, offering shelter and aid to brave men, who, at the call of freedom were going forth on a crusade against slavery, and the enemies of their country—ah, when I beheld the noblest impulses of our nature thus working out from the hearts of these lowly ones, and finding expression in deeds of heroism and love, I could not help feeling and saying, "The poet of the soul dwells with them also."

"The Oracles of the Oak" leads the poetic page, from which I quote:

"Tis glorious to live in an age like this,
And dwell in a land like ours,
Where hope the seeds
Of loveless death,
And the fairest of human flowers.

"Tis glorious to feel in our inmost soul
The vine of a higher life,
Though it bubble up
To the heart's deep cup
Through agony, toil and strife.

The flowers that bloom in the month of June
Are beautiful things to see;
But the noble force
That endures the storms
Are dearer than those to me.

The lily may smile and the rose may blush,
And the violet cheer our way,
But the oracle spoke
By the stately oak
Have a loftier love than they.

They tell us of years that have glided by
Since I lay in the acorn's shell,
They tell us of years that have glided by
Guarded and tended well.

They tell of seasons of light and love,
When birds in the branches sung,
Of summers brief,
Of winters long,
Was a musical, hissing tongue.

This is a sample of one class of these poems. From another—"The Sunset Land," I quote:

There is a land whose glorious bowers
Are purer far than Orient clime,
Where bloom the sweet perennial flowers
Where birds of song forever chime.

An isle of rest for those who roam
Through world and solitary life,
Whose visions like the thoughts of home,
Shall soothe in death the forest child.

Amid its calm and peaceful shade,
When slowly sinks the orb of day,
The trembling rays of sunlight fade
And melt in silvery beams away.

Of course this book, price \$1.00, is for sale. Those who appreciate the sacrifices of these sisters in their efforts to build up and maintain a liberal institute at Belvidere, N. J., where the children of free people could be educated absolutely free from sectarian meddling, have here a chance to help themselves to a valuable book to enrich their minds, and to assist in the means of a comfortable living in her declining years. Good books, thoroughly read, contribute much to the growth of the intellect, and the enlargement of the understanding, while they enrich the soul and make sunshine for lonely hours in the autumn of life.

LYMAN C. HOWE.

Fredonia, N. Y.

I THINK OF YOU EACH DAY.

Long since in a far-off city,
A letter was brought to me;
From the loving heart and tender,
Breathing of their simple home life,
Of its changes, hopes and plans;
Glad and free as clover blossoms
Growing on their meadow lands.

Among the closely written pages,
Just a few green leaves were pressed,
From the ivy in the window,
The one plant I loved the best.
"And one says," so ran the letter,
"In a quaint, old-fashioned way:
'Tell her that I don't forget her,
That I think of her each day.'"

Years have passed, and from that home—
There is missed an old-time guest;
In the mansions over yonder,
God has called him to his rest.
But oftentimes, within the silence,
When the stars glow calm and clear;
Comes a footstep o'er the threshold
All unheard by mortal ear.

Sometimes when the hand of sorrow,
On my brow is heavily laid;
And I dread the coming future,
Like a child am half afraid;
To my overburdened spirit,
Borne across the shining way,
Whispers love, "Beyond the river,
Child, I think of you each day."

ALICE M. WARREN.

Proctorville, Vt.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonder results. I have not made less than \$5.00 a day for the last six months. The Mount City Dish-washer gives good results and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. The Mount City Dish-washer Co. of St. Louis, Mo. I used it to take orders and sold 125 in two weeks. I will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

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lives. Price, by mail, 11.

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lives. Price, by mail, 11.

HUDSON TUTTLE.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

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Contrasts in Spirit Life, and the Recent Experiences of Samuel Bowles. Given through the mediumship of Carrie E. S. Twing. Price, 50 cents.

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Death, Its Meaning and Result. By John K. Wilson, a member of the Pennsylvania Bar. Cloth. Price, \$1.25.

Diakia and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

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VOL. 31

CHICAGO, ILL., FEB. 25, 1905.

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Interview with H. D. Barrett.

By Request He Gives Some Interesting Particulars in Reference to Spiritualism, to the San Antonio (Texas) Express.

Harrison D. Barrett of Washington, president of the National Spiritualists Association, is in the city, engaged in Spiritualistic missionary work, and in the interest of this propaganda, addressed a large audience at the Elks hall, Saturday and Sunday night.

At the request of The Express, President Barrett consented to answer a number of questions regarding Spiritualism. President Barrett said:

"The objects of our National Association? We aim to unite all people of liberal views into one harmoniously working body along educational, scientific, philosophical and religious lines, to present a rational idea of God to the world, and to show man's relation to the Infinite in such ways as will lead him to his best here on earth."

"What do we believe? Our declaration of principles, or creed as it is called by some, contains the following: (1) We believe in infinite intelligence; (2) We believe that the phenomena of nature, mental and physical, are expressions of infinite intelligence; (3) We affirm that a correct understanding of such phenomena and living in harmony therewith constitute the true religion; (4) We affirm that the continuity of life beyond the grave is a fact, scientifically proven by the phenomena of Spiritualism; (5) We affirm that communication is not interrupted by the change called death, and assert that man assumes his new relations in the spiritual world the same individual he was on earth, an heir to the rich inheritance of eternal progress; (6) We declare the highest morality to be contained in the 'Golden Rule,' whatsoever you would that others should do unto you, do ye even so unto them."

"Our creed or basis of principles is our statement to the world. Infinite intelligence was thought to be a more comprehensive term than the word 'God,' hence it was adopted in its stead. Many of us continue to use the good old Saxon term God, and are not aware of the worse for it, reserving, of course, the right to interpret the word in our own way."

Spiritualism Widely Spread.

"How many do we number? It is hard to tell accurately, yet we know that we have over 700 local societies or churches in the United States and Canada; with 250,000 members, and have over three hundred ministers who stand on equal footing under the law in all states of the Union with clergymen of other denominations. We own 110 church buildings, which, with the property owned by fifty camp-meetings, makes our total valuation about \$2,000,000. We also have twenty-two state associations to look after legislation and carry on missionary work within their borders."

"The National Association's work? It is to organize local societies, aid in the defense of unjustly persecuted mediums and speakers, pension our worn-out workers, defend our rights in the courts in the matter of contested wills, and carry on the extensive mission work through the circulation of literature."

"What does Spiritualism stand for in its various phases of work? Phenomena, science, philosophy and religion. From the phenomena, the science of psychism is deduced, just as the applied sciences are deduced from the phenomena of the material world. From philosophy is deduced the scientific expressions of our work; while Spiritualism as a religion sums up man's duty to himself, to his neighbor and to God. He is made to realize from what the first three principles reveal to him that he must understand the cause of the phenomena, then classify them, then see what they have behind them in the way of their compulsion. Must to affect his life for good."

"What do the phenomena argue? They argue that a force, outside of the physical realm, is at work to produce the given result. One phenomenon attracts attention; two phenomena demand an investigation; three of them simply iterate the necessity, while a multitude affirm that the force demands a thoughtful hearing. When we put the test, it is found that this force that has been called phenomena, is intelligent, has memory of location, of names, and persons. Questioned closely, it demonstrates that it can think, reason and form intelligent judgments."

A Fair Test.

"What is a fair test of these phenomena? The internal evidence of facts that they present; or, as a lawyer would say, the 'evidences' of personality. When a so-called dead friend writes an intelligent message in his old familiar hand-writing, uses expressions known only to him and to you, we feel justified in affirming that the communications are plainly discernible, and that the internal evidence of the presence of our arisen friend: I want his characteristics, certain expressions used in common by us both, and such facts as were only known to us two, all of which must be unknown to the medium."

"What is the value of these phenomena? They are only of value as they are used in forming nobler characters on the part of those who accept them. They mean that man should earnestly seek to determine their cause, and when that is done, he finds that they agree that an intelligent entity has survived the change called death. He further learns from them that, as he lives here, so will his station be in the world of spirits. He reaps as he sows, therefore he must live a useful, noble

and sincere life, if he would be happy in the unseen spheres. Phenomena prompt him, or should do so, to righteous living and pure thinking, not for selfish ends, but for the good of all. "What are the ethical phases of Spiritualism? In part, I have already touched upon them. We hold that there is absolutely no forgiveness for sin, and that every man must pay to the utmost farthing the penalty for wrong thinking, as well as for wrong doing. Man must do right because it is right to do right; he must be honest, not for policy's sake, but because it is right to be honest. He must be the embodiment of the altruistic spirit in the thought, word and deed, in all of his dealings with his fellow-men."

Spiritualism Scientific.

"How about its scientific phases? They are, of course, very important. I favor the methods followed by Epes Sargeant, Prof. Alfred Russel Wallace and Sir William Crookes, also Professors Robert Hare and James J. Mape. They experimented again and again, hundreds of times, with the different results, and found that they all testified to one and the same thing—that a human being had survived the change called death. I have very little interest in the haphazard methods followed to-day by many excellent people. Guesswork, self-hypnotism and assumed spirit control have nothing in common with science. Science deals only with facts, and many Spiritualists are too prone to account for evidence."

"What is Spiritualism's relation to religion? Really it is religion practically applied. It is founded upon infinite intelligence, and deals with man as a child of infinite intelligence. He (man) must therefore find his way to God by developing his own soul, or in other words, by becoming acquainted with the good within him, means being good, doing good, the seeking after truth and a longing for the beautiful, the divine and the holy in life. Man's best prayer is a good deed done unselfishly for his brother. He must think purely, speak truly, and live nobly, as Buddha advised his followers in the olden time."

"Do we accept the Bible? Oh, yes. The Bible is our book. It is a record of psychic phenomena from Genesis to Revelations. Take Spiritualism out of the Bible, and only an imperfect history of a nomadic people is left. Abraham and Lot entertained angels, Jacob saw them, Joseph likewise, while Samuel, Elijah, Isaiah, Jesus and the Apostles, all talked with them. The pages of a psychic nature, and Ecc. 3:14 declares that the phenomena of old and those of the present time are the same. We prize the Bible because of the spiritual truth there is in it. This I may say, is also our attitude toward all Bibles, and toward all books founded upon psychism."

Fortune Telling Condemned.

"Is a Spiritualist able to forecast events, and tell fortunes, etc? Some mediums have the gift of prophecy, as the Bible calls it, and can forecast the future. Others have no such power. It is done occasionally, but is by no means common. I recall one prediction that was fulfilled to the letter, made in the year 1900. It was to the effect that McKinley would be re-elected by a large majority, and that he would be assassinated within a year of his second inauguration, that Roosevelt would succeed himself by the largest majority ever given a candidate for the Presidency. Prediction is a fact, but exceeding rare."

"As to fortune telling, I see no connection between it and legitimate Spiritualism. Some fortune tellers may be psychics, yet they are generally without any spiritual power, and depend wholly upon good guessing, the reading of the facial expressions of their visitors, and upon questions for the tellers. They give. True mediums speak as they are prompted by incarnate intelligences."

"Is this conducive to spiritual-mindedness? Yes, and no. Yes, when the individual seeks a medium for the purpose of learning spiritual truth. No, when he seeks her for the sake of tips on races, stocks, and football matches. Fortune telling is not moral, and results in good to anyone. Voodooism, charm selling trying to find lost lovers and husbands are devices to entrap the unwary and relieve them of their dollars. True Spiritualism has nothing in common with any of these things. It seeks to elevate man, not to degrade him."

"How long have you been president of your National society, Mr. Barrett?"

"Twelve years. I hope to retire from office at our national convention, to be held in Minneapolis, Minn., in October next. The organization is in a flourishing condition, and a change in the executive would be a good thing. This is my fifth visit to San Antonio in nine years, and I find that interest in matters spiritual has grown apace with the marvelous growth of your beautiful city. Texas is my favorite state in the Union, and I have visited every one of them, territories and all, except Alaska. We have about thirty local societies in Texas, and public interest is steadily increasing throughout the state."

Perfection is Attained by Slow Degrees.

"Perfection is attained by slow degrees; she requires the hand of time—Voltaire."

"A life of pleasure makes even the strongest mind frivolous at last—Bulwer."

"All politeness is owing to liberty—Shakespeare."

Visions of the Dying.

They Reveal Heaven, and Bring the Departing Spirit in Touch with Those in Spirit Life.—Incidents Related by the New York American.

When my own father, John Morgan, was dying, three years ago, he said: "There is my mother and my sisters."—Rev. W. H. Morgan, of Newark.

Any man with the experience of dying persons, which a clergyman or a physician has, cannot fail to know positively that glimpses of heaven are often vouchsafed to persons of great faith and saintly lives on their deathbeds.—Rev. George R. Van de Water.

It is possible that in the actual moment of dissolution revelations from the other world come to the dying. I have seen persons at the last moment stretch out their hands and call the names of dead relatives.—Dr. J. D. Quackenbush.

I believe that many men and women who have lived good lives are close to heaven.—Rev. Robert L. Paddock.

HEAVEN IS REVEALED.

The saintly and pure life are always close to heaven. In the last moments of life they are, in many cases, permitted visions of another sphere. This has been absolutely proven by recorded cases of dying persons, who apparently have been translated to another life, and at the very instant of earthly dissolution been greeted by loved ones who have gone before.

The astonishing strength of the belief among clergymen and scientific thinkers that deathbed revelations are of a nature shown by the discussion now going on over the vision of heaven seen by the late Mr. Doane, of Newark.

In the interviews gathered by the American there seems no very certain conception of heaven as a place. On the other hand, that many clergymen think heaven is a material place, and not merely a condition, is shown by their indorsement of deathbed revelations.

The statements already made in support of this by such scholars as Prof. Quackenbush, the Rev. George R. Van de Water and the Rev. Robert L. Paddock, added to by other clergymen, who relate instances where dying persons have manifestly had visions.

One of the most remarkable of these statements comes from the Rev. Mr. Morgan, of Newark, who details a striking scene at the death of his own father. He also calls attention to an almost equally striking case relating to Mrs. Edwards. Following are some of the opinions gathered yesterday:

NEWARK CLERGYMAN TELLS OF VISION HIS FATHER SAW.

The revelation of heaven described by the late Mr. Doane have aroused the widest discussion in clerical circles at Newark, where Mr. Doane lived, and has led to some very interesting and important utterances.

Rev. Father M. J. Richmond, pastor of the Roman Catholic Church of Our Lady of Good Council, said that he had known too many apparently inexplicable incidents within his own experience to doubt the genuineness of Mr. Doane's vision.

"These things do happen," he said. "Whether we profess to believe in their significance or not, vivid and meaningful dreams visit us and we can only wonder at their import. They seem to us now beyond human comprehension and human explanation, but a time may come when we shall be able to explain all."

Rev. John F. Miller, rector of the Episcopal House of Prayer, told an American reporter that he considered Mr. Doane's dream would have to be explained simply by the mysterious workings of the human mind.

"There are many strange things which we cannot understand in this world," said Dr. Miller. "I have heard of significant dreams and visions before. Most of us, I think, at one time or another during our lives, are made the subjects of apparently occult visions in which we seem to hear the voices of our friends who have passed beyond the veil."

TELLS OF HIS FATHER'S VISION.

Rev. Dr. William H. Morgan, pastor of the Central Methodist Episcopal Church, and one of the most prominent and popular ministers in the city, said: "I believe that the Monsignor had a vision and that it was as true as life. I have good reasons for so believing. When my own father, John Morgan, who for forty years was a regularly ordained preacher, was dying three years ago, and we were standing at his bedside, he said: 'There is mother and my sisters.' We looked around in astonishment and our surprise seemed to puzzle him for he then said, 'There they are, can't you see them?' I am sure that he saw those whom he mentioned, notwithstanding that one of his sisters had been dead about a year, the other about ten years and his mother over twenty years."

At that time my father was sixty-two years old. As I said before, I believe the Monsignor had a vision as real as life, and I believe truly that my father had one. I was not a dream, for he was awake and conscious at the time, I cannot account for it."

ANOTHER IMPORTANT CASE.

Rev. Mr. Morgan told of another incident where he knew of a person who, shortly before dissolution, had a vision corresponding absolutely with the vision of Monsignor Doane. This person was Mrs. Susie Edwards, a sister of the Rev. Charles Yattman, the well-known evangelist. When she was dying she lay on her back with her hands clasped and conversed with members of her family who had died before, and who were, she claimed, present at the time. As in the case of his father, Rev. Mr. Morgan stated that he was

sure it was a vision the dying woman had, and no dream.

Rev. Louis Shreve Osborne, rector of Trinity Episcopal Church, who was one of the late Monsignor's closest friends, and a fellow member of several art and literary clubs, said:

"I see nothing queer or strange in it. Anybody who has read Prof. James' book on Psychology knows that it is full of just such incidents. The trouble is we Westerners have been so busy developing the material that we have almost forgotten that there is a spiritual realm. I believe it is one of those psychological phenomena frequently heard of which make a big impression on scientists."

The parents of little Willie Healey, the dead boy whom Monsignor Doane related he had seen in the vision, could not be seen yesterday. The father is kept in his room, while the mother is so prostrated over the boy's death that she will not see anybody.

DIFFICULT TO CONVINCE THE CHURCH.

Father Patrick E. McCorry, rector of the Roman Catholic Church of St. Catharine of Genoa, West One Hundred and Fifty-third street and Amsterdam, avenue, said yesterday that there was many instances of revelations similar to that experienced by Mr. Doane.

"It is not at all authenticated," he said, "and the church is strongly insistent on this point. To me it does not seem that there is anything remarkable about the dream. I cannot recall any thing of the kind in my experience, but there are many such instances among the lives of the saints. In each of those cases, however, the most positive proof has been required to authenticate them, for as I have said it is hard to convince the church in such matters."

Father McCorry was asked if the description of heaven given by Monsignor Doane conformed to the general idea of the church.

"Generally, yes," he replied. "It has been accepted as true that we shall know each other in heaven. One of the joys of the hereafter is that of meeting and knowing our friends and loved ones in the new life."

"Do you regard such dreams as helpful in spreading the doctrine of Christianity—as contributing power to the existence of a happier life for the benefit of the whole?"

"Such dreams are interesting, and like many other manifestations of a spiritual character they are not to be explained by ordinary methods. But the church itself does not take cognizance of them until there is indubitable proof of the recurrence of a miracle."

MRS. PEPPER DECLARES SHE HAS EXPERIENCED REVELATIONS.

Mrs. Pepper, Brooklyn Spiritualist pastor, believes thoroughly in Mr. Doane's vision. "It is not unusual for persons to have visions of that kind," she said. "I have them myself. At last of good Council, said that he had known too many apparently inexplicable incidents within his own experience to doubt the genuineness of Mr. Doane's vision."

"These things do happen," he said. "Whether we profess to believe in their significance or not, vivid and meaningful dreams visit us and we can only wonder at their import. They seem to us now beyond human comprehension and human explanation, but a time may come when we shall be able to explain all."

Rev. John F. Miller, rector of the Episcopal House of Prayer, told an American reporter that he considered Mr. Doane's dream would have to be explained simply by the mysterious workings of the human mind.

"There are many strange things which we cannot understand in this world," said Dr. Miller. "I have heard of significant dreams and visions before. Most of us, I think, at one time or another during our lives, are made the subjects of apparently occult visions in which we seem to hear the voices of our friends who have passed beyond the veil."

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A BOOK OF SPECIAL INTEREST.

"Journeys to the Planet Mars, or Our Mission to Ento." By Sarah Weiss. Published and for sale by Adolph Weiss, 421 North Fourth Street, St. Louis, Mo. Also for sale by The Progressive Thinker, 40 Loomis Street, Chicago.

Having had a rather extended acquaintance with the late Mrs. Weiss, and having enjoyed many talks with her especially about her visits to the planet Mars—a planet which the inhabitants call Ento, I have taken a more than ordinary interest in this book of 548 pages. There is nothing really incredible in the book except the fact of its author having made many visits to the planet, and through interpreters communicated with a number of its inhabitants.

The flora and fauna of Ento—Mars, are very similar to what is found on the planet Earth. Pictures of many of the plants, flowers and animals of Mars were drawn by Mrs. Weiss, under a powerful influence, and are reproduced in this book. Indeed, Delistator, who seems to have been the spirit guide who piloted a band of spirits, interpreters communicated with a number of its inhabitants.

"Discipline your mind, now, and for all time, of the idea, that necessarily different planets must produce entirely different expressions of life. One intelligent energy directs the universe, and which laws prevail. Should you visit Venus, Jupiter, or indeed any planet inhabited by humans, you would find man only as you know him."

Mrs. Weiss describes canals, rivers, lakes, oceans, continents, lands and homes in Mars much as travelers in this country describe the scenery on their route of travel.

The inhabitants of Mars she found to be in advance of those of earth; their laws were more just and humane; they have long since put an end to wars. Everybody works, but their work is in a sense play. In no case is it slavish labor.

The form of government there is nearly like what the Socialists are seeking to bring about in this world. There are no poor people on Mars, nor are there any who are exceedingly wealthy. Mediumism there is advanced to much more than it is here. The Entosians, that is the inhabitants of Mars, have about all the methods of travel we have on earth, and besides that have airboats which travel a hundred miles an hour. The propelling power of all their machinery as well as their vehicles of travel is electricity. By a system of reservoirs, canals and rivers they have reclaimed a large part of the desert and arid lands. Indeed the reading of this book makes Ento seem a kind of heaven if not an improvement on any heaven of which I have ever read or heard.

Whether Mrs. Weiss' journeys were real or imaginary, she has written a wonderfully fascinating book. She makes Mars seem to be such kind of Utopia as all could wish for their future home.

In one respect Mars is behind earth; that is, its inhabitants know little or nothing of immortality. They mourn for their dead as though they were forever gone. Mrs. Weiss was taken to Mars, partially on purpose to teach the Entosians a knowledge of a future life.

I have marked many speeches and passages in this book to quote in this review, but for want of room must forego the pleasure. Many of the speeches made by the inhabitants of Ento will compare favorably with the best speeches ever delivered in this world. The same thing may be said of the speeches of the wise and great men who accompanied her. Mrs. W. asked many profound questions, the answers to which, it seems to me, show a great growth on the part of Humboldt and other wise philosophers.

This book is very cheap at \$1.50. The reader of this is advised to send to the office of The Progressive Thinker for a copy.

THE REIGN OF MAMMON.

An Original Poem by N. F. Ravlin.

(Read at the Paine anniversary meeting, First Association of Spiritualists, Philadelphia, Pa., January 29, 1905.)

Firm seated on his regal throne, Old Mammon rules the world alone. His vassals are the kings of earth, Both plebeian and of noble birth.

He rules as with an iron rod, Regarding neither man nor God. His treasures are the price of blood, That flows in streams, a mighty flood.

All men are held within his grasp, While women down to hell are cast. The poor man's home he wrecks for gain, Nor heeds the bitter cry of pain.

As homeless'neath the open sky, Mother and babes go forth to die, The damned babes his minions are, That sap the land from near and far.

Blasting the hopes of men in trade, And those who toil with pick and spade, The rights of man, he coldly spurns, Rolling in wealth he never earns.

For him, and his, the earth was made(?) For him, her firm foundations laid (?) While all that breathe above the sod, Must heed his royal beck and nod.

All legislation he controls, All vested rights in human souls, And yet with eyes to heaven raised, He sings the anthem, "God be praised."

At heart he prays, "O God, retire," And reads the "Christian within the mire," Yet prates of his most generous deeds, Flaming his faith on human creeds.

His faith is naught, his sins remain; No blood of Christ can cleanse the stain. He ruined victims round him throng, And pour their curses loud and long.

AGNOSTIC ON THE SUBJECT.

Yet Gives Some Remarkable Evidence of Spirit Return.

The writer [has set forth in the Chicago Record-Herald] is not a Spiritualist, nor is he prepared to denounce Spiritualism as a fraud. He is in the true sense of the word an agnostic on the subject, an unbeliever, not a disbeliever. Dr. Lydston, however, is a rank disbeliever, even in the thought that man has within him a spirit that never dies. In proof of this he offers first the old argument, "A blow upon the head, and presto, change!" the spirit goes "by default," as if that proved there might not yet be an indwelling spirit.

Those who believe man is a compound of body and spirit regard the brain of the living man as being the instrument by which the spirit gives to the world its outward expressions. It has been poetically described as the "window of the soul!"

Destroying the function of the brain with a blow on the head no more proves that there is not a spirit or soul trying to make itself known through that disorganized brain than Chicago smoke so thickly settled on the doctor's window that he could no longer see through it would prove that the doctor no longer lived behind that window.

The doctor thinks that the phenomena of Spiritualism can be fully explained either by hypnotism or fraud. Now, I have been an earnest student of hypnotism for many years as well as of psychic phenomena, and I am bound to say they are in no sense identical. Hypnotism, as I understand it, has to do only with the subject (the one hypnotized) and the operator (the hypnotist). His patient that sang the "Marseillaise" had undoubtedly heard that song, even though there was no conscious memory of it.

I have had a letter read and an answer written to it on paper that was sealed up with the letter when I did not know a single syllable that was in the communication, and the writer was not within 200 miles of me when the letter was being read. This letter was not only sealed, but it was inside two envelopes, both of which were sealed, and then the whole flap face of the envelope was covered with this glue and then covered with tissue paper. This letter not only never left my hand, but the so-called medium did not touch the outside envelope even. The letter was correctly read and the answer to it was a rational one, to say the least. How can hypnotism explain this?

I have seen a picture apparently grow on canvas that was an exact copy of a photograph which I held in my hands inside an envelope, and which I know was not seen by the medium until after the picture was complete. And this picture was not a daub. It was an exquisite work of art that would take at least several hours to execute by the hands of the best artists.

These phenomena as well as scores of others I have witnessed as genuine, done in broad daylight with every sort of machinery or help of any kind. To me one mystery seems as great as another. Hypnotism is a mystery so concerned; so is telepathy, so is the communication with a "discarnate" spirit, if such a thing can be. But because these things are all mysteries it does not follow that a final explanation of any one of them would explain the others, or that they were any sense identical. The intellectual horizon of the best of us closes down around us at no great distance, hence our explanations of things are necessarily very limited. I do not believe in rejecting everything as a fraud that I cannot explain, nor do I believe in accepting everything as a fact because it merely appears to be so. But I do believe in preserving that balance of mind that never declares until the last word has been said pro and con.

White Hall, Ill.

Upon his dark and gully soul, With fleeting years to ages roll, 'Tis time the clarion voice of Paine Was heard through all the land again.

Awake ye sons of toil, awake! Stand up like men! Your birthright take!

Shake off the fetters of the soul; Backward the tide of avarice roll. No longer cringe, like galley slaves Before the million knaves. Go forth in freedom's righteous cause, Assume control and make the laws.

Arise! and in your sovereign might, Establish justice, truth and right. The sword of truth shall be our aid, And all hostilities shall end.

The people then will own the land; All mines will be at their command; The railways will be their bidding do, And the nation will be theirs too.

Then peace shall reign from shore to shore, And strikes and broils will be no more; Prosperity to all has come, And happiness fills every home.

No more shall Mammon rule the land, For none henceforth heed his command, His golden treasures now are naught, More precious riches hence are sought.

Treasures of mind, and heart, and soul, Lead upward to a brighter goal, While ransomed nations join the song, And roll the mighty tide along.

Till "Peace on earth, good will to men" Shall vibrate through the heavens again, And love divine, without alloy Fills every heart with sacred joy.

A cheerful face is nearly as good for an invalid as healthy weather.—Franklin.

No opportunity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation.—Lewis G. Jones.

It is the excess and not the nature of our passions which is perishable.—Bulwer.

The best thing which we derive from history is the enthusiasm that it raises in us.—Goethe.

A SHORT IMPRESSIVE STORY.

One That Illustrates in a Marked Degree the Fact That Spirit Return is no Respector of Persons—A Little Babe Is the Central Figure.

Prof. Hyslop of Columbia University, and now connected with the Society for Psychical Research of Boston, Mass., tells me the society has spent several thousands of dollars to prove the immortality of the soul on a scientific basis.

In my conversation with him a few days ago I remarked that he was surely doing a great work; that in years to come he would be heralded with outstretched arms.

"To-day spirit return is in its infancy. We want the A B C lesson proven, and that was positive proof that we live again, and do receive intelligent messages from our departed friends."

While the professor is trying to make connections of a few words with Mrs. Piper and the English medium across the water, I in my A B C class am contented to be taken unaware, as I was some time ago, and I was accompanied by our spirit friend, Amelia Bauer, went into a store to make some purchases.

The only visible occupant was the proprietor, an old man, he being an atheist.

All at once Amelia said: "A spirit of a lady is here, and wants her son, August."

I asked this man if he had this lady's son. He looked bewildered, said nothing, so we let the matter drop.

The next day we had to call again; then the old man wanted to know what we meant yesterday. We told him the same spirit was there, and wanted her son August. She said she had left her son and parol with his wife twenty years ago.

The old man then said it was very queer, and told us that about twenty years ago a young lady with a babe in her arms came to his house in the month of August, asking for a glass of water. His wife gave it to her, after which the girl said: "Oh! I left my prayer book across the street, and the church," and asked permission to leave her babe and parol while she ran after her prayer book. She left and "forgot" to return.

When the old man returned in the evening he was surprised to see the baby. After his wife told him the circumstance he said they would have to send it to some home, and walked over to the baby's room. On seeing him, the baby laughed, and reached out its little hands to him. He at once said, "Mamma, it is only one more, and we will keep it."

Turning to us he said, it was the best child they had. He would not have it or the world know that he and his wife were not his own father and mother. He named him August, for that was the month it was left with them.

The spirit that returned claimed to be this boy's mother, and was perfectly satisfied now that she had made herself known.

Now, which story would your readers believe? This one or the one which the Rev. Dewitt Talmage preached to his congregation when he said that we waited any communication with the spirit world, we would have to go back to the old apostolic days thousands of years ago. I for one know what can be done to-day, and believe the same was done in the days of Christ and his apostles.

A. E. BABCOCK.

MAN FARES LIKE ARCHANGEL.

Spiritualist Asserts Both Are Now in Courts of Heaven and in Presence of the Almighty

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copy, .05

REMITTANCES:

Remit by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to cash checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, FEBRUARY 25, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Cain and Abel Mental Units.

The Bible is a wonderful book. If it is a work of infallible divine inspiration it is wonderful that it is the subject of so many and wonderfully diverse interpretations by implicit believers in its infallibility. The variety and diversity of these interpretations make the book more than a match for Joseph's coat of many colors.

One of the most interesting of these biblical interpretations is that lately promulgated by the Rev. John W. Stockwell, at the Kenwood Parish Church of the New Jerusalem, Chicago, on the Bible account concerning Cain and Abel, which has generally been accepted by church people as veritable history.

Rev. Stockwell advanced the theory that Cain and Abel were not men, but were faculties of the mind. In the course of a sermon on "The Psychological Cain and the Psychological Abel" he said: "Turn with me to that rare old book of Genesis and to the fourth chapter; there we read the Cain and Abel story. Perhaps no tale of prehistoric time is better known than this. And yet how puzzled people have been in the application of it. The story of the respective offerings of the two brothers to the Lord and the favor with which, as the story reads, the Lord regarded Abel's offering and the disfavor with which he looked upon what Cain brought has perhaps caused much mental discomfiture of men.

"And it has probably disturbed many who were honestly seeking to read the word as God's own book and to find there the message which he would give them.

"Now, to all minds who regard the sacred word in the way we have described this story of Cain and Abel would at first approach in an affirmative attitude. It would be regarded as a doctrinal teaching of worth, having behind it the authority of a divine revelation. But when the story is read, the Lord was partial in his regard of the children of men the mind of the reader would be confronted with its puzzle.

"In the present state of public mind of this country the teaching which seemed to show an injustice in the operation of an overruling power would perhaps meet with more opposition than any other, and the teaching of Cain and Abel, which does apparently suggest injustice, would be objected to by the justice-demanding mind.

"But it is just another case of having a device which is handed down to the children of this generation with the stamp of undoubted venerableness. In the history of men, and I say it with full conviction, of the truth, the stamp of divine revelation—and yet with the knowledge lacking of how to use it.

"The trouble is that men have been applying this teaching in the wrong way and in the wrong place. The story is not dealing with units of humanity, but with units of the mind. Abel is not a man, but a faculty of the mind. There is no clearly stated statement of how to interpret the scriptures psychologically than is given in the writings of that Swedish sage, Emanuel Swedenborg. He shows plainly that Cain in the terms of mental life, means faith, and that Abel means charity. By the introduction of these meanings we are in an entirely new field of thought and we find this scripture story is simply emphasizing the same lesson suggested through other parts of the scripture. It is stating in divine symbolism, that God requires of men first charity and then faith."

Church Entertainment.

Sleeping in church is said to have been one of the luxuries of yore olden time. Wonder if it has been prolonged into these later years? It is told of one Rev. South that while preaching at Whitehall, he observed King Charles II. and several of his attendants, asleep. Stopping down he cried out to one of the delinquents: "My lord, I am sorry to interrupt you, but if you more so how you will awake the king."

In these more modern times the solitude of the dominion would have been to save his sleeping parishioner from being disturbed in his dream of golden streets, ivory thrones and unending bliss, with tom-tom music on a single key, while singing glory, glory through a wasteful eternity.

LETTERS FROM THE SPIRIT WORLD.

This remarkable work, our last premium book, is now being printed, and will be ready for delivery next week.

Nature's Revelation.

When Rev. Lyman Abbott declared in his late address which "shocked" Right Rev. Cheney, that "The Bible no longer can be accepted as ultimate; that many of its laws were copied from other religions; that the ten commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth; and that man is a creature of evolution, not a creation," he uttered great truths well known to educated clergymen of all denominations. Even Bishop Cheney, if honest, showed his ignorance when he expressed himself as surprised that a truthful clergyman should occupy such a position.

The fact is, the Bible came to us from Catholic hands. Where, when, or by whom written no one knows. In the hands of priests only, denied to the people, it was claimed by them they had a testament from God, a book inspired by him, which revealed his will in regard to man. Luther and his coadjutors did not controvert that claim, but received it, and quoted from it as of divine authority. It was an age in which there was but little learning; books were not accessible, and the mind was not critical. The compilation became a fetish, like an idol among pagans, or charms blessed by priests, and worn on the breast to protect the wearer from the Evil Eye.

Men of learning and thought repudiated the book; but after the period of burning recalcitrants had passed, then came the cry of infidel, which, in effect in earlier years, was more cruel in its consequences than were the burnings.

Brave men in the ministry have tried to correct public opinion, and place the bible just where it belongs, a very imperfect production; but learning, position, integrity, character, were soon wrecked, and men have become extremely cautious in their utterances.

The great mass of the people know but little of the contents of the bible. They allow the clergy to read it and interpret it for them. And how do they read it? By selecting a chapter here, and another there, omitting those passages which if read with their connections would show the pernicious character of the collection. For texts on which long sermons are founded, "the last clause of verse so and so, and chapter so and so," or some other fragment of a sentence is used, equivalent to taking for a text "There is no God," omitting all that preceded and qualified it. This would be a gross perversion; but scarcely greater than clerics are sometimes guilty of in choosing their texts, on which they are liable to exploit for an hour—formerly two to three hours.

"Nature's Divine Revelations," given by A. J. Davis while in disreputable condition, published in a large volume on the very eve of the so-called "Rochester Knockings," give a better idea of what such a book should teach than does the bible. There is no obscenity in it.

In conclusion, in a work entitled "Examination of Prophecies," by Thomas Paine, first published in 1807, we have a very clear exposition of a truthful revelation. He said:

"The Word of God is the Creation we behold; and this word of God revealeth to man all that is necessary for man to know of his Creator.

"Do we want to contemplate his power? We see it in the immensity of his creation.

"Do we want to contemplate his wisdom? We see it in the unchangeableness by which the incomprehensible whole is governed.

"Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth.

"Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful.

"Do we want to contemplate his will, so far as it respects man? The goodness he shows to all, is a lesson for our conduct to each other.

"In fine—Do we want to know what God is? Search not the book called Scripture, which any human hand might make, or impostor invent; but the scripture called the Creation."

Rev. George Middleton, of the Church of England, near two hundred years ago, was equally egotistic of Nature's Revelation. He said:

"The visible works of his creation are the most authentic and indisputable revelation which God has ever given of himself from the beginning of the world to this day. It was this by which the first notice of the earth was revealed to the inhabitants of the earth, and by which alone it has been kept up ever since among the several nations."

Cicero, a heathen philosopher, living before our era, wrote in a similar strain. Though pointed and emphatic, we will not quote it at this time for want of space.

A Chance for Genius to Splurge.

A Baptist pastor wrote the Truth Seeker recently, saying it is not true that the Epistle of James is considered binding on the Christian churches; then he goes on to say, "the teachings of Luther, Calvin and the pioneer Protestant fathers have been greatly changed since their day." He illustrates:

"The six days of creation hobby has become obsolete. The theologian of this age sees in the 'six days' of the first chapter of Genesis, six ages of creation, just as scientists do."

We are all glad to learn the clergy have made that advance; but who authorized them to change "the evening and the morning were the first day," and make that "day" embrace a period of perhaps millions of years?

If each of those six days covered periods of millions of years, what becomes of the Sabbath, the seventh day, a day of rest, that commemorates the completion of those six days of arduous labor by Elohim, which those evolved clergymen have been telling us all along is the reason we should keep that day holy? If each of the former days constituted a period of millions of years, must not the Sabbath be equally long?

The interpretation which the reverend accepts, was made by geologists in the early years of that science, to escape ecclesiastical odium; but they found it a severe task after suggesting days of almost interminable duration, to account for the grass, the herb yielding seed, the tree yielding fruit, and all the varied phenomena of the six days preceding the creation of sun and stars, which occurred on the fourth day. To make this appear consistent it plagued the geologists immensely, and we are apprehensive it will elude them; but let them try. There is a chance for genius to make a brilliant display of itself.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gift. Only 50 cents.

Norwich, N. Y.

HENRY MORRISON TEFFT.

LIFE IS A MOSAIC AND EACH TINY PIECE MUST BE CUT WITH SKILL.

Some people believe that moral principles can be inculcated by force, that moral practices, religious ideas and a pure heart can be commanded by law. Individual reformation comes by persuasion, by education, and not by force. You must educate your boy not to drink spirituous liquors the same as you educate him not to steal, not to lie, not to commit crime. You cannot cure evil by law, you cannot stamp out crime and iniquity by statute. If the evils that afflict individuals and mankind cannot be eliminated by education, by precept, by example—they will never be wiped out.

The more ignorant people are the narrower their view upon any question and the more infallible their manner of expression. The lower the order the safer it is to rule by power and by might. The most vital truths that enter into our lives are not learned from rules, or text books, or schools. "Love of home, of parents, of the truth—these qualities are vital, yet they cannot be taught as part of a curriculum, and neither can they be defined and printed as lessons in books. Sentiments are the most potent things in the world, but they elude definitions."

Patriotism can be inculcated rather than formally taught; and is to be learned by indirection—by study of history, of great models, of the heroes and martyrs of liberty—rather than by a set course."

Fellowship with great men, communion with noble thoughts, beholding whatever is grand and beautiful in nature or art, purifies and ennobles the soul and leads to a grander conception of life. There are no printed rules of action, no formulas, no tenets or set principles that will do for all conditions of society, or for all individual needs. Each soul stands alone with separate and distinct wants and desires. Every human heart needs a confessor—every soul a fortress, and every individual life a city of refuge where it can find shelter and protection.

The stronger a man is mentally and spiritually, and the more idealistic and imaginative he is the more he stands in need of sympathetic natures around him. "The shallow fishing boat glides safely over the reefs where the noble bark strands." The finest natures the world has ever produced have become moral wrecks. A man's weakness sometimes forms a part of his strength. A great artist turns a blot, or a daub of paint upon the canvas into a rock, or a landscape or some other adornment to his picture, thereby converting ugliness into beauty—a blemish into an ornament and a decoration. Pain and suffering, sorrow and grief—when clarified, spiritualized, become poetry, song, painting, and sculpture.

The soldier in the midst of the conflict cannot tell whether the tide of battle is for or against him—so no individual can judge what the outcome of any single experience may be or what bearing it may have upon his life while it is passing. The blackest cloud becomes radiant with beauty when touched by the rays of the setting sun. "All poetry that may be called great is only sadness given voice; and music is ever a wailing and a sobbing; what is pleasure to the ear transmutes into sorrow in the heart and soul. The perfect poem, the perfect music, if ever written will be the expression of a broken heart." It is claimed that the most beautiful notes of the song bird are learned while the cage is covered and darkened.

The most adverse circumstances in life may be simply a stepping stone to something higher. The vanquished is sometimes greater than the victor—the criminal becomes more renowned than the Court who passes sentence. Socrates in prison drinking his hemlock proved to be a more commanding person in the world than the judges who condemned him. John Brown standing upon the scaffold, a convicted felon, was not defeated—because the principles for which he died have been made into laws, written into statutes and his name forever engraved upon the hearts of his countrymen. Even Napoleon was a more interesting figure in defeat at Waterloo, than Wellington was in victory.

No man can prophesy as to any event or act of his life—which shall prosper—this or that. We walk in darkness. "We condemn what we cannot understand, and 'strain out gnats and swallow camels.'" Some people pick up ideas, others dollars. Some make friends, others enemies. No man is consistent. The meanest criminal that ever lived prided himself on virtues not possessed by his neighbors. Every one is largely responsible for the conditions that he makes around him—whether he has friends or foes, whether he is rich or poor, learned or unlearned, sick or well.

There are persons who spend their whole time glorifying themselves—telling what they have done for their friends and others;—never a word is said or thought given as to what others have done for them. On their ledger appears only charges—you would look in vain through the whole book for a single credit. It would be a great revelation to most people if they could see their own faults with the same clearness and distinctness that they do the faults of their neighbors. Every individual is a divinely appointed instrument in God's hands for some particular purpose—else the world is run at random.

Humanity has come up through great tribulation. If we could read the secret history of men and women around us—of their hopes and fears, their aspirations and disappointments—we should stand appalled at the record. No prison door is barred and bolted like the human heart. Some one has quoted Longfellow as saying, "If we could only read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm hostility." Every fugitive joy, every transient pleasure, every hour of happiness comes as a gift from the gods in a world where there is so much sorrow, anxiety and unrest. You can starve the mind, the spirit, the affections and sentiment as truly as you can starve the body. The soul feeds upon the object of its love, desire and ambition. Not a human being lives but cherishes some wish, hope or purpose—no matter how unconcerned he may appear to the public gaze. There are more famished hearts than bodies. As we pass down the hillside of life, every day becomes more and more solemn, more and more earnest and thoughtful. There are depths of feeling that words cannot reach, experiences of the soul that language cannot express. Even art is powerless to depict only the semblance of the realities of life. The most thrilling dramas are never written—because the reality out-masters fiction. There is a sadness, a grief, a disappointment that cannot be written in books, pictured upon canvas, or feigned by any actor.

All experiences when rightly viewed are beneficial. Everything from nature's standpoint is beautiful, symmetrical and useful. It is lack of vision that causes the world to look distorted. Great intellectual ability is apt to be linked to some moral weakness. Men condemn—history applauds. There is no infallible book, no infallible man, no infallible church. There was never a watch or clock made that could keep perfect time. There is an element of doubt in the strongest faith—a grain of fear in the bravest heart. The world is always working for perfection but never attains it.

If every hope was realized and every fear dispelled, there would be no life, no growth, no motive for action. The only way to form a correct knowledge of history—the growth of nations, customs, habits, laws and social order—is to view it on a large scale, and over a wide extent of time and territory. How simple would be the processes of nature, if we could understand her workings. "For each mystery there is a key." If our vision was broad enough we could see harmony even in the discord of society. There is an unknown force or power that always brings order out of chaos, and overrules the discordant elements of society for good.

There are no arbitrary movements in nature or in the acts of men. How marvelously one condition of life makes way for another. Governments, laws, religions, all come by regular gradations. As there are sights, sounds, and odors too fine and delicate for our senses, so there are laws and principles too subtle, complex and elusive for our comprehension. But man finally conquers. He tames the elements; he subdues the earth; he puts all living creatures under his command, and beautifies and adorns nature in every part of her kingdom.

Nations and races die, civilizations go out in darkness, but the great tide of life—grand, beautiful, terrible—forever flows on. From whence it comes or whither it goes no man knows. What is life? What is death? These great questions tremble on every lip. Prophets have spoken, wise men reasoned and creeds have explained and yet the discussion goes on. Mankind know no more about the future than they did ten thousand years ago. The problem of our existence has never been solved. But our conditions hereafter will not be determined by what we know or don't know, or by what we believe or don't believe, but by what we have done. Life is a burden and not a gift lightly bestowed.

LIFE IS A MOSAIC AND EACH TINY PIECE MUST BE CUT WITH SKILL.

Some people believe that moral principles can be inculcated by force, that moral practices, religious ideas and a pure heart can be commanded by law. Individual reformation comes by persuasion, by education, and not by force. You must educate your boy not to drink spirituous liquors the same as you educate him not to steal, not to lie, not to commit crime. You cannot cure evil by law, you cannot stamp out crime and iniquity by statute. If the evils that afflict individuals and mankind cannot be eliminated by education, by precept, by example—they will never be wiped out.

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"A sacred burden is the life we bear, Look on it, lift it, bear it solemnly, Stand up and walk beneath it steadfastly, Fail not for sorrow, falter not for sin, But onward, upward, till the goal we win."

Norwich, N. Y.

HENRY MORRISON TEFFT.

LETTERS FROM THE SPIRIT WORLD.

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MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the Mediums' Pension Fund.

To the Editor and Friends:—As we have recently shown in the columns of the spiritual papers, the Pension Fund of The N. S. A. is constantly decreasing by the yearly drain upon it in payment of the pensions of our worthy mediums, and knowing full well that unless this tax is met by further relays of money from the benevolent and sympathetic, the time will surely come when the beneficiaries from the Mediums' Relief Fund will have to be dropped—for want of a fund—one of our generous and never failing friends has authorized me to announce that he will donate one thousand dollars to the Mediums' Relief Fund of the National Association, provided that a corresponding sum is raised from the Spiritualists at large within three months from this time.

Our friend states that he will not give the thousand dollars unless another thousand is secured by individual contributions, as he feels that the country at large can surely give as much as one individual can do, and that the Relief Fund should be as much of a matter of interest and solicitude to all Spiritualists as it is to one. Therefore, we ask in the name of our needy mediums, and of humanity, that the good Spiritualists of the country send in their donations—large or small—to the secretary of the N. S. A. to help swell the required sum. All contributions will be thankfully received and acknowledged, and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief—or pension—fund that have been received since our last report and these will be placed on the new list to help make up the thousand dollars we need.

There are certain friends of the cause who always donate what they can to this worthy object; we can rely on them to do their best, but in addition to this we implore other Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help, we need all the aid possible to receive, the expense of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are the beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all contributions to the office of the N. S. A., 600 Pennsylvania Avenue S. E., Washington, D. C.

MARY T. LONGLEY.

Secretary.

Religious Toleration.

We see it stated: "There was never any Roman Catholic colony in Maryland. The thirteen colonies were all Protestant."

The statement is misleading. Lord Baltimore, the younger, a Catholic, because of the popular hatred by Protestants in England of Catholics, procured a grant for the territory, and in 1833, appointed his brother Calvert governor, who, near the close of that year, with some 200 families, nearly all Catholics, sailed for America. They settled in February, 1634, at the mouth of the Potomac, where they purchased the Indian title, and founded a town, now known as St. Marys.

While in entire control there was no legislation excluding any class of settlers from the territory. About 1649, the Protestants having gained a majority in the Assembly, an act was passed, nine Protestants to four Catholics, favoring the religious toleration of all sects.

In 1660 the Protestants becoming numerically the dominant faith, an act was passed declaring:

"All persons professing the Catholic religion shall not be considered within the protection of the laws."

That is the kind of toleration Protestants extended to Catholics of Maryland, and is the kind either would extend to Spiritualists of today, were it not they are held in restraint by the great majority, who are of neither sect. Sectarians of all denominations, when clothed with authority, esteem themselves favored of heaven, and they persecute to gain applause from the Monarch of the skies.

Bible Not History.

Not many years ago it would have startled and shocked the religious world if a college president had uttered such thoughts as those ascribed to President Jacob Gould Schurman, of Cornell University, Ithaca, N. Y., who, in an address to the students, on "The Christianity of To-day," said:

"An educated man who would to-day quote the bible as an authority on any physical subject would be an object of ridicule in the eyes of all educated hearers. Our bible is but the mold of 2,000 years ago, into which was poured the fundamental principles of religion. The facts are a history, as they have been considered for the last nineteen centuries. Indeed there is no history in the bible, because the Hebrews never wrote history. There may be material for history, but not history itself."

President Schurman said that the Christ of the twentieth century must be admitted to be different from the Christ of the preceding nineteen centuries. "The bible," he said, "can no longer be considered a text-book of science. It seems strange to us that men should ever have considered it as such."

"We are receding from the dogmatism of the nineteenth century and preceding centuries. But the teachings of Christ, in whatever form they may be molded, are fundamental and I believe that no age since Christ's own needs the gospel of Jesus Christ so much as our own. And no places in our present world need these teachings so much as our seats of education, where materialism has seized hold of students and makes them doubt the whole principles of religion in doubting the facts which they find set down in the bible."

The Youthful Critic.

"Watching her papa while he was conversing with his sermon, she innocently inquired:

"Does God tell you what to write?"
"Then child; God tells me."
"Then what do you scratch out for?"
The gospel-exponent, was silent.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound;

If Human Lives and Nations are Governed by Destiny, Why Make any Effort?

A Discourse Delivered through Mrs. Cora L. V. Richmond, Sunday, Jan. 29, 1905

"There is a destiny that shapes our ends, rough-hew them as we will."

"There is a tide in the affairs of men that, taken at its flood, leads on to fortune."

"He hath seen the end from the beginning."

The Fates and Furies of mythology were depicted as those that had charge of human lives and despite that which is within the man lead him to destruction or to salvation.

"Foreordination" is an origination of Calvinism. The original idea of foreordination is, that certain souls are destined, fated or ordained to be saved, (and the others are to be lost), through "Grace" regardless of their own conditions or actions, and the opposite doctrine: "Free Will"—that every individual life has free choice between good and evil,—have made, perhaps, in theological discussions more controversies than any other proposition, not even excepting "infant damnation" and "original sin." But between faith and choice and between "free will" and absolute foreordination, in which the party is not consulted nor considered at all, is that which we call "Destiny," and there is as wide a difference between these as between darkness and light, summer and winter.

The entire propositions hinge upon the entity, the conscious entity of the soul, as being an individual throughout eternity, as being like unto God, as being within the government of infinite law and of infinite love, and as containing within itself, the soul, the ego, its own destiny.

Of course, on the physical plane, and among the scientists, environment has a great deal to do with what is talked of as destiny, but in the primal germ, as the primal piece of protoplasm, it has no destiny at all, according to science; only by differentiation, environment and unfoldment or evolution does it become something. Between a basis of differentiated protoplasm, which they say man is, and the basis of the immortal soul, there is just as much difference as there is between our teaching and materialism. Of course we do not agree with the theory of differentiated protoplasm in any degree as applied to the intelligence of man. In this discourse we have nothing to do with that.

Whatever Nature is, however, neither the evolutionists nor the opponents of evolution have succeeded in showing anything concerning the primal origin of the germs of life. And whatever evolution may teach, it does not contain anything concerning the primal types that never vary, never are interchangeable, that may be blotted out to give place to other types, but are never merged in them. That, however, as material science. We know that a grain of wheat, planted in any condition that is at all favorable, will grow wheat. We know that not under any circumstances will it be anything else. The destiny of that grain of wheat, if it grows at all is to be wheat. The harvest may be more or less according to conditions and circumstances, but these will not change the distinctive quality of the thing itself and its nature. However much the cultivation by the horticulturist, agriculturist or floriculturist, may cause an ingrafting and interbreeding of certain types of plants and trees, the great primal types refuse to be blotted out, and if they are merged with other types refuse to reproduce. Spiritually with reference to human lives this is more particularly true, and the more complex the conditions of human existence the more it is manifest that destiny is not blind fatality, nor is it a thing that is ungoverned or uncontrollable, but is all government, all control, the recognition of the Supreme Intelligence in that which is within and without.

The universe is the soul's opportunity, not this one planet, this one life, this one future, but the universe is the soul's opportunity, and the soul has all eternity to avail itself of the opportunity. This supreme statement or proposition is concerning the soul and its destiny. Eternity does not begin on earth. If it did it would not be eternity. Over and over again we have told you it is an axiom in science, that whatever has a beginning must, somewhere, have an ending. Whether you are a Spiritualist, an agnostic, Christian or whatever, whoever dates the beginning of the soul on earth has no argument for immortality, nor even for any future; has not the vestige of logic or evidence of immortality.

Now Destiny being the stamp inherent in the soul, the steps of its manifestation are human expression on earth. (We will not touch upon the theme of other planets to-day; we have not time). The expressions through human lives here must be in accordance with what the soul wishes—or, primarily if you choose—intended to express here. There is a certain class of people who judge of the universe, not by God's intention, but by their own limited observation. Mr. Ingersoll did not mean to be impious, but he said, if he was God he would have no pain, nor sickness, nor suffering, but he would have happiness contagious; and others have said the same thing way back through the centuries, but they were judging the purpose of the universe by the limited human understanding.

We have always had great sympathy for Nero, supposed to be cruel, supposed to have burned his people and all their houses for fun.

Nothing less than the fires that were started in Rome will wipe out the slums. Chicago needs another fire. But you do not always need it in the slums of course. Sometimes it is needed in palaces. It is shown by impartial historians that Nero provided temporary places of abode for those people and told them to get out of their hovels that there might be renovation and cleansing. Many of them would not go, so of course, when the fires were kindled it was supposed to be persecution. It was not wholly that. We do not like Nero any more than we do Vladimir in Russia, or that execrable magistrate who is doing the Nero act over there.

The great differences in human life sometimes precipitate such a tax upon the people that it shakes their faith in royalty. There is not a crowned head in the world that can ever afford, as king, to consider the people. The moment he considers the people he lays aside his crown and is one of them. These two lines meet at certain points in human history, and they must just as surely as certain angles in mathematics, and when they meet it means collision. The pent-up forces of nature want an outlet, which means an earthquake or a volcano. The stream or river with a dam across it at the mouth of one of the principal tributaries or at places of its debouchment means an overflow. These are among the propositions that are inevitable, and that constitute the destiny of the race.

Whenever the soul comes in contact with matter, as souls are here, it means that one or the other must be victor. In the states of primary development man only conquers enough of the earth for his physical habitation and for a little mental growth; later on to build an altar, or home, and whatever interferes with that he has to fight or overcome, whether the collision is with nature or people.

Now we call those lines inevitable, because at cer-

tain stages of human progress in this great conquest certain qualities and attributes are dominant. This little toddler that is asking you for something to eat in a few years will be most aggressive if you do get it for him soon enough, and he will make a great fuss if you do not respond to his physical needs immediately. The baby tyrant is typical of the tyrants of the race and nations. They want nations, they want more countries. Napoleon was only a grown-up babe; he kicked and screamed because Rome and all the other monarchs of Europe wanted to put him to death. But he had his way because it is so arranged in this great universe that if you pursue physical life and physical victory you can have them, that is a part of your experience, that is a part of your way of gaining the ultimate victory. You can have your way and take the consequences.

God does not go out of His way (it is not a part of God's way) to save you from that condition which is the result of your innate, inward desire. If the soul was not in partnership with God, if He was king instead of the Infinite and souls were not a part of the divine proposition of life, why, then you would be governed and know nothing about it. But there is the utmost room in the universe for you to have your way in every line that you wish to have your way and to take the consequences. If you want to pursue physical pleasures you can do it; and then you have a wrecked body, and nature all the time is giving you pain and warning all along the way and saying "this is my way," but if you have physical ambition and want to pursue that of self-indulgence, of luxury, and of pampering the body, you can, and then you take the penalty of pain, and the imperfection of the physical body and suffering are the lessons to you. When you eat more than you require, and drink more than the body assimilates or needs, and wear different kinds of clothing from what you need, and live in houses that have no fresh air, of course there will be a reaction. But nature requires just so much replenishing every day and any excess of that is a burden, and have you to take the consequences. We knew a man who indulged to excess of tobacco; he smoked cigars away from home and a pipe at home (for the benefit of his family). Some one said to him: "You will shorten your life if you persevere in this." "I do not care," he said, "I like to smoke and I would smoke if I knew it would shorten my life twenty years." He did not know of the lurking disease that was in his throat, and that through ten years of his life he would wish that he was dead every day, and he could not die. That shows that he was in that line of his destiny, and was here for that line of experience, and he had to learn it that way, as most people do sometime or other. When the body does have a reaction from the stress and strain of over-indulgence, the next thing you have to do is to get along with a wrecked mind. Some of you know how it is in some degree, and you do not like it.

Now God did not put that particular rheumatism in that particular joint to make it ache. In the great economy of the universe the body is for use and not for abuse, and when you use it it responds to your needs, when you abuse it there are aches in the joints, and you will learn by those pains not to do the things that cause them, if you do you have to bear added pains. Esculapius and the earlier physicians, who were primarily among the benefactors of the race, were not so anxious to save you from pain as to help you afterward when the pain had given you sufficient knowledge to help the cure.

As this is true in physical life, never doubt that it is also true in the mental and moral realm. The trouble with most people is, that they think the moral realm is a different realm, as it is in the spirit realm and that is ungoverned; but it is not. The pathway of human life is through a succession of experiences and of gaining knowledge. It is not only that every step is inevitable in a certain stage of growth, but it is also that the inevitable lesson must be learned.

Many people who are fond of indulgence accept such portions of the teachings as they desire. They say, "Oh, well! I cannot stop this habit; it is my destiny." It is also in your destiny to have pain and the penalty and it is in your destiny to sometime know that there is only one way, and that is by overcoming. Of course all these steps in physical life you easily learn. The child does not have to burn its fingers many times for it to learn that the fire will burn. There is no intention in the spiritual economy of the universe—Christian Science to the contrary notwithstanding—that if anybody shall handle fire it will not burn. There is a power that can prevent it if necessary, when there is persecution, when martyrs are slain, when some great spiritual truth is to be illustrated. But in daily life the fire is intended to burn, and you will keep on getting burned if you handle fire, unless you know of some chemical preparation or substance to keep the hands from burning, or if for the expression of some great spiritual power you are condemned by worldly powers, as the martyrs, the flames will not disturb you, even if they consume the body. That is the higher proposition.

"But," says one, "if I am lost on a certain steamer, of course I cannot avoid it." No. But if it is some one else's destiny not to be lost on that steamer, who expected to take passage on it at that time, that one will be warned, will be in a condition to receive an impression or inspiration not to go.

But all the time the other proposition intervenes, that there is something beyond the physical life, and that is the reason why people have to die. It is not intended that the body shall live forever; though there is a movement of mysticism, occultism, or various cults that claim they can perpetuate your human bodies forever. But we are thankful that they cannot; for just think of going on through eternity with that mole on your cheek or that particular crook in your eye. Of course we know that Mrs. Grant had one eye partly crooked, but the General did not want it corrected. Said when he and she were younger he courted her with that crook in her eye and he did not want it straightened. Showing that one's imperfection becomes a source of attachment for the time; not because of the imperfection, but notwithstanding the imperfection. It is only the angel heralds that can see with perfectly straight, open vision, that can see the forms that are luminous with the glorified spirit of accomplishment. But this is after all the selfishness, all the physical appetites and all desires for human ambition have been overcome.

Sometimes in very small, unimportant things people accept the thought of destiny and say, "Oh, well, it is in my destiny to do this or that, and of course I will do it." All this is an illustration of the baby. It is like the baby imitating your sentences without knowing what they mean.

It is your destiny to express your present state of growth, even though you try to conceal it, that is a part of the process, concealment is so inadequate. And every day it is your destiny to learn the lesson that every experience brings, and if you do not learn it,

that experience on a similar one is repeated until you do learn it. The destiny is not merely in doing the thing, nor in responding or yielding to a particular state of temptation; the destiny is in the lesson that is finally learned and the victory that finally comes, self-conquest.

We know the glorious destiny of each soul, it is just as plain before our vision as the orbits of the planets are before the mathematical vision of the astronomer. But we are not going to tell you, even if we could, whether the stocks on the 'change will be higher or lower to-morrow; whether the revolution in Russia will depress or exalt the wheat market; whether you are going to marry the girl of your choice and be happy, or marry some other girl and get experience, which you may need but do not want. We are not going to tell you any of these things. "Whether there be prophets they shall fail." Because not all are prophets, not all are seers, not all are able to see things from the beginning. We do know in the beginning that if you do anything from any other motive than that which you suppose to be the highest and most perfect you suffer the penalty; if you marry you meet the consequences, whether you marry for title, for money, for position or in any other way. But it is not in the act itself that the destiny lies. You may know that ninety-nine out of every hundred American girls that marry for titles, whose fathers pay for it with money, will bring back to the fathers' homes tears of sadness and bitterness, it is the destiny of such an act. It is that which is included in the proposition. You sell your "birth-right" for a mess of pottage," and the mess of pottage will soon be gone.

So in this great proposition of nations. People talk about "law"—whether as fashioned by kings, rulers, dukes, or counsels of kings—as being something that God has made. Now the stamp that has been put upon the universe with regard to nations is: you can play at these things, just as the small boy plays foot-ball or tennis with his companion or friend, you take the consequences. It is the destiny of every state that transcends in condition or power the state of any other human being by oppression, to reap the results of that oppression. Now if you go and plant a field with one per cent wheat and the rest tares, what kind of a wheat crop do you expect? Destiny has not fulfilled itself if you do not have a harvest of tares. So the human field is for you to plant. Is it to be with ambition of physical power through a long line of inheritance, even, as they say of "Divine authority" or "Divine right of kings." Think of the Czar of all the Russias being God's vice-gerent in the Greek church, afraid to meet the people who come up peacefully to his palace to present a petition! Think of what he is reaping and his household because of this "inheritance," which is love of power! And then be glad that you are one of the least of these, even though your children are slain by the soldiers of such a power, for angels and ministering spirits and those who love humanity, hover near to release them from the state of human death in which they were. Aye! the next time the Czar of all the Russias projects an impulsion from the soul he will not want to be a Czar. That lesson is learned. Napoleon learned it at Waterloo and Saint Helena.

Oh! it is a fine thing to be "on the wave" which poets say, "lead on, to fortune"; to push, propel, conquer and trample people under feet, as the masses do in a crowd as in a panic. Almost every human being does this to succeed and to stand upon the topmost height and cares not to look back lest he see the victims over whom he has trampled to say, "I am successful!"

What a glorious thing for your young American boys to read in the literature of to-day about the "self-made men"; the Napoleons of finance and dictators of commerce. Whereas, fifty years ago every boy aimed to be a Wellington or a Napoleon with the Waterloo left out, now the exalted object presented is to be a Gould, a Vanderbilt, a Rockefeller or some other wonderful "self-made man." But you will not want to look back when you are there or just beyond.

It is "destiny," if you want to be that you can, and if all your wishing be fulfilled and you have gained that victory, yet when you are like Jesus upon Olivet, or like those Napoleons that find their Waterloos, you will see two extremes, the man who triumphs through peace, and the man who triumphs and was defeated through war. Calvary was as different from the Waterloos of history as the triumph of the soul is different from defeated ambition: "Father, forgive them, for they know not what they do."

The captious mind, the carping critic, and agnostic and materialist say, "Why could not God, or Jesus if he was the son of God, have saved his life and given credit to his teaching?" But then the lesson would not have been taught: that the physical body is nothing compared to spiritual truth; and if Jesus' life had been saved, that fact alone would have passed into history and not the Sermon on the Mount and the Golden Rule and the sublime victory. The supreme glory of earth that has been wrung out of the treadmill of hardness, out of discord and shadow, is because of this spiritual triumph over the earth, over mental power, over human ambition and finally over physical death.

Even yet long trains of mourners are seen in the streets, wearing dark drapery and habiliments of woe; seemingly Christian theology has not lighted the pathway to the sepulcher. Why? Because the body and not the spirit of Jesus has been insisted upon as the "Resurrection and the Life." Because the great destiny of the Christ-life to impersonate the Spirit of Truth instead of material power has not been learned. And because each faltering child, each middle-aged man and woman, and each gray-haired sire and matron, somewhere and sometime, must learn the lessons for themselves, and possess the great light of this spiritual illumination that conquers death.

So, dear friends, speaking about destiny, whether you go in or out of this door or that, pass through this or that or the other experience to-day or to-morrow, the one thing is that you may pass through a great many things mechanically and never have an experience. You know it; you do a great many things and have no experience. But there comes a time when love or fear, or misfortune, or privation brings forth the destiny that is within you. Perhaps it is a first great sorrow when the mother or the father passes from earth; you have known the troubles and trials of childhood, you have done your little part, you have been to school, you have helped with the things about the house or home, but have never had an experience before, there has come into your life a great other self; that has been hidden is a new proposition, you confront the universe, you are brought face to face with the great facts of existence; and the child by the side of the casket of the father or mother learns for the first time a lesson through experience, and the way the child looks out upon the world at that time and afterward will show how much has been learned.

Sometimes the experience comes through love, or through the shadow of love, which is a disappointment, and then the great other self, shaking aside the small propositions of daily life, turning away from the cobwebs and small difficulties, confronts this situation. Then one is to be readjusted to the surroundings. If your love has a happy termination, if all things else fail you, there is the sunshine, the fresh

air, the songs of the birds of spring, the frosts of winter, the laughter upon the street, all seem attuned to a new song, within the spirit there is a great awakening. If that song of love continues, life is a beatitude, even though there are many trials. If it does not continue, life is a tragedy, and you have to meet it as best you can.

So when all the lessons have been learned, when the great unfolding destiny within the soul has proved itself finally capable of meeting these emergencies, when after repeated failures temptation is conquered, when after repeated endeavors success has been won and the failure of it understood, after repeated heights that are evanescent and fleeting concerning the objects and aims of life, each step has been learned time after time, and you at last take up the great unfolding volume and find you have only been preparing to read the Book of Life; when all this has been learned, then you will realize that upon no small mount of human ambition, like the heroes of history, upon no little mount of poetic, artistic or other fame hinges the great light of the soul's destiny. But these are small lanterns hung along the wayside that more or less confirm to the travelers that other lives have traveled that way.

When under some great exaltation, or emotion, or love, or inspiration you think you have reached a height to which no one has ever attained before, you have only to look along the way and see where lovers, martyrs, saints, prophets, seers and Messiahs have walked that way before.

Many people want truth right down there in the counting-room, on the board of trade, want it to find out the prices for them, and they call that being "interested in spiritual things." Now we do not say but what one can have an interest in spiritual things and that sometimes those things are told them. Because they can be. But imagine the whole spirit world turning speculators on the Board of trade, and just to please you. Is not the other man just as important as you? And if you both are informed as what the prices will be you will be unable to take advantage of each other. So it shows that when you get a little spiritual truth, like Dowie, and a great deal of self-esteem, you use the little inspiration and the large amount of self-esteem, or a little bodily healing, which Dowie had to begin with, and a great deal of egotism, that is what makes the political, commercial and theological leaders. But by and by you come to understand that these are but little puff-balls that have amused you during these periods of self-congratulation and self-laudation. These times that you have stood on tiptoe to make people think you were taller than you were. Stood on tiptoe mentally perhaps to catch the eye of the school or university just to get your degree. These times that you have posed before the people as a better statesman than you were, but the moment you got to the legislature you proved you were not, because you could not stand for what you advocated during the campaign.

By the time you have learned all these lessons in the pathway of human destiny and turn back to the Book of Revelation the great kabalistic book of the New Testament, you will know the meaning of the twelve degrees of "overcoming." It does not tell you to overcome nations or people, or anything you have been selfishly longing for; they are states of self-conquest. Then you know the meaning of the "new name," then you know the meaning of all that is promised, because of that which has come to the soul in these great hours of triumph.

The greatest men and women are always the humblest; they have no self-exaltation, no vanity for human praise, they do not ask for recognition. ("The light that shineth in the darkness and the darkness comprehendeth it not.") But the rays radiate to all who walk in the paths that lead toward light and brightness and helpfulness. Tolstoi is not a man of war but of peace, and yet he shines out upon Siberia and Russia as the one promise of the nation. Mazzini was not a soldier, but he gave Garibaldi the sword of the interpretation of freedom for Italy. General Grant was not a boaster, but the most modest of men, and to him was entrusted the dread task of conquering the armed slave oligarchy. He was a man of peace, and most humble. And whosoever comes at the present hour or in the near future to lead Russia into freedom will not be a man who loves bloodshed. And whosoever solves the great destiny that is even now slumbering, but imminent, in this nation will not be the one who believes in the torch and the sword. Albeit, he may not be able to keep them back. But those who really lead nations are lovers of peace. It is only those who lead armies that love war.

And now out of this tangle of human life, in this cobweb of human mystery and doubt, never for a moment doubt that Destiny that leads each immortal soul and every child of God at last to divine fulfillment.

MY SOUL'S SILENT SONG.

Sweet is the song of the spirit, upwinging,
Music intoning that never will cloy;
Ever in sunshine or darkness 'tis singing—
Singing my soul's silent song of joy.
Singing my song as I journey along,
Singing my soul's silent song of joy.

Tho' the wild waves roll in wind-tost commotion,
Striving in madness my hopes to destroy,
Calmly I ride o'er the billows of ocean,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Darkly the mantle of gloom may fall o'er me,
Hate spread its wings to distress and annoy,
Still will my thought gather brightness before me,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

What tho' the tongue of detraction assail me,
Seeking unkindly my peace to destroy?
Still I go on—loving thoughts never fail me—
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Darkness or sunshine, gladness or sorrow,
Mid life's sweet blessings, or things to annoy,
Ever I look to the brighter to-morrow,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Ah, well I know that the angels are near me;
Sweet are their words and the arts they employ;
Strong I go on, with their presence to cheer me,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Voices of loved ones yield pleasure and gladness;
Sweet are their loving thoughts, free from alloy;
With such companions I smile away sadness,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

JAS. C. UNDERHILL.
Hammond, Ind.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

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VOL. 31

CHICAGO, ILL., MARCH 4, 1905.

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SPIRIT RETURN DEMONSTRATED.

"Can Telepathy Explain?" by Rev. Minot J. Savage. (G. P. Putnam's Sons, Publishers, New York and London. \$1.00. The Burrows Bros. Co.) Reviewed by Town Topics.

A more interesting volume than this has never reached Town Topics' book table. With a truly magnetic pen the author discusses a question that is undoubtedly paramount in the thinking mind to-day—"If a man dies, he lives again?" Throughout the civilized world an appeal for some sign of immortality is being made to that sphinx which stands at the head of the grave.

A few of the experiences which have led him to this belief are indicated below. The complete narrative may be found in the book.

Years before Mrs. Piper was engaged by the Society for Psychical Research, Dr. Savage had a sitting with her in a little house on Pinckney street, in Boston. She described his father, and said, "He calls you Judson." At home, in his boyhood, Dr. Savage had been called Minot by all the family except his father and half-brother, who always called him by his middle name, Judson.

This half-brother also visited him here on this occasion, or some intelligence which he purported to be. The narrative gives what seems positive proof that it was the brother himself.

At another time a daughter of Dr. Savage called on Mrs. Piper with three locks of hair, cut from different heads, which had been given her by a friend. She knew nothing about the persons from whose heads the locks had been cut, not even whether they were living or dead. Mrs. Piper, in a state of trance, told her all about them. She took notes, and, later, found that the statements were accurate in every point.

A young woman who did not speak German, daughter of a New England clergyman, was a musicalist. She sometimes sat for friends, but never received pay for her services. One day a stranger entreated her to sit for him, stating that he had a very important reason for coming to her. She finally agreed to give him the sitting, and almost immediately began to talk in an unknown tongue. When she was very much from the influence, she felt very much calmed, thinking she had merely jabbered unintelligible sounds. To her surprise the stranger had understood them perfectly, and told her she had been talking German. The message was from his father, and enabled him to straighten out a serious business tangle.

An especially interesting chapter is devoted to the telepathic work of spirits, narrating an instance of a woman in Boston who was used constantly to help mortals in distress. On one occasion Dr. Savage, by way of experiment, sent a spirit to his home, to report what his wife was doing. He was absolutely sure in his own mind that she was away from home, and that she was merely to report what the spirit would say. A few minutes after the spirit was sent, Mrs. Savage was standing in the hall, saying good-bye to a caller. Dr. Savage thought the spirit was mistaken, but said nothing. When he reached home she told him that she had been unable to get away, and he learned that at the moment he had received the report she had been saying good-bye to a visitor. Dr. Savage argues that the intelligence which conversed with him could not have gotten the facts from his mind, for he had mentally placed his wife somewhere else than at home.

One day while seated in his study, Dr. Savage received a communication, which purported to come from an acquaintance recently deceased. The one from whom it was claimed the communication came had lived with a sister, on the Kennebec river, in Maine. Dr. Savage asked the intelligence if it knew what this sister was doing. The answer was no, but it would find out. In about fifteen minutes he again received a communication, stating that the intelligence had been to Maine, and had seen the sister.

Although the investigator thought she was away from home, the spirit told him she was at home, and stated distinctly what she was doing. He immediately wrote to Maine and learned that all the spirit had told him was true.

Once, when Dr. Savage was having a sitting with Mrs. Piper, his son who died five years ago at the age of thirty-one, claimed to be present. He had occupied a room with a medical student on Joy street, in Boston, at the time of his death, but the father had never visited the room and knew nothing about it whatever. The spirit son said with a great deal of earnestness: "Papa, I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." The spirit would not be satisfied until his father had agreed to do as he requested. Dr. Savage found the room, and destroyed the papers.

This incident is also related in "The Widow's Mite," Dr. Isaac K. Funk's new book on alleged spirit phenomena. The cases referred to above are only a few of the very many interesting ones given in the well-known Rev. Minot J. Savage, pastor of the Church of the Messiah, Thirty-fourth street, corner Park avenue, New York. He is the father-in-law of Rev. Minot O. Simons, pastor of Unity Church, Euclid and Genesee avenues, this city. This remarkable book is for sale at the office of The Progressive Thinker. Price \$1.

The world is God's epistle to mankind—our thoughts are flashing upon us from every direction.—Plato.

Take heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jest, too; which oftentimes sinks deeper than was intended or expected.—Fuller.

Falseness is susceptible of an infinity of combinations, but truth has only one mode of being.—Rousseau.

It is the excess and not the nature of our passions which is perishable.—Bulwer.

CONVINCING MANIFESTATIONS.

Wonderful Phenomena in the Home Circle in Arkansas City, Kansas.

Allow me space in your most valuable paper to state in as brief manner as possible what happened in Mrs. Vestal's recent sittings lately held in my home, as well as in my own during the last week in January, 1905, the sitters mainly skeptics.

One lady, a college girl, was called to the trumpet by a spirit voice, the trumpet being held by the medium at full arm's length in broad daylight, when the conversation at once commenced, her mother, sister and many other relatives, giving names, dates and circumstances connected with earth life, bringing tears to the eyes of the skeptic.

Then a young man was called to the trumpet, who asked, "Who are you?" to which the reply was given, "I am your brother who used to play with you in the barn when on earth."

"Now, if you are, what did you do?"

"I tell you this crowd."

"Did you ever tell?"

"No. My name is Charley."

"Well, now, Charley, if this is you, talk to me as you used to in the barn."

"All right." Then commenced a conversation in the German language, which continued five minutes, the skeptic being more than satisfied with the evidence given him.

The next one called to the trumpet was a young student, and the spirit voice spoke clearly and distinctly as follows:

"I am a colored boy and my name is Williams, and I want my father."

"Your father is not here, but please tell us what caused your death."

"I drowned in the Arkansas river, up near the dam, I slipped over in a canoe (Which on investigation was found true to the letter.)"

Next a young lady occupied the chair, who asked: "Who is this?"

"Your little sister. (Giving her name.)"

"Now, if you are my little sister can you tell me something that I may know beyond a doubt it is you?"

"(Giving her name.) I was with you on Christmas eve and had a good time, too."

"Now, if you were with us, what did sister — get?"

"Why, she got a little piano."

"What did sister — get?"

"O, she got a big doll."

"Correct, every word of it is true, and it is, it must be my darling sister, and she missed circle was formed, in the dark, with the medium in it, all joining hands, with a skeptic on each side the medium, when quickly Dr. Abbott, Mrs. Vestal's control, at once commenced to talk distinctly down on the floor, independent of the trumpet, judging by the sound, when all at once the trumpet raises and floats swiftly around, with voices talking to and fro. After giving many convincing tests to skeptics present, all at once three and four different voices commenced to talk to different ones in the circle, while at the same time the medium, Mrs. Vestal, was heard conversing with those holding her hands on either side. Now, mind you, all of these voices were talking (including the medium's) at the same time.

Now we come to my own sittings for materialization, of which we have held a hundred sittings, the sitters confined, medium included, to members of my own family, with Mrs. Vestal as a looker-on; also Prof. Murray, Mrs. Teller and Mrs. Ray.

We sat in a subdued light, yet all around the circle, the music box is started and forms commence to appear from the cabinet of all sizes from three to six feet and a half in height. One form called himself an Australian came out several feet from the cabinet and remained while the control talked through the medium (my son-in-law, H. Turner), who was back in the cabinet, which is positive proof of true materialization. Twenty-two forms appeared during this sittings.

Now we will switch into a dark trumpet sittings, with Mrs. Vestal as medium. All join hands, the medium in the circle. Immediately her controls begin to talk as follows:

"Good evening friends, one and all. Now, friends, I will request Mr. Hoyt to write this up for The Progressive Thinker, and we propose to give him something to write about; so after a little talk with your dear ones we will give you any test you may demand that is reasonable."

I then said: "I will first ask then that two and three voices talk at once in different parts of the circle, loudly and distinctly." And at once they began, which was very satisfactory to all.

Then I asked for the medium to retire from the circle and into the parlor about 18 feet, to the piano, and there drum on that instrument, which she did, and during this time the spirit voices talked so all could hear to their own satisfaction.

Then she groped her way back in the dark to the curtains dividing the rooms and outside the circle, where she stopped, when the spirit voices, mingled in two and three different tones in their conversation with their friends present.

"Now I will ask you to take a seat in the circle and sing something soft, new or stopping for a second," I said to Mrs. Vestal, which she did, and two or three voices talked at the same time.

Space forbids a continuation of these convincing tests given in the light in promiscuous circles, as there were hundreds of them.

Now we come to a few convincing tests in the light in Mrs. Vestal's private sittings.

Dr. Teller called one day and asked Mrs. Vestal if she would consent to give him a sittings under test conditions.

"What do you wish me to do, Doctor?" she asked him, to which he replied:

"Not for my own sake as much as for others, I ask you to please first hold a pencil between your teeth and see if the spirit voices will talk to me."

The medium knelt, and promptly consented to the test, and under such conditions the spirit voices talked as before.

Then she was asked to hold her lips tightly and firmly together, which she did, and the voices continued talking as before. Whereupon the Doctor de-

THAT CHALLENGE.

Shall It Be Accepted by Spiritualists?

It has been quite a long time since hearing anything from Brother Jameson, and some of us have been wondering if he had not taken his departure for the land of "shades" and had forgotten to return. But it seems that he is not only still in mortal vesture, but has turned loose again with another challenge.

I wish to ask the question in all seriousness, what earthly or heavenly good will be subserved by any Spiritualist debating this question with any man whose only argument or answer is the continual negation, "There is no evidence of a spirit in it?"

Some of us have a lively recollection of the debate between Moses Hull and Jameson at Lily Dale, and remember the numberless times that "Our Moses" pressed his antagonist for an explanation even of his own mediumship, to say nothing of the wonderful psychic experiences of others and the stupendous phenomena daily occurring at that time and under his very nose.

Is it possible in view of the long list of names of scientific men who can be mentioned in this and in other countries, men who have made patient and exhaustive study of the question and who with one accord have come to the conclusion that there is evidence of a spirit behind the various manifestations, and that no other explanation is sufficient to cover the ground, is it possible that Brother Jameson is the only man who has the wisdom to give us the true explanation, and that he is virtually powerless to do at Lily Dale, and which he did not even attempt to do, though saying there were several explanations of the problem?

Are the numberless men and women who possess both brains and character and who have had the most convincing proofs that these manifestations are produced by spirits, repeatedly convinced by slight hearing and by touch—are all these witnesses to be placed in the category of fools or falsifiers?

Brother Jameson makes some of us very tired with his continued reticence that the thing can easily be explained, and at least his manner and continued challenges imply that the explanation is "up his sleeve" ready to be sprung whenever the occasion is convenient.

It is up to this doughty challenger to give us his wonderful explanation and no longer hold us in suspense, and let him do this, it is sincerely to be hoped that no society and no reputable Spiritualist will waste any valuable time or cast any reflections upon their own intelligence by paying any attention to this challenge, however courteous it may be worded.

WILL C. HODGE.

He was satisfied she was not doing the talking.

Next came L. Williams, who balanced the trumpet across a little toy mat on the stand, while the medium walks into another room, and with a pencil keeps up a continual noise by striking on my writing desk, but when the spirit voices kept talking with him as before to others, and he professed himself entirely satisfied as to their genuineness.

One more case of importance: Mr. McCoy, a rank skeptic, called by request of some friends, who stated that he could be convinced they would also believe without further test. Mr. McCoy said he had tried many times, and had seen much, but never thus far had found anything sufficient to convince him of the reality of spirit communication. So he took the chair and looked as wise as skeptics usually do under such circumstances. He had stated that he could get certain questions answered fairly and called by his name.

"Who is this?" says Mr. McCoy.

"It is your own darling wife."

"Well, now then, if you are my wife I want you to tell me what your pet name was; what did I always call you?"

"Jim."

"Jim! My heavens, that is right."

"You know all the girls had pet names, for after the war you all had to work the farm, and I gave you all the nicknames. Can you give me all the names?"

"Yes, dear. One was Ben, and one was Dick, and one was Bill and one was Jim."

"Heavens! It is too true," exclaimed Mr. McCoy. And then his spirit wife went on to tell him all about a razor he would pawn it for whiskey, as the party was drinking much lately. "Every word is true," Madam. I am convinced, and I would not take a hundred dollars for this. I now know that spirit return is a fact."

Now comes the closing sittings, which I consider remarkable also, allowing me, with my forty years' experience in such matters to be the judge, winding up with a fine speech, and with the request that I write this up for The Progressive Thinker, and we propose to give him something to write about; so after a little talk with your dear ones we will give you any test you may demand that is reasonable."

Signed—Prof. E. J. Hoyt, Robt. R. Teller, M. D., Mrs. Robert R. Teller, Mr. Bert McCoy, Prof. T. Murry, Mrs. Ray, Mrs. Ella Turner, Mr. Hoyt Cooper, Miss Clara Hoyt, Mrs. E. J. Hoyt, Mr. Criss Dillman, Mr. Alley, Mr. H. A. Wheeler.

In the World Celestial.

We have received a supply of the fourth edition of Dr. Blad's book, "In the World Celestial," which contains a beautiful full-page photograph of the heroine, Pearl, from a new life-size spirit painting of her. This adds greatly to the attractiveness of the book, and price considerably to its cost. Yet the price remains the same, one dollar. For sale at this office.

We like to divine others, but do not like to be divined ourselves.—Rochester, Mich.

WONDERFUL MANIFESTATIONS

Through the Mediumship of Mr. James Riley.

The many friends of Mr. James Riley will be pleased to learn that he is again able to commence work, after a long and tedious illness from inflammatory rheumatism. During his stay in Rochester he gave a number of fine sittings, both dark and materializing circles, though laboring under the disadvantage of pain, and of extreme suffering. But the good work went on and many were convinced and made permanent believers in the truth of spirit power, and in the life after death. Many young people were convinced of this, great truth, and have become staunch advocates of the cause.

All who have had the pleasure of witnessing the phenomena coming through the mediumship of Mr. Riley, know something of its power and beauty. The tender touch of spirit hands, beautiful spirit light, playing on musical instruments, etc., all these we experienced, beside a new phase of mediumship, a very beautiful one was given this wonderful medium.

The tracing on a wet handkerchief in indelible pencil the faces of spirit friends. The first intimation we had that such work could be done, was that Mr. Riley say standing by the side of a young man in the circle, a beautiful young lady, who claimed to be the guiding spirit of this young man, and said if certain conditions were complied with she would give her picture, afterwards writing the same on a slate, giving her name; and the evening the work would be done.

Anxiously we waited for the night to come, and true to her promise the picture was given. A glass of water was placed on the stand, and the handkerchief was passed across the water, across the hands of the sitters, three in number, the spirit selecting whom she wished to sit in the circle, and then wet the handkerchief, spread it on the table, and drew without a pencil; a face beautiful in outline and perfect in form, all in total darkness.

After the same manner, only a pencil being placed on the table, I received a picture of my spirit guide. I could hear the pencil working, and often during the process the pencil would touch my hand to get magnetism, and when through the pencil was placed upright, between my first and middle fingers. My mother also received a picture of my sister who passed away in infancy, who, gave me the picture cabinet size, as she looked grown up to womanhood in the land of spirit.

Mr. Riley is also a grand independent slate writing medium, messages being written in broad daylight without any pencil; whole slates filled in the short space of three seconds, sometimes from three different spirit friends. Such a writing I received.

Another strange development was the writing on a piece of paper the name of a spirit friend; then Mr. Riley took a match, burned the paper to ashes, rubbed the ashes on his arm, and there appeared on his flesh in blood-red letters the name written on the paper. I saw this done in broad daylight, the name being my mother's sister, but lately passed away.

The cabinet received the following communication from my spirit sister: "Sister, Ma and Pa—I want to say I live in a beautiful world of peace and love. We have birds, flowers, dogs, cats, and they are gentle and mild; beautiful brooklets of pure crystal water; this is in the realm where I live. Oh, darling sister, in the realms below us is such suffering and misery. So many come here from your earth in sin and darkness. Poor souls, how I pity them, but we act as missionaries among them and succeed in redeeming many. Lovingly, Ada."

Many others received messages from loved ones, and tears often flowed freely, as hearts were touched by tender memories, and the sight of loved faces. In one dark circle we had been having unusual demonstrations of spirit power, when one gentleman asked the spirit to write who he was; after, from the cabinet was handed a slate with the following message: "I was known as Father Hogg of Detroit. Beware of false Gods and Anti-Christ; Be vigilant; all is not gold that glitters."

This proves that on the other side of life, there are spirits who retain their individualities toward progress, and would on all possible occasions hinder the enlightenment of mankind along spiritual lines.

Since the medium's departure, I too, have had some experience with this spirit, of not a pleasant character. Physical mediums as a rule are not properly understood by the mass of the people who attend their seances; being subject to influences from both sides of life, they are watched here and there like a ship in a storm. Nervous and sensitive, they feel the slightest thought for good or ill that is sent out to them. But though not properly appreciated they are the light of the world, for they have brought "immortality to light."

Mr. Riley is an honest and noble man, and should be sustained by all lovers of truth. He has awakened the people here, to that extent that the opera house was given free, for a lecture Sunday, Feb. 5. It was delivered by Dr. P. T. Johnson of Battle Creek. It was a fine address, liked and appreciated by all who heard it. It was a stormy night, but the hall was filled with an attentive audience.

MISS CLARA MARSH.

Rochester, Mich.

We have received a supply of the fourth edition of Dr. Blad's book, "In the World Celestial," which contains a beautiful full-page photograph of the heroine, Pearl, from a new life-size spirit painting of her. This adds greatly to the attractiveness of the book, and price considerably to its cost. Yet the price remains the same, one dollar. For sale at this office.

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A MISSIONARY OF THE W. C. T. U.

She Is Brought Under the Benign Influence of Spiritualism.

Knowing that all denominations of spiritual growth are ever pleased to learn of a new birth of a soul into their specially recognized religion, I take the great pleasure in sending you a narrative of my late experiences. I wish to begin at an early period of my life, that my last lines may bear strength of the truth I wish to express.

While in my infancy it was discovered that I had a spinal affliction which impaired all the otherwise nerve functions of my physical body, and in six months, after learning to take my first step, I was stricken helpless. In my lower spine, which caused the retarding of muscular force necessary for me to walk. When two and one-half years old my mother again taught me how to poise my delicate little being. My growth was slight, and when seven years old I was overcome with illness, and for three months I lay upon my little white pallet ready to go at any moment to be with the angels; but through some unrecognized force I recovered the second time, and at the age of eleven I again went into a decline, and for thirteen months could not stand alone. Physicians acknowledged their inability to help me, and after suffering a gradual decline for another year, my father built a bowler construction upon which I was laid each day and carried out into the garden of beautiful flowers surrounding my childhood home. I would feel so happy when left there alone, for a sweetness through the silence of solitude would soothe me and I felt in my child-spirit that the angels were with me.

It was during these hours of quietness in the open house of nature's realm, that I gained strength to walk again; and during the next five years I improved again quite rapidly; but during the late years of my womanhood my affliction returned again, and I settled down, apparently reconciled to my fate. Four weeks ago I chanced to attend a Spiritualist meeting of which Prof. F. M. Stoller was the pastor, and after listening to a soul-inspiring sermon through him, I decided to call on him for spiritual advice, and about this time I was again stricken down with one of these severe attacks, was confined to my bed and could not move, and remembering his discourse which was in relation to the healing methods of Jesus and my regular physician of the school of medicine. He came and immediately began treating me by way of passing strokes, and my whole being was penetrated by an inexpressible glow like the soothing faning breath of angel wings, and I was soon in a realization of the pain leaving my body, and in a few moments I stood upon my feet and walked, though I was conscious of a weakness due from such pain.

I had suffered for days previous to my completely yielding into helplessness. Otherwise I was cured, and have been attending my regular duties ever since, and must say this wonderful manifestation of God's divine power is only one of the many blessings bestowed upon mankind, and best of all is the new spiritual birth which has been unfolded to me through the truths of Spiritualism, as I also found in Brother Stoller a Christian teacher of the laws of divine love which only true Spiritualists can possess, and since I have attended these inspiring meetings I have found that after all, the kingdom of God is at our hand, simply awaiting recognition.

And now as a gift of love to others in distress I commit these lines.

MARTHA M. STEWART.

Missionary W. C. T. U.

Why Spiritualists Should Organize.

Personally I do not esteem any ordination value, only to act in conformity to the laws and usages of the nation. As Spiritualists representing a purely scientific religion, we are entitled to the full benefits accorded to all other forms of religion. We did not make the laws establishing the right and the privileges given to any religious bodies. But we have come into existence by and through the knowledge of a continuing life. And the moral teachings from the denizens of the spiritual life form a phase of religion peculiarly its own. Where faith is the foundation of all other religions, we add to it knowledge. We do not lack faith in doing good and being good—but would add a knowledge of why good should prevail among people here and now, as well as in the continued life beyond this. As before stated, the Spiritualists do not make the laws, but we are here with their environments, and as good American citizens the Spiritualists must conform to the laws and usages as they find them. For these reasons alone we should organize in conformity to existing conditions. In doing this the organization can in a great measure eliminate the element of fraud that is so apt to exist. We need not look for fraud, but can look for good rules to be observed, by choosing good men and women as representatives of our cause.

This in no way prevents others from developing their circles and mediums, and if they shall establish a reputation for faithful and honest work for the upliftment of mankind, they must and will be respected and honored. When they have established these conditions then they can (if they so desire) apply and receive that recognition accorded to other societies or mediums.

This move, as I view it, in no way prohibits any one or any class of Spiritualists from acting or doing as they deem for their own or the public good. Yet if they fail to be truthful and faithful to the best good of all they cannot claim affiliation with the state or national associations, nor receive the recognition and support of the several organizations. We think this right and just to all.

In the pursuit of knowledge, follow it wherever it may be found, like fern, it is the product of an climate, and like a ship, its direction is not restricted to any particular sea.—Colton.

"Christina Oswald—little husband George—son George—little Harry—Dr. Holden (Give her Rats)"

And yet our wisecracks tell us there are no Blue Book methods and that the way to put out a fire is to let the flames spread without hindrance of any kind. Naturally it will burn itself out, but nothing but complete destruction remains in its pathway.

Genuine mediumship is worth saving. None other can stand the test of time.

GEORGE B. WARNE.

BLUE BOOK ADDENDA.

Illustrating Tricky Methods of Pretended Mediumship.

Eagerness to brand any one as an enemy of mediums because he or she is opposed to dishonest methods, is only a public avowal that one can not be at the same time a friend of the mediums and agree on the essentials and agree to disagree on the nonessentials. The essential thing is this: the departed spirits of our friends have a conscious existence. They are around us and with us, have an influence over us and can communicate their thoughts to us by various methods.

One of these is telepathy, or thought transference. Telepathy is not more wonderful than wireless telegraphy, and is accomplished on the same principle. "Thought" transmits and transmits thought through space. We believe that telepathic messages are received more often and more accurately from disembodied spirits than from embodied. This is an accomplished fact now among those who have eyes to see and ears to hear (internal). Telepathy is possible only through and by the subliminal inner consciousness.

We believe in the "communion of saints"; that is, of souls in harmony, en rapport. We are not fighting the bible, Christianity or the church. All that is good, beautiful and true in Christianity, we uphold, defend and teach. Spiritualism is a combination of all that is good and true in all religions and all languages.

The subconscious or subliminal mind is the seat of the soul, the source of all intuitions and of all inspiration. Psychology is the science of the soul. The study of the possibilities of spiritual life. We Spiritualists claim the Bible as our book, as it is full of Spiritualism, of highest as well as the lowest order. In that book we are admonished to "try the spirits."

We believe that Jesus Christ was a man of genius, a Spiritualist and a medium. We believe that He uttered a great, prophetic truth when He said that those who came after Him would do more "wonderful works" than He did. This is true in thousands, in innumerable cases, to-day. Spiritualism, instead of setting people crazy, will bring them to their senses. You hardly ever hear of a Spiritualist being in the penitentiary or the insane asylum. They are generally orthodox.

We believe that Joan of Arc furnished the best example of a spiritual medium. She lived the most heroic life and died the most heroic death of any person known in the history of the world. We believe that Swedenborg was a medium of the first rank; that by his soul powers he visited the world of spirits and talked with angels.

O. L. HARVEY.

West Lafayette, Ind.

TURN THEM DOWN.

Oh, the little woes of life that make you frown,
Turn them down!
How you agitate and trouble,
Making every sorrow double,
With your constant stew and fret
Over trials and unrest.
How the burdens yet unborn
Make you mourn!
Rub away your peevish frown;
Turn them down!

When your atmosphere of life is looking brown,
Turn it down!
Brush the cobwebs from your eyes,
There are somewhere sunny skies.
All the lions in the way
Can be frightened from the fray.
You they cannot reach, the while
You are armored with a smile.
Don't invite them with a frown—
Turn them down!

When the angry waters sweep you like
To drown,
Turn them down!
Hoist the sail of Hope, and fly
Flags of resolution high;
Grasp the helm of fate, and say,
Let no gale your ardor chill.
Any soul can keep aloft
When true courage man's the boat.
Threatning shipwrecks, when they
Frown,
Turn them down!

Take this truth. You'll never conquer
With a frown,
Turn it down!
Laugh, though laughter may seem vain,
And you ache to cry with pain.
Hide no noises at the best,
Hold your trouble with a jest.
When you're mad enough to fight
One good laugh will set it right.
Try the smile and leave the frown—
Turn it down!

BEATRICE ST. GEORGE.

MYSTIC THOUGHT.

How often in the silent hour,
A thought will break the silent strain,
And bring our loved ones from afar,
So vivid that we meet again.

Deep thought awakes the inner mind
To view the past of bygone days,
Thus memory points each feature plain,
Of loving friends so far away.

And often in the midnight hour
Our spirit souls that never sleep—
Will move the conscious mind to act.
Upon the soul in mystery deep
Bright smiling faces oft appear
Of those departed long ago,
Their loving presence cheers us on
Our weary travels here below.

We call it dream to meet our friends
When silence wraps the mind in sleep,
Our spirit souls shall bridge the way.
From earth into the silent deep.
And then our long-lost friends will pass
From their celestial homes above,
Back to their earthly homes once more.
To cheer us in our thoughts of love.
S. C. D. BORDEN.

Fail River, Kans.

**THERE WERE IN THE
ORIGINAL FILE SOME
PAGES CONTAINING
MUTILATIONS AND
OTHER DEFECTS.
THESE
UNAVOIDABLY
CONSTITUTE PART OF
THE FILMED FILE.**

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,
J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:
The Progressive Thinker will be furnished
until further notice at the following terms, in
advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	.05

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The price of The Progressive Thinker
per year to foreign countries is \$2.

SATURDAY, MARCH 4, 1935.

WORDS OF CAUTION.

You should not send money in a let-
ter. You may do so a dozen times safely,
and then the next remittance may be lost or stolen. Secure a postal order
for five cents, and then you are per-
fectly safe, and will save yourself an-
noyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit-
ualist Association.

Mr. Tuttle has been engaged to an-
swer all attacks in the secular or reli-
gious press on Spiritualism. Send him
clippings when an attack is made, giv-
ing date and name of paper. Address
him at Berlin Heights, Ohio.

A Step Backward.

We have been congratulating the
world that the horrible teaching of a
sulphurous hell with unending woe and
torture, borrowed from pagan mythol-
ogy, was of the past; that the present
age of enlightenment could not tolerate
such a God-dishonoring faith, and we
have cited from time to time the ex-
pressions of the most learned of the
clergy in evidence of a more rational
faith.

When a revival of religion is on foot,
and accessions to the church are great-
ly derived, then they of the Jasper
school of theology, as the Rev. Bill
Sunday, Rev. Sam Jones, or others of
that ilk, let loose all the old-time fervor
in whipping up a bottomless pit of
fame for the ungodly.

Right here in Chicago persons stand
on street corners, and hand to passers
by tracts, from one of which is made
the following extract:

"Who is sure of everlasting, literal,
hell fire and brimstone, the place of un-
ending pain, anguish and torment? A
place of weeping, wailing and gnashing
of teeth! Oh, eternity, eternity, never
ending eternity without Christ, in hell!
Dear reader, God says, this is the kind
of a hell you will spend eternity in if
you die without accepting Jesus Christ
as your savior. If you value your soul,
remember, your very own soul, you
will read the following scripture texts
which will show you your eternal doom
without Christ."

Further on we read:
"Dear reader, as you read chapter two
of this leaflet you become aware of the
fact that millions of souls are on the
broad road to hell. Hundreds of thou-
sands of these never enter a church to
hear the gospel. You can help reach
them if you will. One tract may save
a soul from hell. Will you give it out?
200,000 of these tracts have been given
out during the last five months and
souls are being saved."
Such is the machinery employed to
start a revival. Then come the "blow-
ers and stirrers," the girls and boys
who take up by the arm and insist on
leading the sinner to Christ, each act-
ing a part under the direction of a mas-
ter mind intent on filling his purse
from the contributions of his dupes.
But let the old method go on. It had
its origin when the masses could not
read, and scarcely think connectedly.
It was a priestly device to gain control
of the lowly. The power wanes as in-
telligence is diffused, and will become
obsolete when the managers become
honest, and the uncultured learn to dis-
regard the devices of religious dema-
gogues.

Not History.

When learned Christians like Presi-
dent Schurman, of Cornell University,
New York, can declare before his
classes, as he did recently, that "Edu-
cated men no longer look on the bible
as a text-book of physical science, as
they did during the nineteenth preced-
ing centuries; that they cannot appeal to
that book as authority on any physical
subject; that should they do so they
would subject themselves to ridicule,"
those not in the faith, the humble stu-
dent in pursuit of truth, may be ex-
cused, if he, too, relegates that author-
ity of doubtful origin to that obscurity
from which it came. This great scholar
admitted.

"The Bible must be considered only
as the mold of two thousand years ago
into which was poured the fundamental
principles of religion. I do not think
there is a bit of history in the bible.
There may be material for history, but
no history."

Of the miracles attributed to Jesus,
President Schurman directed attention
to the Christian Science and faith cures
of today, as illustrative of the value
of such evidence on which to found a re-
ligious faith.

When great scholars who have spent
long lives inside of church lines give
expression to such novel ideas, does it
not indicate the old faith is in a rapid
decline? Is it surprising they are beg-
ging students to enter the ministry, or
that their call is vain?

"Old opinions, rags and tatters,
get you gone; get you gone!"

Strongly Put.

The Truth Seeker presents it this
way:
"A priest is not a divine oracle any
more than the bungler of a whiskey
barrel in the mouth of inspiration."

The same paper pertinently inquires:
"Are the contributions of robber-pri-
ests to churches, colleges, lib-
raries, etc., given as hush money?"

The Dark Ages.

Historians tell of the Dark Ages, a
period in history of a thousand years of
which little is known, lying between
the third and the thirteenth centuries of
our era. Learning and literature were
seemingly suspended during this period,
save here and there an item invariably
in the interest of the church. Authen-
tic history is almost a blank. The
dates may vary a little, commencing a
little earlier or later, yet there ap-
pears a long hiatus in time of which the
best scholars can give no account. This
want of knowledge has been ascribed to
the ignorance of the times, there being
no learned men to record events;
but it is not possible scholars have
been trying to take note of that which
never existed?

It matters not to what field we turn
our attention, we are everywhere met
with the same difficulty. Even English
history during that period is fabulous,
and no trust can be placed in that
which is called Roman history during
most of that thousand years. Writers
have struggled to bring order out of the
confusion, but it is impossible to make
events harmonize with each other as to
the time of their occurrence.

It is represented the Christian era
commenced to be used in the 6th cen-
tury; but we know it did not come into
general use until the 15th century; and
A. D., to designate that era, has not
been in use to exceed 400 years.

Without knowing who Josephus was,
or when he wrote, probably during the
14th century, possibly so late as the
15th, when it came out of the monas-
tries in fragments with Eusebius, and
much other ecclesiastical literature, a
great fact was stated when he wrote:

"Those who have been admirers of
good order have endeavored to make
everything they write appear very an-
cient, that they might the more suc-
cessfully have their statements appear
to have been delivered in a regular way,
to carry greater force with them."
No one in this age of the world can
know the extent of this antedating the
period of writing, nor time of occur-
rence of the events pretendedly re-
corded. Institutions founded on these
false records, deriving all their force
from fiction and garbled history, will
never surrender their claims to divine
origin, until they are forced to do so
by an array of facts they cannot con-
trovert.

Of so-called "Christian Fathers,"
whose productions are so numerous,
quoted with such pleasing satisfaction
by the clergy, are mainly if not wholly
proved to be comparatively modern
productions. This evidence comes
from the researches of recent and many
still living scholars. The church, how-
ever, has the happy faculty of raising
the "stop thief" cry of "heretic," "infidel," against all who dare give their
discoveries to the world.

"The powerful and foul-mouthed
Jerome," as Moshem correctly desig-
nated this character, is represented to
have been born in A. D. 331, and died in
420. It is claimed he rendered the Old
Testament from the original Hebrew
into the Latin Vulgate. His great
acerbity in debate, without philosophi-
cal genius, caused the learned Chris-
tian author of Ecclesiastical History to
mention him with disrespect. It re-
mains for the late Dr. Westcott, bishop
of Durham, so late as June 1881, to say:
"Jerome writes like a 16th century
scholar."

This was the period the Jesuits
sprang into being, when the whole
Christian world was flooded with false
and interpolated literature, pretendedly
found in ancient monasteries, and first
made known to the outside public, its
object to overwhelm and crush Luther
and his coadjutors.

A RELIABLE ESTIMATE.

Showing How Few Spiritualists and
Mediums Read a Spiritualist
Paper of Any Kind.

To the Editor:—There is one thing I
cannot understand, and it is this: The
Spiritualists of this great country are
supposed to be and should be of a pro-
gressive and liberty-loving turn of
mind, therefore each one should sup-
port at least one of the papers pub-
lished in the interest of Spiritualism,
yet I firmly believe, judging from meet-
ing with Spiritualists throughout the
country over which I frequently travel,
that fully 75 per cent of the Spiritu-
alists, many of whom are mediums, pro-
fessional or otherwise, for whose inter-
ests the editors of our papers daily
fight, do not subscribe for even one of
the papers published in the interest of
Spiritualism and the most vital truth
that has ever come to the world. Read-
er, if you are not a subscriber don't de-
lay your subscription—another week
try The Progressive Thinker for one
month and I promise you that before the
expiration of your subscription you will
have come to the conclusion that it was
the best investment you ever made.

Canton, Ohio. E. R. KIDD.
Yes, there are millions of Spiritu-
alists who read no Spiritualist paper.
There are also many mediums who con-
tribute nothing whatever to support the
Spiritualist press, but let one be ar-
rested or get into trouble, and an ap-
peal is made at once to the Spiritualist
papers for assistance. Of course those
who do not read anything about Spiritu-
alism or Occult subjects, are in total
darkness as to what is going on in our
ranks, and are ciphers, so to speak, in
this great movement now agitating the
entire world. While The Progressive
Thinker has no fault whatever to find
as to patronage or financial success, it
would like to see every Spiritualist with
a paper in his hands devoted to our
great Cause.

Enforcing Piety.

It seems that the great Methodist
Northwestern University at Evanston,
Ill., is having trouble with its students,
and is trying to compel them to attend
chapel services, which the students do
not want to do. Being a sectarian in-
stitution, distinctively Methodist at
that, the official managers doubtless
consider it is right and proper to insist
upon the students' presence at the
chapel exercises. But the students are
"bathed with modern ideas, and do not
care to listen to humdrum prayers."
Compulsory attendance will only tend
to increase the students' aversion, and
the effect will be to beget in their
minds resentful enmity to religion. It
is rather late in the day to attempt to
make young men and women pliers by
rule or law.

"The New Life." By Leroy Berrier.
Eminently suggestive along the lines of
"new thought." Excellent in tone and
tendencies. Price, cloth, \$1.

NO ONE IN FAVOR.

Bill to License Astrologers, Fortune
Tellers and Mediums, in Massachu-
setts, Meets With Defeat.

After moving from one large hearing
room to a larger, hundreds of clairvoy-
ants, mediums, palmists, card readers,
astrologers and fortune tellers finally
settled in room 240, the largest hearing
room in the State House, which they
crowded to the doors. The occasion
was a hearing before the committee on
probate and chancery to provide for the
licensing of such persons, and the pay-
ment of an annual license fee of \$50.

The bill also provided that the matter
should be taken in charge by boards of
eldermen in all cities other than Bos-
ton, where the board of police should
act as the licensing power. It further
gave the boards issuing such licenses
the power to revoke them if in their
opinion it is not for the public good to
permit any person to "carry on the
business, or 'profession'" as the only
witness called it.

To the evident disappointment of many
present, the petitioner, Nelson E.
Forrest, did not appear to advocate his
measure, and when the chairman called
for those in favor of the bill there was
a long silence. Frank Blevins, who sat
on the committee he was a dentist, finally
arose and said: "I do not know
whether he wanted to appear in favor
or in opposition. 'The intent of the pe-
titioner,' he said, 'seems to be the pro-
tection of the public, but there are hon-
orable people in the profession of as-
trology, etc., and they ought to be pro-
tected also.'"

The gathering was plainly not in
sympathy with Mr. Blevins when he
suggested that a state board of registra-
tion be established to examine appli-
cants and issue licenses. As a dentist,
he knew this law to work very well,
and could see no reason why it could
not work with equal success in this
case.

Chairman Chapple cut him off short,
however, when he was warming up in
his argument, and said that unless
there was some one present in favor of
the bill, there could be no hearing. The
chairman then asked all those in oppo-
sition to arise, and nearly every one
present responded with alacrity.

John F. Simmons, who said he re-
presented as counsel the National Associa-
tion of Spiritualists, informed the com-
mittee that those present represented
but a small fraction of all interested in
the matter.

The hearing was then closed.—Bos-
ton Herald, Feb. 21.

JUBILEE OFFERING.

The Morris Pratt Institute Case Favor-
ably Decided.

The litigation over the Morris Pratt
Institute is ended.

The unclouded title of that magnifi-
cent property now rests in the Morris
Pratt Institute Association, whose mem-
bers are either avowed Spiritualists or
in sympathy with our faith.

In the recent trial in the circuit court
of Walworth county, Wisconsin, the
administrator of the Pratt estate only
introduced evidence upon a single
point, viz: Was the interlineation of
certain words in the deed of the In-
stitute property signed by Mr. and Mrs.
Pratt, November 2nd, 1901, made after
its execution, and practical forgery
thereby committed? It is to be noted
that the administrator utterly aban-
doned the idle gossip and preliminary
charges that the property had been
acquired by undue influence, by fraud,
or by playing upon Morris Pratt's as-
sumed mental incapacity.

Note carefully the language of Judge
E. B. Belden's decision:

"The Court entertains no doubt what-
ever as to the entire validity of the
deed of November 2, 1901, conveying
the Temple property to the trustees. It
is presumed that the instrument was
executed in full knowledge and volun-
tarily, and there is nothing on the
face of the deed, or in the compe-
tent evidence warranting a contrary
decision. The court also holds that
the consideration for the Temple and
Moses Hull deeds are lawful and suf-
ficient—that the Estate is bound to re-
lieve the Hull property of the lien of
said mortgage (\$23,000)."

Since the estate is solvent, both Mos-
es Hull's honest estate and the Institute
are thus freed from every vestige of fi-
nancial encumbrance as was the do-
nor's intention.

The victory brings renewed respon-
sibility and enlarged opportunity.
Heretofore the Directors have been
handicapped by insistent obligations
and uncertain resources. Teachers
have grown in mental stature and de-
veloped in spiritual power. All this
in spite of prodigality of criticism
from press, platform and individuals.

Another year should place the In-
stitute upon a self-sustaining basis.
United effort will do so.

Will Spiritualists supplement the ge-
nerosity of our arisen brother by im-
mediate donations and future pledges
which will start the institute no longer
shadowed by litigation, onward to its
destined sphere?

The decision of the Court has set-
tled the title of the property beyond a
question in the Association. By their
voice its management must be directed
in the future. Spiritualists can make
of its school what they will.

Will you help, and help now? "The
wide pasture is but separate blades of
grass—the choicest blades of the prairie
but the isolated flowers."

A united official board promises ad-
vance, the best of judgment and active
energy to the business management and
educational work of the Morris Pratt
Institute.

Send your offerings at once to the
Secretary. Lend a hand. Our endow-
ment must come from the masses and
not from the millionaires.

HARRISON D. BARRETT,
President N. S. A.

WILL J. ERWOOD,
President W. S. S. A.

MOSES HULL,
President M. P. I. A.

ANDREW J. WEAVER,
JOHN C. RUMF,
JOHN D. VAIL,
President I. S. S. A.

GEO. B. WARNE,
President Ill. S. S. S. A.

WM. H. ROGERS,
C. L. STEWART.

A Fair Question.

Buckle, author of the "History of
Civilization," whose fame as a scholar
is world-wide, wrote:

"As soon as eminent men grow un-
willing to enter any profession, the us-
ture of that profession will be tarnished;
first its reputation will be lessened,
then its power abridged."

If that postulate of the historian is
correct, which we believe it is, what of
the churches that are appealing to stu-
dents in colleges and universities, beg-
ging them to enter the ministry? Is
not the "lustre" of the churches taint-
ed by such action, and their
power for good thereby abridged?

A Boy Has Very Remarkable Visions.

Sixteen-year-old Rudolf Guedemann
light of it. Nine years ago, after I re-
turned from school, I saw a vision of
my dead mother, who had been dead
seven years. I did not remember her.
She told me not to be afraid of any-
thing; she said she was trying to lead
us to live right, to see that we got along
well in this world. Then she faded
away and other spirits came and they
fluttered around me.
The next evening my parents came
into the room where I was sitting, and
they saw stars on my hands, my breast
and above my head. I was in a trance;
I did not know it. They were amazed;
they called others in, and the stars,
like diamonds, seemed to envelope me,
they say. My mother again appeared,
waving her arms as though hypnotiz-
ing me.

"The third night a spirit giving the
name of Kuhn appeared and he told me
that I would be famous and wealthy;
that I had a great gift. I know nothing
about Spiritualism, and I was as much
amazed as my parents. I was in a trance,
but as I awoke I felt a feeling disap-
peared. I feel when I am in a trance
as though my spirit has left my body
and floats away. My parents say I talk
then sometimes in my own voice; some-
times in another person's.

His father interrupted to say:
"He will recite poetry beautifully
when he is in a trance, and only the
other night he gave a lecture that he
could have composed in his waking
moments."

Rudolf says that three nights be-
fore McKinley was assassinated he had
a vision of this country wrapped in
deepest gloom.
I saw the whole United States in
black," he said, "and I told my father
that it predicted a terrible tragedy. A
few nights ago I saw the United States
in darkness and outer countries in trou-
ble. I think it means a revolution."

Rudolf says that he is very sensi-
tive; that music affects him, sending
him into a trance. His mind is not
occupied with the supernatural at the
office, but when he returns home and
he is in harmony with the persons
present he sinks naturally into a trance.
The lad presents a healthy physique.
He is bright and active; quiet and gen-
erally in demeanor, and thoroughly
convinced that he possesses a spirit gift.
His parents say that he has made
predictions that came true, and the
father is so thoroughly convinced
the boy possesses a great gift that he
now consults him on all important
matters and obeys what in his spirit
moments he commands.

Rudolf's latest prediction—that this
country would come plunged in war
is the talk of the neighbors who be-
lieve that Rudolf is controlled by an
astral spirit.

SOME REAL GRATITUDE

Any religious creed, cult, club, sect or system
of belief becomes as dry bones—worthless, un-
less accompanied with humanitarian work—
charity in its broadest and most comprehensive
sense. The necessity of tenderly caring for our
worn-out mediums must be apparent to every-
one. Let it be known to the world that Spiritu-
alists will not properly care for their own evan-
gels, their mediums and inspired workers, and
then our Cause will truly decline, and a dark
cloud will envelope our movement. If we neg-
lect to care for our needy workers we stand
condemned of ingratitude before the world. Every
reader of Mrs. Longley's appeal should contrib-
ute something to the Mediums' Fund. Send
the same to the Secretary, Mrs. M. T. Longley,
600 Pennsylvania Ave., S. E., Washington, D. C.

MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the
Mediums' Pension Fund.

To the Editor and Friends:—As we
have recently shown in the columns of
the spiritual papers, the Pension Fund
of The N. S. A. is constantly decreasing
by the yearly drain upon it in payment
of the pensions of our worthy mediums,
and knowing full well that unless this
tax is met by further relays of money
from the benevolent and sympathetic
time will surely come when the bene-
ficiaries from the Mediums' Relief
Fund will have to be dropped—for want
of a fund—one of our generous and
never failing friends has authorized me
to announce that he will donate one
thousand dollars to the Mediums' Relief
Fund of the National Association, pro-
vided that a corresponding sum is
raised from the Spiritualists at large
within three months of this time.

Our friend states that he will not
give the thousand dollars unless another
thousand is secured by individual
contributions, as he feels that the coun-
try at large can surely give as much as
one individual can do, and that the Re-
lief Fund should be as much of a mat-
ter of interest and solicitude to all Spiritu-
alists as it is to one. Therefore, we

ask in the name of our needy mediums
and of humanity, that the good Spiritu-
alists of the country send in their do-
nations—large or small—to the secre-
tary of the N. S. A. to help swell the
required sum. All contributions will be
thankfully received and acknowledged,
and the list of donors will be printed
each month in the spiritual papers. We
have on hand a few contributions to
this Relief—pension—fund that have
been received since our last report and
these will be placed on the new list to
help make up the thousand dollars we
need.

There are certain friends of the cause
who always donate what they can to
this worthy object; we can rely on
them to do their best; but in addition
to this we implore other Spiritualists to
send their contributions for the needy
mediums. Do not say or think that oth-
ers will do this work without your help.
We need all the aid possible to receive
the expense of the pension list every
month, and money is required all the
time to keep it open for the aged, worn
and invalid ones who are its benefice-
ries. Please send us your donations
and receive the blessings of the angels
for your worthy deed. Address all con-
tributions to the office of the N. S. A.,
600-Pennsylvania Avenue S. E., Wash-
ington, D. C.

MARY T. LONGLEY,
Secretary.

The Blue Book.

We are glad to see that some of the
Spiritualist societies of Chicago are
awakening to the fact that there is a vast
amount of fraud in this city sailing un-
der the name of Spiritualism. The
Spiritualist League has been turning its
attention to the materializing mediums
in this city. Not one of them, so far
as we can learn, will submit to reason-
able test-conditions away from their re-
spective homes.

We would here suggest to camp-meet-
ings and societies, to engage no trum-
pet, materializing, or test mediums re-
siding in Chicago unless they receive
the endorsement of the Illinois State
Spiritualist Association. Those me-
diums who denounce the N. S. A., the
Illinois State Spiritualist Association, and
The Progressive Thinker, may be
generally marked as tainted with fraud.

Dr. M. E. Conger Passed to Spirit Life.

Dr. Conger, eminent as a lecturer and
author, passed to spirit life on Feb. 25.
The funeral was held at No. 2449 Cot-
tage Grove avenue. For nearly half a
century the doctor had been engaged in
reform work. He has made a deep
impression for good on the present age,
and he is now ready his reward.

WHERE IS THE LAND OF THE BY
AND BY?

Oh! where is the land of the sweet by
and by?

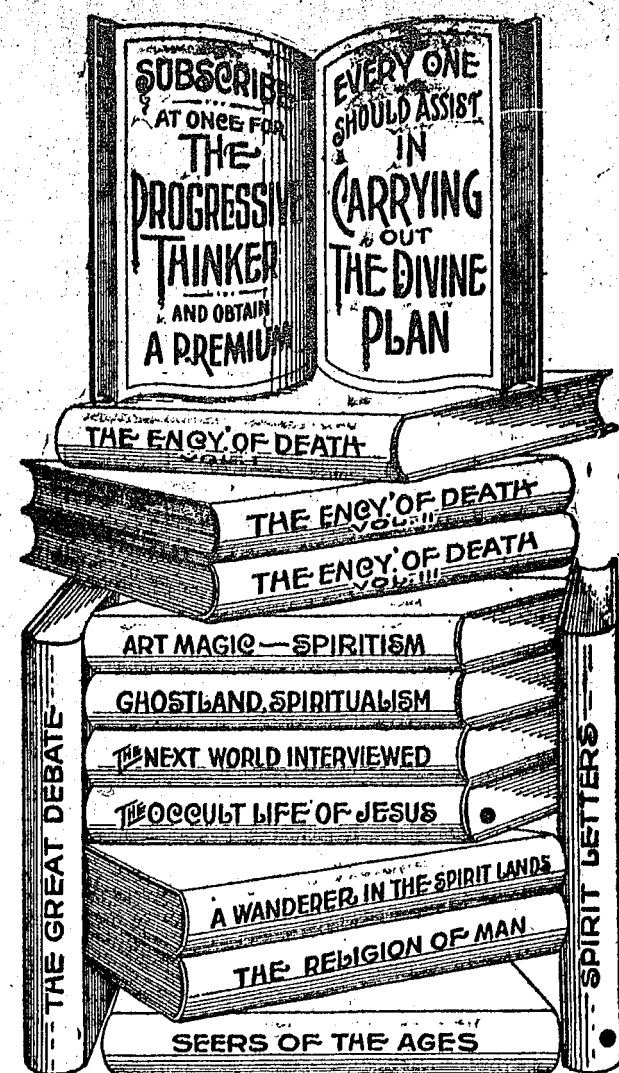
Where the sad ones smile and the
weary rest,
Shall we see its fair gates some even-
ing hour?

On the sunset clouds of the golden
West?

Or must we then wait till the angel's
boat,
With its mystic rowers comes drift-
ing by?

On the silver'd waves of the moon-
beams' track
When the stars shine out in a mid-
night sky?

Perchance it may be at the early dawn
When the twilight mists veil the
glistening day.

The World Has Never
Seen the Like Before!

Truly, the world has never seen the
like before. Search the annals of his-
tory, ancient and modern; critically ex-
amine the history of Spiritualism; look
here and there, in every nook and cor-
ner of the world, and you cannot find
a parallel to the offer made in reference
to these twelve remarkable Premium
Books. They constitute a wonderfully
valuable Spiritualistic and Occult li-
brary, and are furnished at a nominal
sum. All are substantially bound and
neatly printed, and those who procure
them are delighted with them. The last
one to appear, "LETTERS FROM THE
SPIRIT WORLD," written through the
mediumship of that remarkable me-
dium, Carlisle Petersilia, should be in
every library. Read the following care-
fully:

We have now TWELVE magnificent
Premium Books, and you can select
from them as follows:
Any one of the Twelve Premium
Books you may order, price 25 cents.
This is the price, remember, when you
order only one book in connection with
a yearly subscription. The paper, one
year, and one Premium Book, \$1.25.
Any two of the Twelve Premium
Books you may order, price 70 cents.
Any three of the Twelve Premium
Books you may order, price \$1.10.
Any four of the Twelve Premium
Books you may order, price \$1.50.
Any five of the Twelve Premium
Books you may order, price \$1.75.
Any six of the Twelve Premium
Books you may order, price \$2.05.
Any seven of the Twelve Premium
Books you may order, price \$2.35.
Any eight of the Twelve Premium
Books you may order, price \$2.65.
Any nine of the Twelve Premium
Books you may order, price \$2.90.
Any ten of the Twelve Premium
Books you may order, price \$3.10.
Any eleven of the Twelve Premium
Books you may order, price \$3.40.
Lastly, all of these TWELVE Pre-
mium Books here announced are sent
subscription for The Progressive Thinker.

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year, or more, you must send in a yearly sub-
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one here to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the question is published, the name will not be published. The correspondence in this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

J. E. Hughes: Q. How long does it take to develop into a good medium? A. The time and degree of development depend on so many conditions, that a definite answer cannot be given. There are instances of persons writing, speaking, or receiving impressions at their first seance, while others patiently after a year or more of trial get no response or do not advance beyond certain stages. It seems to me that a correct understanding of his gift, should increase in excellence, even through the years of the longest life. Especially should this be true of the inspirational phase, for receptivity by use, increases in sensitiveness.

E. R. Smith: Q. Can spirits see earth, oil, etc., beneath the surface of the earth, and if not, how do they know of the existence of such things in certain localities?

A. It is the testimony of spirits, that matter is transparent to their sight, but it by no means follows that all spirits are capable of understanding what they may see beneath the surface of the earth. Only those on a material plane would take interest in such matters, and these would be relatively few. It is only when they are attempting to assist an especial client. There have been many instances recorded where such aid has been given, and valuable finds made by following the spirit's direction.

We, however, would not recommend any one to be influenced to undertake a mining enterprise with no other assurance. The old belief that spirits are all knowing and infallible, and seem to be possible to change. The appeal to them must be as we would to such of our friends as we think able to assist us, without the expectation that their opinion is, and must be absolutely true.

Godfried Michaels: Q. Is psychometry a science, and can a person become a psychometrist by the study of the subject?

A. Psychometry can scarcely be called a science, even with the loose meaning attached to that word by those who use it so freely. The reading of character from a lock of hair, or article worn; the historic connections from a shroud of cloth in which a mummy was wrapped, depends on the same laws as mind-reading or telepathy. When telepathy has become better understood, and its facts demonstrated, psychometry will be recognized as one of its branches, and the whole as a part of psychical or spiritual science. The study of the subject should be a preparation to experiments, but alone will not make the student sensitive to such influences. It can only be cultivated by practice.

Methodist: Q. Will you give a brief biography of Reverend Samuel Watson, and how he became converted to Spiritualism?

A. Spiritualism lost in the death of Rev. Samuel Watson one of its ablest and most devoted advocates. He was born in Maryland in 1813, and received a strict religious education, and at an early age became a member of the Methodist Episcopal church, inclined by disposition and sense of duty to the ministry, he in 1836, at the age of twenty-three, was received into the Tennessee annual conference, and after various circuit appointments, he was returned to Memphis, Tenn., in 1843, where he was for thirty-three years kept officially by the church.

He always believed in the ministrations of angels or spirits, which led the way to his acceptance of the fact that they could communicate, but the way he was led to the acknowledgment of the latter is interesting as showing the various ways in which men are led by their spirit friends.

He became interested in the striking of clocks that were worn out or discarded, as an omen. On four occasions in his own family, old clocks and stoves were broken, and the omen had been speedily followed by a death in his own household. He presented these facts in an article in the Memphis Appeal. To this a Dr. Bond made reply, sweeping away all such omens as childish superstitions, highly detrimental and antagonistic to the interests of the church. Several articles were interchanged, in each of which Mr. Watson triumphantly maintained his position, yet was driven, step by step to the admission of the facts of Spiritualism. He did not, however, introduce any of the facts by that name, yet his last reply was so strongly favorable that it was rejected by the editor.

Thus made self-reliant, he championed the manifestations of Spiritualism, which he bravely investigated and published a book under the happy title of "The Clock Struck One." It breathes from every page the spirit of calm, Christian thoughtfulness, willing to extend the utmost freedom to all and demanding the same. Mr. Watson was a beloved minister, idolized by the members of his church, and such he might

have remained, but his fellow ministers sought to check the current of his thoughts, and made him surrender his enviable position for his regard for manliness and truth. He would have been satisfied with expressing his views through the columns of a newspaper; he was destined for a wider hearing.

While fully believing in ministering spirits, as proved by the "Bible," the fathers, and leaders of the church," he was doubtful of the manifestations in public circles and was not fully persuaded until he had rappings and spirit writings in his own family. His educational prejudices stood in his way. He appears to have believed in spirit communion, although he discarded the manifestations.

A colored servant girl in his family became a medium and through her he was fully convinced that the phenomena could not be explained by any other causes than spiritual. In 1855 a circle was organized in Memphis composed of twelve persons—five physicians "standing at the head of their profession," three ministers, and several influential laymen: He writes: "The head of the Episcopal church in Tennessee was our leader, the medium was a native born Memphis, an honest, pious young lady, a member of the Baptist church."

I cannot here give the account of the varied and astonishing manifestations, physical and psychical that transpired at this circle, which was always opened by prayer. In only one instance did the members receive any communication, contrary to orthodox doctrines. This was that spirits had an opportunity for repentance in the future. The communications, under which they were given are among the most remarkable on record. We must remember that the members were strictly orthodox, and conservative, and had the whole truth bluntly told by the communicating spirits they would have been at once discarded. The leading spirit signed his name "Mystery," and although not writing a word conflicting with the preconceived ideas of the members, except in the one instance mentioned, he taught the essential principles of Spiritualism as directly as ever was pronounced. The style in which he wrote was terse, elegant and remarkably direct. The circle was scientifically formed and conducted, and the conditions for success were observed, perhaps unconsciously, and the results corresponded. Its members were intelligent, honest, thoughtful persons; the medium equally intelligent and honest; and the circle was never considered "all united in desire for the truth; they began with prayer which to them was most harmonizing."

The spirit world was a sacred mystery which awoke their reverence. Had all circles been thus happily organized and conducted, Spiritualism would have gained dignity and respect, and less would have been heard of the follies of "table-turning" and "mediums" who are objects of derision and contempt. It may be objected that this circle was not open to the truth, and the spirit confirmed the members in their erroneous beliefs. Was not the spirit wise in giving them such mental food as they would accept, trusting that once convinced of the reality of spirit communion, the higher grounds of knowledge would be reached? The result proved the value of the method.

When convinced Mr. Watson was not a man to conceal his light. He fearlessly advocated his belief in his pulpit, and engaged in discussion in various secular papers. Although this created a great sensation in the church, so highly was his abilities appreciated, he was appointed editor of the Christian Advocate, the church organ; elected delegate to the general conference, and president of the State Female College, of which he was very prosperous under his control. He served four years as presiding elder of Memphis, the most important district in the conference. He was appointed by the bishops the editor of the Christian Index, which he continued to edit until his withdrawal from the church in 1872. In 1874 he published The Clock Struck One. In 1875 he began the publication of The Memphis Appeal, which had a wide circulation among church members. He did not at any time lose the respect of his fellow churchmen, and had been willing could have gone on filling the most responsible positions within the gift of the church, carrying his Spiritualism with him. But he preferred independence and until his death, lectured on his new-found faith in a manner that won the attention of the strictest church member.

HIS COMPANION COMES.

She Is Beautifully Robed and Looks Young.

My beloved companion was taken from me by what they call death in August last. I am at home in my own room alone most of the time. She came to me in a week after she departed. The first word she said was very cheering and assured me there is no death. She said the flower I loved so well on earth is blooming in heaven. I did not see her this time, but since then she comes to me almost every week about 5 o'clock a. m.; comes a bright light and at times several other spirits with her pass through the room. She is so beautifully robed and looks so young. I at one time paused and said, "I can't recognize you," and she at once looked so plain I offered her my hands, and she raised both of her hands, and then disappeared, leaving me very happy. I even have to feel round to be sure I am in my bed and room. One of those "cold" mornings I said, "It is too cold for you to come, dear companion. I will not expect you to come. In less than a minute she was standing right before me in a beautiful orange-colored light, and a fine robe more beautiful than I ever saw her wear. When I lay away from home to see my children, she always comes at the appointed time.

I can't get any one else to see these wonderful manifestations. At one time a large man came in the room, a nice spirit, but I could not recognize him and he bowed and left. My companion and I lived happily together over forty years. I know to a certainty that our loved ones are around us to help us do good, and we can make them more happy by doing good deeds. If we will give them our aid, they will help us to bear our burdens and comfort us. What is this phase? I am no medium, have been a believer in the philosophy of return of the dead for forty years, have always tried to be good. Am past 70 years. I could tell many more strange things.

Z. P.

El Dorado, Kans.

Truth Demands Debate.

Truth as Defined and Considered by W. F. Jamieson.

Truth is high as the heavens, all encompassing as nature, limitless as infinity. It is the Supreme Good.

Ever since I began to think in boyhood happy days about life, duty, right and wrong, ever since I contemplated some of the mysteries of being and experienced the tantalizing of hope; ever since I was forced to concede that my fellow-beings, despite their training, their environments, their beliefs and disbeliefs, were like myself, in possession of little knowledge, concerning origin or destiny of planet or person, my resolution was formed to follow the truth to the best of my ability; to seek it fearlessly; to speak it boldly. I became satisfied by study and reflection, by earnest reading, of many master minds, that assurance of itself settles nothing, and that hope is its twin. Indeed, it is discovered that any who appear to be the most settled in their opinions, shut their eyes and ears to the convictions of other people—this, too, in a world where the greatest sages modestly learn of the humblest citizen!

It is because every human being can help his neighbor obtain a clearer glimpse of the truth that debate is demanded. Yes, even the waiting man, with his common sense, can be of great quality—may teach the profoundest philosopher the way of truth about many things.

In the Republic of Truth there are no titles; all stand upon a footing of equality—the peasant with the prince, the subject with the sovereign. Truth is the greatest leveler, and the only genuine source of pure nobility; there can be no slave in such a republic. In it one man with the weapon of common sense has put to flight ten thousand scholars abundantly supplied with the arrows of current superstitions.

Common sense, for which the dictionaries until recent years provided no definition, and nearly all authors followed their example: what is it? Can we better describe common sense than to submit the definition supplied by Jean Meiller? "The portion of judgment sufficient in the most simple truths, to reject the most striking absurdities, and to be shocked by palpable contradictions." This gives us a clue to the reason why an honest-minded man armed only with common sense has annihilated sceptical regions.

R. M. Thayer has tabulated the idea: "Common sense is to know when, how, at what time, in what way and with what, to do a thing. It is all the faculties of the mind well-balanced, cool, perceptive, and even-tempered. To know how to persuade without offending; to ask without insulting; to approach without assuming; to do the right thing at the right time and at the right moment. This is common sense in its last analysis."

That is the measure of full-grown manhood and womanhood. We are now prepared to pursue the first inquiry:

What Is Truth?

What is this which pivots all debate? Is it a mysterious, ethereal something that forever eludes analysis? "The word truth," says a distinguished author of our own day, "is so common in men's mouths that it may seem superfluous seriously to ask—'What is truth?' What all men talk about, all men, surely, must understand. Alas, not so! Perhaps no word in the English language is so much abused as this little word truth. It stands to each man as the sum total of his own notions, or the notions of some little party or sect in which he has merged himself."

When we reflect that prejudice, "the spider of the mind," is an almost insurmountable barrier to the ascertainment of truth and that all men and women are victims of prejudices, some more, some less, it is not surprising that a knowledge of realities is extremely limited. Prejudice in the mind of a seeker after truth veils his sight as effectually as a London fog veils the gaze of the astronomer.

St. William Hamilton says: "The question, 'What is truth?' is an old and celebrated problem. It was proposed by the Roman governor—by Pontius Pilate—to our Savior; and it is a question which still recurs, and is still keenly agitated in the most recent schools of philosophy."

Spinoza defines truth as "the congruity of the ideas with the thing indicated." Thomas Aquinas expressed clearly: "Intellectual truth is the adjustment of the intellect to the thing, according as the intellect declares that to be which is, and that not to be which is not."

We all need light, so let us question Kant: "The definition of the word truth, to-wit: the accordance of the cognition with its object. But we desire to be more definite. To what is what is the universal and secure criterion of the truth of every cognition?"

We shall allow one to answer as if he had carefully listened to all that has been said, after the manner of the Grecian sage three thousand years ago: "The end which all our scientific efforts are exerted to accomplish is 'truth' and 'certainty.' Truth is the correspondence or agreement of a cognition with its object; its criterion is the necessity determined by the laws that govern our faculties of knowledge; and certainty is our consciousness of this necessity. Certainty, or the conscious necessity of knowledge, absolutely excludes the admission of any opposite supposition. Where such appears admissible, doubt and uncertainty arise. If we consider truth by relation to the degree and kind of certainty, we have to distinguish knowledge, belief and opinion; knowledge and belief differ not only in degree, but in kind. Knowledge is a certainty founded upon insight; belief is a certainty founded upon feeling. The one is perspicuous and objective; the other is obscure and subjective. Each, however, supposes the other, and an assurance is said to be a knowledge or belief, according as the one element or the other preponderates. Opinion is the admission of something as true, where, however, neither insight nor feeling is so intense as to necessitate a perfect certainty. What prevents the admission of a proposition as certain is called doubt. The apprehension of the imperfect certainty of opinion to the perfect certainty of knowledge or belief is called probability."

Francis Ellingwood Abbot, one of the clearest and deepest thinkers of this century, says: "Truth is of three kinds; that is, the word truth has three fundamentally distinct meanings. There is the truth of being, or of things. By this I mean the realities of the universe, wholly independent of all thought concerning them. Whether we think correctly or incorrectly, the facts of existence remain the same. Matter would retain the same properties and other things would remain the same in form and extension, and their quantity and quality, would exist unchanged by the supposed annihilation of the human race. The universe would go on as before, even if nobody were the wiser for it. Just as countless

things are to-day true which no man knows, so countless other things would remain true if all men should cease to know. This unchangeable reality, which we see to be not affected by human thought, is what I mean by the truth of being, or of the absolute things. Used in this sense, we say that the word truth stands for all that exists independently of ourselves—for the vast realities of the universe which are unaffected by our presence or absence, our belief or non-belief. But besides the truth of things, there is also the truth of thought. The former is called real truth, the latter is called formal truth. Everything is true in this second sense which does not violate the laws of logic. By truth of thought, I mean logical consistency in the relations of our ideas or concepts. There is a third and very important sense of the word, namely, the truth of science or knowledge.

"Truth is said to be attained when thought accurately mirrors the realities and facts of things. The truth of being is nothing to us so long as it is beyond our reach; we can but wish and search for it. Neither is the truth of thought of any value to us unless we are satisfied that we start right in our thinking. Good reasoning from true premises is only misleading—as much so as bad reasoning from good premises. These two kinds of truth, therefore, that of things and that of thought, miss connection and are practically worthless until we can join them in the harmony of science or real knowledge. Science is knowledge—the reflection of the universe, its facts and laws, in our own minds—this is the kind of truth that is above all needed by every person. Here lies the difference between the sane and the insane man. The sane man brings his thought into harmony with nature, perceives things as they are, and acts accordingly. Knowledge is sanity; ignorance is a species of insanity. We do not know where we presume to act as if we knew. Knowledge, therefore, is the great need of every soul, inasmuch as our action is all at hap-hazard, as likely to end in disaster and misery as in happiness, until we have brought our thinking into harmony with the actual conditions of life and the real facts of nature."

"The truth of being is the grand total of all realities as discovered, the truth of thought is the indispensable means of the discovery; the truth of science or real knowledge, the harmony of our thinking with real being, is the discovery itself. The next question, then, old as human thought itself is, What is the criterion of truth? By what measure or standard shall we determine? How can we be sure that we have indeed discovered the truth of being, and are not deceiving ourselves with some phantasmagoric illusions of our own creation?"

In my next, Part II, I shall treat upon "The Criterion of Truth."

W. F. JAMIESON.

Pentwater, Mich.

NEW PHILADELPHIA, OHIO.

Seances of a Developing Class.

On Sunday evening, Jan. 23, the developing class of the First Spiritualist Society of New Philadelphia, Ohio, held their second public seance at their room in the Chapin Block.

The invitations sent out were few, and a great surprise was ours to find that we had secured a very good audience. The seance was very successful. Nervousness predominated in our seances, for neither our sensitivities nor our guides seemed able to come in rapport with the prevailing forces to the satisfaction of all.

The trumpet manifestations were very good, but the voices not quite so loud as heretofore. Our guides have pointed to us since, the advisability of small circles until we are further developed, for we are as yet in our infancy.

Our third public seance will be given some time in March, the date to be fixed later on. A. W. Kaiser, trumpet medium of Toledo, Ohio, was with us on Sunday evening, Jan. 23. More than pleased were the remarks from those in the circle, still I think that full justice cannot be given. Mr. Kaiser through the medium of this paper on which I write and the ink as it flows from my pen.

Rose, one of the cabinet guides tried her best to materialize for us, but instead, accomplished etherialization which was seen by all. An Indian guide came and placed a materialized hand upon the head of one of the sitters—a large and powerful Indian guide we were told.

The violin was then taken by the guide from the player, sweet strains of music given, returned, and the musician, who weighs 172 pounds, raised off the floor, chair and all.

A life-like hand patted the guitarist on his hand, took the guitar, played sweet harmony and returned same.

Dr. Jenkins came and said it was the request of Mr. McKinley who was here, that we should "Americaize" while singing we could feel the vibrations as of a flag being waved above the circle, and at times the effects of etherialization were very noticeable.

Mr. McKinley then thanked us and spoke upon the progress of our little circle was making.

No noble and elevating was his presence among us that it was with a feeling of reluctance we bid him good bye. There were several other interesting demonstrations but those cited above are sufficient to convince the most skeptical of a future existence and the return of our spirit friends to comfort and guide us through life, "only" the opportunity to do so, be given. Mr. Kaiser has been with us several times. We have always found him honest and truthful, willing to sit and test conditions at any time.

CHAS. E. N. HENDERSON, Secretary.

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I have made \$500.00 in 60 days selling Dish-Washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-Washers. I handle the Mound City Dish-Washer. It is the best in the world. It is lovely to sell. It washes and rinses the dishes perfectly in two minutes. Every lady who sees it wants one. I have sold 5,000.00 worth to the business and expect to sell 10,000.00 worth. Any intelligent person can do as well as I have done. Write for the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

"Death, Its Meaning and Meaning." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the after-life. Cloth, 500 pages. Illustrated. \$1.25.

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LAKE HELEN, FLA.

Notes and News from Southern Cassa-daga Camp.

New arrivals each day indicate the interest taken in the seances. Interesting lectures were given this past week by Carrie E. S. Twing and W. F. Peck, followed by tests from F. Corden White.

Wednesday afternoon a test seance for the benefit of the camp association was given by Carrie Twing. Ichabod, her humorous control, gave a large amount of fine readings, and delighted all with his quaint manner of "satisfactory deranging" matters.

Wednesday evening a good entertainment was given under the leadership of Prof. Peck. It consisted of songs and recitations, and was thoroughly appreciated by the audience.

One of the enjoyable events of the season was the supper served by the Ladies' Auxiliary, Friday evening, Feb. 17. More than one hundred were present. The intellectual feast was fully as satisfying as was the bountiful repast which satisfied the physical demands. Toasts were responded to as follows: Prof. Peck acting as toast master: "The Ladies' Auxiliary," E. W. Bond, "The Trustees of Southern Cassadaga," Ella Wilson Marchant, "The Florida Climate," Dr. Hilligoss, "Spiritualism and Human Brotherhood," Laura Fiken, "No Success Without Labor," Carrie Twing, "The Outlook," J. Clegg Wright.

Saturday afternoon dedicating services were held in the little Indian village just above Prospect Heights. After an invocation by Ella Wilson Marchant, interesting remarks were made by different speakers present. Much credit was due Mr. and Mrs. Baker for their fine work in building tables, arranging seats and in other ways making the camp ground a worthy place where our Indian friends will always be welcome.

Sunday morning, Feb. 19, a scholarly address, "The End of the World," was delivered in a very able manner by Prof. Peck. An undivided interest was maintained throughout the lecture, which received the warmest approval.

Sunday afternoon Laura G. Fiken of Chicago, gave a lecture of more than ordinary interest on "Visible and Invisible Proofs of Spiritualism." It was replete with beautiful thoughts, and every word freighted with the magnetic personality of the speaker. From beginning to end closest attention was shown by the large audience.

The lecture was followed by F. Corden White who gave very convincing messages from spirit friends.

The card parties and dances given each week are well attended. A dancing school to be held twice a week has been inaugurated. Philip McIlrath, director, generously donates his services.

Mrs. Twing and lady officers of Ladies' Auxiliary, wish to thank Mrs. Mary Baker of Kansas City, Mrs. Esther Wattle of Ohio, O., and all others who contributed articles to the bazaar. Anyone wishing to help the work along by sending something for the same will receive, the sincere thanks of the band of workers auxiliary to the Lake Helen camp association.

The E. W. Bond Co. have just completed a large supply store in Lake Helen. They are doing a thriving business in their groceries, and are running a good boarding house for the accommodation of their employees.

The weather has been a little cool at times, but is now all that could be desired. IRVING GAY.

ST. LOUIS, MO.

Beautiful Results Through Mrs. Folsom's Mediumship.

The Spiritual Society of Truthseekers held their usual services at 2:30 and 8 p. m., at Howard's hall, St. Louis, February 19. Excellent lectures by one of the foremost speakers of the age, and the most scientific Spiritualist I ever heard, the president of the Missouri Spiritual Association, C. W. Stewart.

Both lectures were followed by spirit messages through the mediumship of the most self-sacrificing, highly-developed truly spiritual medium I have ever listened to, or had the pleasure of an acquaintance with, the Rev. Josie K. Folsom.

Her messages would be classified under a number of different phases of mediumship. Among them I will name clairvoyance, clairaudience, blindfold readings, reading sealed questions, independent writings, pictures, photographs and portraits of those in spirit life.

I have known her to give as high as twenty-three written cards under the glare of electric lights in one evening.

She always insists on giving writing under strictly test conditions. Strangers in the audience examine the cards upon which she obtains the writing, examine the platform, desk, and even her clothing, to assure themselves and the audience that there is no chance for fraud. She then holds the cards in her hands for a short time, and they are written on by unseen forces. Sometimes the writing is in black, sometimes in colors, gold, green, red, pink, blue or yellow and often accompanied by pictures of flowers, carnations, roses, violets, and I remember seeing one with a beautiful blue-bird in it.

Yesterday in compliance with a request from her spirit guides she took three large blank cards (6x9 inches) with her to the hall and had them examined by five persons in the audience—the writer was one of them—and we all testified that they were perfectly blank white and clean.

Starlight, one of her guides, had told her she would give her best portrait that day at the hall. Mrs. Folsom followed directions with a dread and fear of failure, as it was the first work of that kind she had done in public, with the eyes and thoughts of the people on her. She took the cards in her hands, asked a young lady to stand in the light of the window, as that was not light enough, the electric lights were turned on also. This was about 8:30 p. m. and as she stood there in the glaring light, Mrs. Folsom held the cards up in one hand and focused her eyes on the young lady for an instant. Then she said, "That will do—I have it." She took the cards apart and between them was the most beautiful portrait you ever saw of an English lady with a pink carnation in her hair and pink cheeks.

Starlight's real name is Marie Hudson and she is an English lady.

This is only a foretaste of what is to come. With all of Mrs. Folsom's achievements she is still sitting for development.

Mediums, take a lesson from her, and don't sit down as soon as you have one phase of mediumship, but keep on reaching for more as you are in this school of life.

With our able scientific lecturer, and our excellent medium, surely, Howard Hall is doubly blessed.

ROSE M. JOHNSON.

St. Louis, Mo.

BOOKS FOR ALL SPIRUALISTS TO PERUSE.

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Man and the Spiritual World, as disclosed by the Bible and study along the line of Biblical Spiritualism. By Rev. Arthur Chambers. Price, \$1.10.

Man in the Past, Present and Future. A popular account of results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner. Price, cloth, \$1.

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Mediumship and Its Development, and How to Mesmerize to Assist Development. An every-day useful instructor in Psychic Science. By W. H. Bach. Price, cloth, 50 cents; paper, 25 cents.

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Law of Psychic Phenomena. By Dr. T. J. Hudson. Price \$1.50. Life and Labor in the Spirit-World. Being a description of Localities, Employments, Surroundings and Conditions in the Spheres, through Miss M. T. Shellhamer. Price, cloth, \$1.

Life Beyond Death. Being a review of the World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling, Leading to the Question as to Whether It Can Be Demonstrated as a Fact, to Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions. By Minot Judson Savage, D. D. Price, \$1.50; postage, 10 cents.

Life of Thomas Paine. Illustrated with views of the old Paine home-stead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents.

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Myth of the Great Deluge. A complete and overwhelming refutation of the Bible story of the Deluge. A very interesting pamphlet. By James M. McCann. Price 15 cents.

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Nothing Like It in the History of Spiritualistic Literature.

Given Through the Mediumship
of the Late Carlyle Petersilea.

This Book—THE TWELFTH VOLUME OF OUR PREMIUM LIBRARY—Is Now Ready for Distribution. See Special Offer Elsewhere in This Paper.

Reminiscent and
Autobiographical.

act, he was roasted most perfectly by all of the leading dalies of that day.

The publicity he gave to the Watkins slate-writing, however, drew many people to Cook, and Spiritualism who would never have done so otherwise.

Epes Sargent's "Scientific Basis of Spiritualism" is one of the greatest books ever penned in the interests of our religion. Cook had this gifted author for his friend and companion in his attempt to investigate Mr. Watkins. All that I can say is this: Every Spiritualist should read both of Sargent's great works on this subject—"Planchette, the Despair of Science" and "The Scientific Basis of Spiritualism"—then they can intelligently contrast the two men.

SPIRITUAL READING MATTER LIM-

My leading upon the subject of Spiritualism was limited in those early days, because of my farm labors, and consequent inability to obtain papers and books on the subject. I did the best I could, and eagerly scanned the Banner of Light for the articles by S. B. Brittan, A. E. Newmyer, Emma Harcourt Britten, and many others, not forgetting the excellent Rev. Allen Putnam and "Shadows," the pseudonym of kind-hearted, credulous John Wetherbee. Who has read the Spiritualist press of a quarter of a century ago and failed to note the writings of Putnam and the curious sobriquet of "Shadows" will be greatly interested in getting acquainted with the Arabian Nights tales by the clever Scheherezade, whose thousand and one stories made a ruler forget his wrath, and become kind.

I confess I read "Shadows" the first thing I did upon receiving the paper that published his articles! I thought the seance rooms he described, and the wonders that he said he produced would not meet the heaven on earth, or the dawn of the millennium! Alas, for poor me! Alas, for "Shadows"! No doubt he was sincere, and wrote what he believed to be the truth. He has learned better now in his new home in spirit sphere, and wonders how he could have been so mistaken. I know I have had to revise many conclusions of my own, and I am sure I have grown wiser, and so have others who wasted time in reading of things that were the veriest humbugs.

MR. WETTERBEE AND THE DECEPTION PRACTICED.

I have marvelled almost, at the success of the people who so wantonly deceived Mr. Wetterbee, and caused him to mislead so many others through his writings. The king of all deceivers in New England was a resident of Boston: He could make Mr. Wetterbee believe in the materialization of everything in the heavens or on the earth, and thus attract the credulous of every class. Yet this man's interest in Spiritualism lay wholly in the money he could make out of it! He "developed" mediums at prices ranging from fifty dollars to five hundred—held hundreds of fake seances—carried a rifle-shot into his cabinet, and had a single attack of "fainting" raised from the officers whom he thus outwaged.

He was in this business up to the very day of his transition. Taken into court, he always escaped on some technicality, or through his own wonderful shrewdness. He was known throughout the country as a "medium."

on NEW England, and in the United States, especially notorious. Notwithstanding the fact that he was a high official in the military service, he was elected as a Republican to the Boston City Council, and held a high official position in one of the aristocratic military companies of the city! Surely, from a worldly point of view, dishonesty paid in his case. Does the honest man or woman, ever make a financial success in Spiritualistic work? Aside from Alvah Adams of Adams' Express Co. fame, and William Lloyd Garrison, no Spiritualist was ever accorded greater public honors than was this man on the occasion of his funeral.

THE FAMOUS DR. S. B. BRITTAN.

how to apply the law underlying spiritual manifestations to the unfoldment of man's spiritual nature while a denizen of earth. He has not outgrown platitudes; he is merely using them for the very purposes for which the angels of the world designed them.

CAPTAIN BROWN'S EFFECTIVE INFLUENCE.

As Capt. Brown's influence was a factor that led me to change my course of living—a change that has led to strange results—an account of our meeting is not out of place in this narrative: I was walking toward the auditorium at Camp Elgin in 1885, when

Dr. S. B. Brittan was editor-at-large for Spiritualism for some little time. Colby and Rich employed him, and asked the Spiritualists of America to contribute what they felt able to his salary. Dr. Brittan did good work, and his pen was a vigorous one. He fell asleep to all things earthly as he lay in his death bed, a true man of might, and he served Spiritualism well. His peculiar office was left unfilled for over twenty years, when Hudson Tuttle was appointed by the N. S. A. to give the outside world the assurance that Spiritualism was alive and able to defend itself. Dr. Brittan's father never perished in the "war between the States," and is immortalized in a beautiful poem entitled "Boy Brittan," whose author I do not recall. He was a

brave boy indeed, for he was not more than sixteen years old when he gave up his life for his country.

PROF. WILLIAM DENTON.

The transition of William Denton in 1882 was a great shock to all Spiritualists. I never saw him, nor heard him speak, but I read his writings, and felt that he was one of America's greatest men. His name will live both in the world of science and in all Spiritualistic centers. His "Radical Rhymes" and the cutting satire of his lectures pleased many of the Spiritualists of those days greatly. It gives one a bit of a glimpse into the thought of "Radical Rhymes" even now!

A long and severe illness prostrated me in 1884-5, from which I should not have recovered, had it not been for the skill of two psychic physicians, Dr. H.

I sought advice from Dr. Fune; Dr. Morse, Dr. Storer and my mother. To all said, "I am glad you are thus concerned with moral integrity and soul balance."

It was due to the seeming accident of my meeting with Capt. Brown and conversation with me that led to the complete change I then made in life. I had had a fourteen months' battle with illness, and was then slowly proving. It was doubtful if I could matriculate, or could keep the course contemplated to study. It was an

famous test medium of other days. He had a wonderful power of giving names. I have heard him call one hundred and seventy names of spirit people in fifty minutes. He had a perfect photographic memory, which, of course, made it easier for the unseen forces to do their work. He was the medium through whose organism John Quincy Adams gave his famous message to the President in 1820. He was the medium through whose organism the famous "messengers" of the movement were Adamseque in every respect. They abounded in phrases peculiar to the ardent statesman, when on earth, and had all of the "enr-marks" of Adams' remarkable personality. I have known him, in the presence of Mr. Stiles, best offering to the world. Mr. Stiles passed away suddenly, under sad circumstances. He was all alone in his home, and was not found for some days after he was stricken. His physicians gave him no more than a few severe

It was at Etina also in 1885 and again in 1886 that I met Mrs. Adelaine M. Glad-
ing. She had only been a Spiritualist a
very short time then, and her splendid
nature was manifest in everything she said
and did. I had several sittings with her,
and she told me many things concern-
ing my early life that were absolute-
ly correct, then spoke of my future work.
"You are going to college," she said
"against your will, but it is best for
you." I was then a young man, and my
voice will be heard in all quarters of
the land proclaiming the gospel of Spiritu-
alism. You will lead our forces to
victory, and be to our Cause a staff,
etc.

How those words affected me, few
can ever know. She also said that I
should journey west, east, north and
south, but that I should see the Pacific
coast before my life work opened. She
labored faithfully for the religion of her
choice, and gloriously triumphed over
death and the grave some three or four
years ago. She was a true, earnest,
good speaker, an excellent woman,
(To be continued.)

A LESSON

Derived From the Boston Globe Prize Contest.

The committee having in charge management of the Boston Globe prize contest, join with you in thanking a person who in any way contributed to the very gratifying result of placing us in second place in the list of cities, and securing for the Lynn Spiritualist Association a prize of five hundred dollars. There will also be some over two hundred dollars in additional prizes, awarded to the children who collected votes, and who have unanimously decided to turn the results of their work into the treasury of the society, making the very acceptable sum of over seven hundred dollars.

There were 230,464 votes received at the Globe office in my name, which shows what can be accomplished in united effort.

When we consented to be the first to take the case of these prices, there were many ready to prophesy that it would amount to nothing, that we should get no support, and some asserted that we should not even receive fair play, the prejudice against Spiritualism was so great, but the result shows that Spiritualists can accomplish as much as any other class, and that we are not only working hard, but working in unison, not all pull in different directions.

The time is past for Spiritualists to take a back seat all of the time. If we respect and have confidence in ourselves, and our ability to accomplish the results following our efforts will justify our efforts, and we will be applauded by others. We are too prone to pessimism by thinking because we are Spiritualists people will not respect us, make them respect us, and our beliefs by respecting ourselves. We know we have the best religion in the world—

as though we knew it and wanted others to know it, and boldly claim all that it thinks belongs to us. "A great many things are lost by not asking for them."

Comparatively few of the Spiritualists of New England assisted in the Globe contest. Imagine the cause if the great united nations of the world. We could be almost irresistible power for its accomplishment, besides generating a fraternal fellowship that would bind us, as societies and individuals, closer together, and so tend to the growth and enlargement of our cause. ALEX. CAIRD, M. D.

LOVED ONES.

Dear one gone on, do thou return
To us this hallowed hour,
And bring with thee, to brighten
Love's lamp, so lit with power

To make us feel full warmth and glow
Of loving presence near,
And tho' the lights be burning low,
Our hearts can feel no fear.

For only love lasts long and lives
Eternal as the skies,
Its soft, sweet song forever gives
Assurance it ne'er dies.

Those who love shall grief's tears see
But joys shall fill the heart,
And make them know that life is
Forever theirs, never part!

Life may seem like drifting leaves,
To get beyond love's reach,
But love still grows, and he who grieves
May yet a lesson teach.

For truth is told in falling tears,
And 'sining love may learn
To courage take, and help with cheer
Who would backward turn.

The ways we walk in life may wear
The weary working feet,
But joyous love will ever share
Its harvest of the sweet.

And sweetest joy of love divine
Will bring to all the best,
Eternal joys of life. Each soul shall
shine

In glory with the blest.
Washington, D. C. J. W. NICHOLS

A great lie is like a great fish on land; it may fret and fling, and make frightful bother, but it cannot hurt. You have only to keep still and let it die of itself.—Crabbe.

To all Spiritualists and Progressive People: Greeting:—Spiritualism is the greatest truth in the universe. It deals with all of the relations of this life, and it demonstrates a life beyond the portals of death. Life is a fact and death is a fact. The two stand facing each other in awful, mighty contrast, both of them stern, invincible, and inevitable. They have constituted in the past, and for a vast majority of the human race they constitute in the present, the problem of problems, the "Riddle of the Universe."

Spiritualism professes to solve this problem, to unravel the awful mystery, and to light up the Shadowland of death with the bow of love and hope. If so be it accomplishes this, it is not only the greatest truth in the world, but it is the truth for which all other truths exist.

Spiritualism not only proves the continuity of life beyond death, and the relationship between the two modes of existence, but in contrast to all supernaturalism, it brings all these relationships to the level of pure naturalism, and establishes a rational and scientific system of ethics, untainted and unalloyed with theological dogmatism and superstition.

To spread this great truth among the masses who are hungering for the bread, and thirsting for the waters of eternal life, and bring them out from the bondage to the fear of death, Spiritualists have organized themselves into both state and National associations, and such an organization was effected in the state of Missouri in the year 1891, known as The Progressive Spiritualist Association of Missouri.

On the first day of February, 1905 there was held in the city of St. Louis a convention of this association, for the purpose of electing officers for the same, and to make an effort to increase the scope of its activity and usefulness. There were present some sixty delegates in person, and some twenty-five by proxy, and the meeting was harmonious throughout. Mr. C. W. Stewart of St. Louis, was elected president; Dr. Olin D. Whittler of St. Louis secretary; and Rev. Josie K. Folsom of St. Louis treasurer.

For vice-presidents, Rev. Mrs. K. J. Hary, Rev. Mrs. E. G. Price, Mr. J. H. Young, Dr. Herman W. Faber, Mr. Jacob Keipzle and Mr. J. M. Pierce, all of St. Louis, were chosen.

For trustees, Mrs. M. J. Ferris, Dr. H. Green, Mrs. Lena Dorner, Mr. J. McGuffin, all of St. Louis, and Mrs. Glen Cora Stephens of Kansas City, and Mr. Geo. H. Miller of Millersville, Mo. were elected.

This new board of officers is composed of active, earnest and efficient workers in the cause of Spiritualism, and it is earnestly desired that new enthusiasm may thrill the souls of our people and inspire them with a desire to place our glorious cause in condition that will command the respect of our opposers, and attract the attention of all investigating minds to religion that is based upon the principles of Nature and luminous with spiritual truth.

To this end it is desired that not only every society in the state may come direct touch with this body, but the entire individual Spirit may feel the personal interest in the work.

The Proceessing Spiritualist's Association

The Missouri therefore solicits the hearty co-operation of every genuine Spiritualist in the state in its effort to make this the banner association of the United States, so that the next annual convention of the National Spiritualists' Association at Minneapolis, Minn., showing may be made of which every Missouri Spiritualist may feel proud and that our state association may be productive of great good to the cause of truth.

At this convention Mr. Oscar F. Evertz, of 3516 Texas avenue, St. Louis was elected editor-at-large, press agent, and correspondent for the state association, a new office which bears the same relation to the state association which that of Hudson Tuttle bears to the N. A. It is the duty of this officer to answer all attacks made upon Spiritualism by the local press of the state, even as to recognize all favorable comment made by the papers, and to make this office of full efficiency. Spiritualists throughout the state should keep Mr. Evertz informed.

On receipt of this letter, kindly proceed to come in touch with this association at once by writing a personal letter to Dr. Olin D. Whittier, 715 Locust street, or C. W. Stewart, 3007 Dickson street, St. Louis, Mo.

Following are the chartered societies of Missouri that are connected with the state association:

The Spiritual Society of Truthseekers, St. Louis, Mo., Rev. Joeie K. Kossom, pastor.

Society for Spiritual Research,

Louis, Mo., Rev. Mrs. E. B. Price, p.
tor.
First German Spiritualist Society,
Louis, Mo., Rev. Mrs. K. T. Hary, p.
tor.
Central Spiritual Society, of
Louis, Mo., Rev. Mrs. Lena Dornn
pastor.
Carondelet Spiritual Society, of
Lancaster County, Rev. Mrs. Pierce, past
South Side Spiritual Society
Springfield, Mo., Revs. J. Madison Al
and M. Theresa Allen, pastors.
Springfield Spiritual Associati
Springfield, Mo., _____, pastor.

Psychical Research Society of Kansas City, Mo., Rev. Mrs. Glen Stephens, pastor.
First Kansas City Spiritualist Association, Kansas City, Mo., _____, pastor.
—Millersville Spiritualist Association, Millersville, Mo., George H. Miller, pastor.
By order of the committee:
C. W. STEWART, President.
DR. OLIN D. WHITTIER, Sec'y.

We seldom realize it, but very frequently the reason we have no use people is because they will not allow themselves to be used.—Puck.

One part of knowledge consists in being ignorant of such things as are worthy to be known.—Cates.

DR. J. M. PEEBLES REPLIES TO MR. LOVELAND.

I am charged with "filling a book of nearly four hundred pages with little or no statement that mortal hypnosis will explain all the phenomena of or sessions." I have a dozen more similar

In treating of this subject, some metaphysics cannot well be utterly avoided. I confess to having a lurking fancy therefore, and especially when related to psychology and the functional interrelations of the psychic elements and foreign impinging forces interfering with the normal potentials for good or ill. That spirit-lured tendencies are affected in manifestations not only by various invisible extraneous forces by

my notions" but have persistently talked right to the reverse of my "position." In fact, undeveloped, lying, obnoxious spirits, quite commonly deny all observation of the will or totality of the mind.

As Mr. Loveland makes no pretensions to any exalted spiritual mediumship, he can only meet the clearly stated facts of mediums; the solid experiences of mediums and the testimonies of many of the most brilliant and solid minds in the ranks of Spiritualism with this unproven theories, many of which in my estimation are only comparable to ropes of sand and dubious nightmare dreams.

ust be noticed that not one of my
(Continued on page 3.)

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, payable in advance:

One Year, \$1.00
Six Months, .60
Three Months, .30
Single Copy, 10c

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Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Locum Street, Chicago, Ill.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, MARCH 11, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost. Send a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Practical Religion.

If strict honesty and integrity in business affairs and in all the transactions of life would characterize those who claim to have "got religion," we would have a different world from what we experience.

In a recent morning paper we read of a resident of Chicago, who mailed a dime to an interurban railway company, a conscience fund, to pay the amount of which the sender had defrauded the incorporation. The conscience-stricken subject claimed he had just "experienced religion, and God would not accept him until he had done justly by his fellows."

That is practical religion, and a good thing to have, but very few embrace it, so few that it is a subject of newspaper comment when it occurs. Had the amount been large in the case noted it is not possible this good man would have strained his sensitive conscience a little, and failed to have bent the wrong way retained money? We fear so. We hope our spiritual friends will do no wrong, then they will have no occasion to make amends.

Do not the average converts flee to the church to whitewash their characters, with the hope of escaping restriction. "Washing themselves in the blood of the lamb" is what they call it. Paints and whitewashes only cover and conceal what is beneath. The damned foulness is still there. An honest person looks with suspicion on hypocrites. Goodness, for the reward it brings, is of doubtful utility. True merit flows from the heart, and it is not bought with a price, neither is it attained by the deeds of a hypocrite.

Christian churches were formerly places of refuge, and served as asylums and sanctuaries to all who fled to them, whatever their crimes. Once hold of the horns of the altar they were safe from punishment. And then came the sale of criminal indulgences, a price paid for crime before its commission, or afterwards if not so fortunate as to have procured a license in advance.

The church has a strange record, and it is not surprising that our good orthodox brothers recoil at its recital; and yet such things are good for the soul, and teach people not to place large trust in the saving grace of such institutions.

Mrs. Cora L. V. Richmond.

Mrs. Cora L. V. Richmond has accepted an invitation to deliver a course of lectures before the students at the Morris Pratt Institute, Whitewater, Wis. The course will commence the 9th and 10th of March, and continue every two weeks until the close of the term, June 1.

Mrs. Richmond can give two or three lectures each visit, and it is also intended that there shall be some public meetings during her visits.

The lectures to the pupils will be on the subjects of the Philosophy of Spiritualism and the Higher Psychology.

Teachers and educators who have attended Mrs. Richmond's classes on the latter subject have expressed themselves as follows: "Had we known, when we began teaching, as much as these lessons it has taught us, we would have felt much better equipped for our work as teachers."

With due regard for the faculty of the Morris Pratt Institute, and their superhuman efforts to make that institution a financial and educational success, it is a pleasure to note the inclination to introduce a variety of spiritual instruction, and the intellectual and moral betterment that Mrs. Richmond and her noble corps of teachers within the confines of Spiritualism.

Personally, or as a public worker of almost unlimited resources and inspiration, Mrs. Richmond needs no newspaper laudation. We all know her by her years of untiring toil in the field of Spiritualism.

Good Advice.

The advice of a distinguished baseball player, to his fellows, may be adopted with propriety by people in every walk of life: "Don't drink, don't keep late hours; take good care of yourselves." Inspiration never furnished better counsel; and clerical lips never uttered a sentiment more worthy of observation. Intoxicating beverages, with late hours and the usual accompaniments, wreck the young and the aged, and disqualify them from taking good care of their persons.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

Limitations of the Soul.

What, if any, are the Limitations of the Soul in Its State or Sphere of Being, or in Its Embodiment in Physical Life? A Lecture by Spirit John Pierpont, through the mediumship of Mrs. Mary T. Longley, before the First Association of Spiritualists, Washington, D. C. It will appear next week.

Old Bible: A Story in Point.

A learned and critical writer recently announced that after protracted research he was confident there was no Bible in existence prior to the 15th century. He stated the well-known fact, that all the early editions of that book were without date. He might with truth have added, because the Christian era was not yet in general use by which to note time.

More recently, that writer says, he found in the Congressional Library a copy of the Bible bearing an earlier date than he knew of, hence he admits an error in his first statement.

Now the question arises, was he not correct as he first announced? We more than suspect it.

The older the book the greater its value, more particularly if that book is a Bible. A genuine copy of the Bible, so old as the 12th century would command a princely fortune. Of complete printed Bibles there are none older than 1488, though there were fragments as the Psalms, which first appeared in 1477, the Pentateuch in 1482, and still other portions, as the Prophets, in 1486, and other parts in 1487. There was a second complete edition printed in 1494.

Martin Luther, the great Protestant Reformer, never saw a copy of the Bible until in his 21st year, and yet he was educated for the priesthood. Born in 1483; then not until the beginning of the 16th century, to-wit, 1504, did he see a copy of "The Book," as a correct translation of its Greek title, Ta Biblia, should be rendered.

When a book in those modern times lies dead in sheets, the title page is frequently removed, a new one with date up to the times is added, and it appears as a new edition, "because of the great demand for it" being wholly exhausted. But the habit is reversed with Bibles. The older they are the quicker the sale, and the greater the price. To accommodate lovers of the antique title pages of old books are printed with early dates, and inserted in place of the original. Dinky paper, and new and rumpled, completes the deception, and the value of the book is many times enhanced. We have some interesting facts in point:

Some twenty-five years ago we saw in a second-hand book store a well preserved copy of the Holy Bible, printed in English, and bearing date, we think, 1584, or thereabouts. The paper was dingy, the ink was not good, and the whole had an ancient appearance, and the sequel was an ancient appearance, and the names of its early owners, and subsequent ones in old-style hand-writing on a fly-leaf. A clerical friend bought it after a little hawking at the marvelous low price of \$15. It was bound in enameled leather, only slightly rubbed, showing it had been well cared for. The bibliophile informed the purchaser he knew where there was another copy he could procure, if any one desired it.

A dozen years later the writer was in close correspondence with a doctor residing in Hartford, Ct. The question of old Bibles coming up, he wrote, his brother had a way of procuring ancient copies of that book which was a mystery to him. The name of an old clergyman would appear on a fly-leaf, and one or more transfers, and a family record inside. Descendants were sure to buy the book, and pay a large price for it, because of its early associations. And, curious, all the books bore the same date on the title page, with the same general appearance, showing they were of the same edition. The f was used in place of s, and v was used in place of u, and a manufacturer he believed he made more ready cash from the sale of these old Bibles than from his soap business, though only a single copy was in sight at a time.

We suggested to our friend there was a secret factory near by, and that somebody had access to town records, with family pedigrees, who was writing autographs and transfers to meet the needs of purchasers. Attention directed to it, he discovered the old-style writing was a peculiarity of his brother, and, continuing the investigation, he found the Bible of 1584 was printed on discolored paper, evidently made expressly to imitate that of ancient books; that the binding was antique in style, rubbed, and that doubtless many a head was made glad by possessing a biblical relic of the Puritan fathers of New England, to whom they were distantly related.

In closing it may be proper to say, Doctor C. was an earnest Spiritualist; while the dealer in forged Bibles was a zealous Presbyterian who was very bitter in denunciations of his honest brother's confidence in the silly tricks of vile impostors, as he always designated mediums.

Moral:—If the good reader shall desire to successfully practice some great fraud, which would shame a heathen Chinese, let him first join an orthodox church, preferably a Presbyterian.

For the Guilty Only.

A lady patron writes of a sad experience she had with a prominent public lecturer, who was visiting at her house. During his stay he had free access to her husband's library, which was a large one of a high order. After the guest's disappearance it was discovered quite a number of valuable books had been mutilated by the removal of leaves nicely cut out, doubtless with the expectation their absence would not be detected. The lady adds: "There were no boys in the family."

We make note of this merely as a caution to persons gaining access to libraries, that purloining leaves from books is as disreputable as stealing entire volumes, and those guilty of such offenses may not expect to escape detection. Only the guilty will take exception to this note, who will inquire if he was referred to.

"The New Life." By Leroy Berrier. Emphatically suggestive along the lines of "Thought." Excellent in tone and tendencies. Price, cloth, \$1.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Remembrance of Humanity." By E. D. Babbitt, L. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 35 cents. For sale at this office.

The Present Tidal Wave of Agitation.

A tremendous tidal wave of agitation is now sweeping fiercely over this country, bearing on its white, foaming crest various reflections in reference to the phenomena of Spiritualism. This tidal wave is the legitimate evolution of preceding causes, and will soon exhaust itself, and then there will be a calm and an opportunity for serious reflection on the part of Spiritualists.

The storm center of this agitation arose in New York in connection with the genuine phenomenal work of Mrs. May Pepper, and ended with bringing prominently into notice the Bangs Sisters, spirit artists and independent letter writers of Chicago, whose genuineness is championed by Dr. I. K. Funk and many others in the ranks of Spiritualism.

This agitation, the outgrowth of pre-existing causes, will naturally carry along with it a great deal of driftwood, some noxious weeds and not a little poisonous odor, to be followed in the end by a purer and more healthful atmosphere. While it is true that in every large city there are all kinds of "phenomenal" frauds, still there are many mediums whose work is angelic, whose lives are above suspicion, and who are doing a world of good, and for whom we have the most profound respect.

The Chicago Chronicle of March 2, says:

Detective Woodridge says that if the chief gives him orders to do so he will arrest every medium in the city. He declared that he believed that all of them were liable to arrest under the provisions of the vagrancy laws, even if specific charges of fraud could not be made against them. He said that the rough guess at the number of them in the city, but it would place it in the neighborhood of 1,000. I have now in my pockets evidence which will warrant the arrest of some of them.

"They have been preying upon the superstitious long enough. They have tried many schemes to get money from their dupes. I know of instances in which the mediums have been able to force the credulous to make regular weekly or monthly payments to them for protection against some imagined evil. Most of them are shrewd. Every trick and device which will bring them a financial reward is employed by them."

"I believe that every medium who is doing business in the city at the present time should be given out of business. The medium business is a fraud all the way through. If there is no other law which can be enforced against the mediums I believe that we will be able to make use of the vagrancy ordinances to punish them. I have as yet received no orders from Chief O'Neill to make a crusade against the mediums, but I am ready to act as soon as I receive them and I can wind up some important work I now have on hand."

From present indications, it would appear that an indiscriminate onslaught is about to be made by the city police and petty courts against all persons who work as mediums in Chicago.

The Progressive Thinker as an exponent of Spiritualism has no sympathy with fraudulent or pretended mediums, or any who practice deception and trickery in their methods and work. On the contrary it would be glad if the entire array of tricksters were driven out of business. Were this accomplished, Spiritualism would flourish as never before. With only genuine honest mediumship, our Cause would take on new life, and gain immeasurably in strength and in the estimation of the public.

To the "frauds" and "tricksters" we are indebted for this anti-medium crusade. With only honest genuine work on the part of all who claim to be mediums the crusade would have had no inception.

The danger is, that there will now be no discrimination at all mediums, the real and the fraudulent, will suffer, and while the tricksters will receive their just deserts, to many a true and honest genuine medium great injustice may be done. This is certain to be the case if the expressed views of some of the police detectives are to be accepted as an indication of the course that will be pursued against all mediums. One of the most noted of the detectives, as stated in the daily papers, intimates that there is absolutely nothing but fraud in the whole matter of mediumship. To him every person who claims to be a medium is a fraud. Of course, starting out with this conviction settled in his mind, he is morally certain to inflict injury and gross injustice if he follows in the line of his convictions. There is danger that prosecution may degenerate into sheer persecution. Whatever may be done or attempted, of one thing we may rest assured: Spiritualism cannot be put down or destroyed. And genuine mediumship will survive, and overcome its enemies, by the helping forces of the spirit world.

A Learned Society Projected.

Rev. Minot J. Savage, the more-than-half Spiritualist preacher of New York, is planning to organize an American Institute of Scientific Research. To make it a success he proposes to raise \$100,000 by voluntary contributions, to place it on a solid financial base. It is said he prefers to disassociate it from Spiritualism.

It matters not under what guise such a movement is inaugurated if truth is its base, as it must be, else Dr. Savage would not be connected with it.

Rally of Spiritualists!

ANNUAL

Mass Meeting,

Under the Auspices of

The Illinois State Spiritualist Association,

at Handel Hall, Chicago.

Opening Session, Tuesday Evening, March 21st.

All-day Sessions, March 22nd and 23rd.

Enjoyable Music—Honest Messages—Able Oratory.

Watch for Program. Public Interest in Our Cause is Awakened. "Know Your Opportunity."

An Appeal to Spiritualists.

And to the Spiritualists of Michigan in Particular.

Through the ever-ready columns of The Progressive Thinker, and the patience of its editor that never flags in its interest and forbearance for organized and true Spiritualism everywhere, I desire to make one more appeal to the Spiritualists who have the well-being of Spiritualism in its temporal, spiritual and intellectual progress, to assist the officers of the Michigan State Spiritualist Society to protect the legal rights of Spiritualists in the courts. Some have responded nobly to the call, both as societies, chartered under the state association, and private individuals, others who do not understand the pressing need of a hearty cooperation on the part of all Spiritualists in a crisis of this kind, are waiting like Micaham "to see what will turn up," not fully understanding that the toes of any society are liable to "turn up" and the body corrupt assume a moribund condition immediately if everybody waits to see what will turn up, if they do not turn up and help to move something themselves.

The Spiritualists of Michigan have a Mediums' Home, but no endowment secured. John F. Goff provided such endowment that would help to sustain the Home and provide educational and charitable funds, by a well-executed plan. The judge of the probate court of Cass county, who drew the will, pronounced it, when he admitted it to probate, a perfectly valid document, and the moral soundness of the man whose will it was, and his business capacity at the time perfectly sound. The judge's testimony was given in behalf of those who desired to sustain John F. Goff's last will and testament, (who were in fact helped by him by a solemn promise that they would see that his wishes for the disposition of his property would be sacredly sustained by them to the letter), and this testimony will go before the Supreme Court of Michigan if the Spiritualists of Michigan aid us in carrying out our solemn compact, and sustaining the legal rights, and status of organized Spiritualism.

Think that such testimony as will be given by him will not have its due effect on men of broadened judicial minds? Spiritualists individually, and collectively, have you no duty in this matter? Because a jury who were carried away by a spectacular exhibit of forensic and extravagant talent and phrases that portrayed a monomaniac and likened this monomaniac in his whims and mad caprices, the lawyer living this word picture with much play of a very vivid imagination, comparing this creature of his own fertile imagination to John F. Goff (which in no wise resembled the shrewd, rational old thinker and philanthropist) and so

wrought upon the imagination of a jury that they forgot the facts in the case and became imbued with the fantastic phantasmagoria of the lawyer's wonderful creative genius—are you going to sit down and tamely say, "We do not know what we can do about it; I am afraid that it will not pay to try?"

The last sentence came in a languid way from a community as the consensus of opinion, to the writer of this article, who as a missionary—recognized as such now in a legal way—once a self-constituted missionary—like many others, giving freely, unreservedly, and without hope of pecuniary reward to the public and private service of Spiritualism.

But let foes assail from without and within our citadel, let "weary Willie's" meander aimlessly along the highway of our great Spiritual Republic perfectly willing to break bread—the bread of spiritual life—with those whose hands have grown knotted, blistered, and strong, if not as perfectly chiseled now as the hands of the idlers in our ranks. These idlers are always hungered for the manna from heaven, and for the loving and tender care of the true workers. It may be possible that if they are not ready when "the bridge" comes, that there may be no marriage supper for them, that another Paul may arise to say lie who will not work, let him eat need.

Friends, the cause needs a little help. We are asking for donations to the cause of sustaining our rights. There are many in Michigan who know me, have known the writer of this article for many years—yes, since my childhood—many who are willing and able to recall your names and residences to assist you to personally by letter, yet I trust that you will show that your appreciation of the work that I and many others have done for you and your friends by bringing you indubitable proofs of spirit return, and the truths of Spiritualism, by sending to my address, which I will append below, such sums of money as you are willing and able to donate to the object which I have clearly defined to you. Every dollar will be receipted for, that you may send, and lesser sums than that will be most gratefully recognized and accepted, if that is all that you can give, in justice to yourself; but \$5 and \$10 would be a most agreeable surprise. Thanking you for your interest in this cause, and the people whom we anticipate will respond to this appeal, for their expected aid, I would direct them to send to Dr. Julia M. Walton, 507 S. Blackstone street, Jackson, Mich. Hoping that within the next week or ten days I shall receive letters and financial returns from this article. If there are any mediums who will give a benefit seance for the cause, let them communicate with me also.

JULIA M. WALTON, Missionary Michigan State Spiritualist Association.

Dr. Marvin E. Conger.

The passing on of Dr. Conger at the ripe age of 79 years deserves more than a passing notice.

He was early identified with the movements that in the middle of the 19th century indicated rapid progress in the world of human thought: Phrenology, Psychology, Mesmerism, reformed schools of medicine like Hydropathy, Homeopathy, etc., and last, but by no means least, Modern Spiritualism engaged his earnest thought and attention.

He was zealous—and many thought extreme—in his views, but those who knew him best realized his absolute sincerity and unselfish motive in all his convictions.

His idea was that to disseminate useful knowledge upon the higher planes of life and health was the greatest work of the worker and thinker.

With his second wife, Dr. Rosa C. Conger, many works and publications were undertaken to the end of educating the people along the lines of better health to body and mind. Dr. Conger although born in the East (Attica, N. Y.), has been a resident of the West for many years and for the last twenty-five years has called Chicago his home. He leaves six children by his first marriage who are now men and women filling useful positions in this city. His wife, Rosa C. Conger, survives him.

One is reminded in the transition of this earnest worker that the old time pioneers, as passing, and that three and four generations have intervened since the advent of the great light of Modern Spiritualism.

The funeral services were fittingly conducted by the guides of Mrs. Cora L. V. Richmond who had known Dr. Conger for years. He was at one time a member of the board of trustees of the society of which she is the pastor. Dr. Conger did not pass out of a painful illness, but was simply tired and went away. The body was cremated at Graceland cemetery.

The influence of his life will remain long after the transient mortal struggle, and the "gathering of the spiritual shavings" will be of such an earnest life and endeavor bring.

In the World Celestial.

We have received a supply of the fourth edition of Dr. Bland's book, "In the World Celestial," which contains a beautiful full-page photo-gravure of the heroine, Pearl, from a new life-size spirit-painting of her. This adds greatly to the attractiveness of the book, and quite considerably to its cost. Yet the price remains the same, one dollar. For sale at this office.

"Poems of Progress." By Lizzie Dotson. In this volume, the poetess of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tiny.

Or Mrs. D. E. Brown, Room 42, 11th Avenue Hotel, Denver, Colo.

JAMES M. CONGER, Gen. Del. DENVER, Colo.

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Watch This Bulletin Closely

TO DO GOOD & BE GOOD

THE RELIGION OF HUMANITY.

THE PROGRESSIVE THINKER

BULLETIN

Our 12th Premium Book,

"Letters from the Spirit World,"

Is one of the brightest,

and neatest books ever offered to the Spiritualistic public. The arisen Carlyle Petersilea, its author, no doubt looks upon it with indescribable pride, as do his friends of earth.

The World Has Never

Seen the Like Before!

Truly, the world has never seen the like before. Search the annals of his- tory, ancient and modern; critically ex- amine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualistic and Occult li- brary, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable me- dium, Carlyle Petersilea, should be in every library. Read the following care- fully:

We have now TWELVE magnificent Premium Books, and you can select from them as follows:

Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25.

Any two of the Twelve Premium Books you may order, price 70 cents.

Any three of the Twelve Premium Books you may order, price \$1.10.

Any four of the Twelve Premium Books you may order, price \$1.50.

Any five of the Twelve Premium Books you may order, price \$1.75.

Any six of the Twelve Premium Books you may order, price \$2.05.

Any seven of the Twelve Premium Books you may order, price \$2.35.

Any eight of the Twelve Premium Books you may order, price \$2.65.

Any nine of the Twelve Premium Books you may order, price \$2.90.

Any ten of the Twelve Premium Books you may order, price \$3.10.

Any eleven of the Twelve Premium Books you may order, price \$3.40.

Lastly, all of these TWELVE Pre- mium Books here announced are sent

out, all postage prepaid, for \$3.75, some- thing never before equalled in this country or Europe.

Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of it before.

OUR TWELVE REMARKABLE PRE- MIUM BOOKS FOR \$3.75.

The following is the list of titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mun- dane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World interviewed, by Mrs. S. G. Horn, a most remarkable me- dium.

7—The Occult Life of Jesus, by Alex- ander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands, Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

11—The Great Debate Between Moses Hull and W. F. Jamieson.

12—Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.

Each Spiritualist should at once com- mencing forming a Spiritualist and Oc- cult library.

When ordering a Premium Book, one or more, you must send in a yearly sub- scription for The Progressive Thinker.

Spiritualism in Minnesota.

The Progressive Thinker is looked for each week and read with interest, as it is filled with so much valuable matter. The Open Court is bringing out the truths of Modern Spiritualism.

Truth cannot be crushed; it will rise above the false testaments. The life in the Spirit, "Revelations" and other articles are read with great pleasure. For fifty years I have been a reader and investi- gator of Modern Spiritualism. The truths are given us through the home circle, where every family should look for tests.

We urge spiritual societies through- out the different states to make the effort to build temples of their own. Don't give up and say you can't, but go to work with a will and make the effort; organize a Ladies' Aid society, have so- cials of different kinds, save up for a year or two, go around with a subscrip- tion asking each friend and neighbor favorable to the cause to subscribe and donate to the cause of building a tem- ple for a free platform for all kinds of speakers, who will give good lectures for the benefit of humanity. We want free platforms—we do not want to be so sectarian.

Our little society has almost got our temple completed. It has not been a year since we commenced to build. We were surprised that many subscribed help us who did not profess to be Spiritualists, and were willing to aid us in what they thought was a good cause, and now we have our regular Sunday meetings, and a place for all our social gatherings and dances. We always have a full house and many remark- that no other society gives so much in pleasure and lectures, for the money we do. So it is a great pleasure to have a place of our own to go and hold com- m

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this end. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able to give, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

William Dubois: Q. What is the pressure of the wind, and why has it not been utilized as a motive power? or is this possible?

A. The Smithsonian Institute has divided wind velocity into ten grades, beginning with calm, two miles an hour is a very light breeze and the pressure on a square foot is two-hundredths of a pound; four miles is a gentle breeze, pressure 8 hundredths; twelve miles, a fresh wind, with a pressure of 75 hundredths; twenty-five miles, a strong wind, pressure three pounds; thirty-five miles is a high wind, with pressure of six pounds; forty-five miles is a gale with pressure of ten pounds; sixty miles is a strong gale with pressure of eighteen pounds; seventy-five miles a violent gale; ninety miles a hurricane; one hundred miles a most violent hurricane. The maximum pressure of the last three is difficult if not impossible to determine.

The power of the wind is inconceivable, and the force exerted by a fresh wind passing over the ocean—Stages would be more than that of all the work done by man, animals and machines. The energy rapidly increases with the velocity. There are 27,878,400 feet in a square mile, and a ten pound pressure of a strong gale multiplies this by ten as the force exerted by such a wind on such a surface, in round numbers 278,000,000 pounds. If a hurricane gave a pressure of one hundred pounds, it would be ten times this force. When we consider that a wind current may be a hundred miles or more in breadth and extend a full mile in height, and capable of exerting this pressure on every foot of exposed surface, we are overwhelmed by the inconceivable energy. The power caught by a windmill twenty feet in diameter would be sufficient to do all the work of a windmill farm, and light and warm the dwelling.

Who has not this tremendous and ever present force been used? Mainly because of its unreliability. When the power is wanted perhaps there will be a calm, or too light a wind. The want has been for a means of storage of this energy which has been found to be impractical by mechanical power. With a storage battery which would accumulate from a motor run by the windmill, the power of a light breeze could be retained as well as of a gale, and used required. In the near future this will be done on the largest scale, and the restless air harnessed to do the work of the world. The cold wind of winter, howling by the dwelling, will be made to set its lamps aglow, and fill its rooms with tropical heat.

For man to dig in the mines for coal, for motive power, when such an ocean of power is above and around him, is not creditable to his intelligence.

C. F. Short, N. Y.: Q. Can the sex of offspring be predetermined? Are any of the means advocated by certain doctors and scientists reliable?

A. There has been no such means as yet discovered. Certain conditions are known to be more favorable to one sex than the other, but this is so slight that no reliance can be placed thereon. Every living being sets out with the possibilities of becoming either male or female. In the lowest forms there is no distinction or separation. The germ and the mature form are the same. The germ of the lower being cannot be distinguished from that of the highest. The difference of growth is the marked feature, for while one remains in the germ state, propagating by throwing off other germs or buds, the other passes through all the changes that living forms have taken since they came on the earth, until the highest and most complete is attained. In this development occurs the differentiation of the sexes. The lowest being is a single cell, it reproduces by division into two, and again and again dividing. In germ growth at an early period there is separation. The forces which operate to make this physical and psychical distinction of sex, has never been ascertained, and not a theory advanced that has not been exploded. The matter remains one of nature's unexplained mysteries. This influence, or influences must be exerted in the beginning or earliest life, and are such as on the whole to produce a nearly equal number of males and females. This is true of species that are exclusively monogamous, as well as of those species in which polygamy prevails. Beyond these facts it may be said without fear of contradiction, nothing is known. From time to time physicians have become famous by claiming this discovery, but their theories have on trial been found utterly at variance with the facts. If any one makes this claim, he needs no other refutation than the fact that he has, as may be seen by the sale of his secret, wealthier than the fabled Ind, and the most famous scientist that ever lived, and yet remains in obscurity.

Telepathic Student: Q. A friend and I have been experimenting in telepathy. We are some 200 miles apart, and have appointed times to send messages. Thus far we have not met with success. Can you give us instructions how to proceed?

A. Perhaps few subjects have been so misunderstood, or are more vaguely spoken of, as telepathy. It is made to explain the entire range of spirit manifestations. Of course this is done by those totally ignorant of both subjects, else they would not wittingly expose their stupidity.

That one mind can be impressed by another has been well known from ancient times. It has been concreted into a proverb: "The devil is near when you are talking about him." Our thoughts go before us, and we find our friends are expecting our coming. This, however, is not a common occurrence it is the exception. There are exceedingly few mind-readers and they cannot read all minds. There must be union between the mind that gives and the mind that receives.

In the physical world this is represented by the transmitting and receiving instruments of the wireless telegraph. The last must be attuned to the first, else it will not be affected. There must be union between the two, and if one receiver was thus in union, and all others around it not, this one would be the only instrument which received a message sent. Observers of their instruments, finding them silent, might incline to the belief that no message was sent, or doubt the possibility of transmission. Before such instruments are taken to distant stations, they are adjusted to the last refinement of the possibilities of the inventor's skill. It is certain if they will not respond when near they will not at a distance.

One mind is the transmitting instrument, another the receiving and their relations to each other are similar to those between the instruments of the wireless telegraph. In experiments such as this correspondent and many others are making, two essential things must be considered: (1) Are the minds of the experimenters in union? (2) Which is the receiver, which transmitter?

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What a dear little, beautiful soul she is! Talk of her little Eva! Why, she is little Eva personified. The little Eva which she portrayed with such an artistic pen, was her own child soul. She felt that she would like to give up her life, as she wrote that little Eva did, or, as Jesus did, for a great principle—the principle of freedom—freedom for the black man, and for the colored people of whatever kind. Little Eva still lives within Mrs. Stowe, magnified a thousand fold, beautiful and magnified beyond all telling.

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Life in the Spirit Realms.

A Series of Letters from Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

Letter Number Seven.

The readers of *The Progressive Thinker* may think that I like to have a finger in everybody's pie; and it may be that I do for I certainly like to become acquainted with all those people who are interested in me so much when I was in the mortal form. When in that form I often longed to meet a great many that I never had the pleasure of meeting, owing to material distances and surroundings. Now all is changed, and that which I once so much desired is easy of accomplishment. The wishes of an immortal being are always, at length, brought to pass. Nothing, now, stands between me and the great multitudes that lived and passed out of the mortal form while I was yet within my mortal form, and all those whom I visit are very, very glad to meet me, and to change thoughts, ideas, and aspirations.

In this way we all grow and progress in spirit. I appropriate that which they have and I lack, and they tell me that they gain much from me also. All that is lovely, beautiful, and admirable in another, I can add to my own soul without robbing them, thereby becoming more beautiful and lovely myself, and whatever gifts I possess they can take from me without robbing me in the least. If all were alike, or possessed the same attributes and gifts, there could be no such exchange, and immortal existence would be robbed of its greatest charm.

When I was in the mortal form, one of those whom I most desired to meet, but never enjoyed that pleasure, was the author of Uncle Tom's Cabin—Harriet Beecher Stowe. Here, that great wish of my heart has been granted, and I have visited the lady at her own home, and she has returned my visits; and on the long and earnest conversations we have had together, and the plans we have talked over, planning to help and enlighten the mundane spheres as well as the lower spirit world.

What a dear little, beautiful soul she is! Talk of her little Eva! Why, she is little Eva personified. The little Eva which she portrayed with such an artistic pen, was her own child soul. She felt that she would like to give up her life, as she wrote that little Eva did, or, as Jesus did, for a great principle—the principle of freedom—freedom for the black man, and for the colored people of whatever kind. Little Eva still lives within Mrs. Stowe, magnified a thousand fold, beautiful and magnified beyond all telling.

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VOL. 31

CHICAGO, ILL., MARCH 18, 1905.

NO. 799

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Given Through the Mediumship of the Late Carlyle Petersilea.

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Twenty-Five Years in Spiritualism.

HARRISON D. BARRETT has been before the world as an important working factor therein for a quarter of a century. Year after year he has fulfilled his impressive destiny and mission by being elected President of the N. S. A. Whatever the opposition to him may have been, at the last moment everything crystallizes in his favor, and he is again elected President, illustrating a most remarkable career on his part. His sketch of his life for twenty-five years is thrillingly interesting and suggestive.

THE UNITARIAN THEOLOGICAL SCHOOL.

September 29, 1886, I entered the Unitarian Theological School at Meadville, Pa. My health was precarious, and my religious views pronounced, hence I did not feel certain about being matriculated. It was with some awe that I went into the examination room to be questioned by the faculty. Arthur C. Smith, a bosom friend of mine from Maine, and a Spiritualist, was with me. The examination was not at all what I expected it would be. The members of the faculty were the noblest representatives of the Unitarian faith I have ever met. Dr. Livermore and genial, optimistic, and a serene old age, by employing it in instructing the young; Prof. Cary, one of the few great scholars of the world, having the most thorough knowledge of the Greek language of any living man, and the best New Testament exegete on the globe; Prof. Barber, the practical, tender-hearted, progressive scholar and teacher, were the ones who conducted the examination.

Questioned as to our reason for entering Meadville, both Smith and myself replied, "To obtain a thorough education, in order that I (we) may be of service in the world." Asked as to my religious training and views, I said: "I was reared a Universalist, but for the past six years have been a firm believer in Spiritualism." Smith said: "I was in Spiritualism, and am one to-day." We were questioned as to our educational training, etc., and then were informed that the test was over. I soon received a note from the secretary, informing me that I had been admitted "on probation," to use a common term, and that because of my previous labor as a student in Meadville, and college preparation, I could enter the sophomore class, provided I would make up certain branches. Smith was also admitted, and was assigned to his class without further question.

Thus it appears that I entered the Meadville School a Spiritualist and am so recorded on the books, and graduated a Spiritualist. During my entire course of three years, the faculty collectively or singly, never said one word to me upon the subject of religion. They treated me with the utmost courtesy, and accorded my views considerable respect on every occasion. I was never asked to join the Unitarian church, nor to bind myself to one thing at variance with my conscientious convictions. Some of the students were unfriendly and decidedly unjust, but I held my own. I never hesitated to proclaim my Spiritualism in season and out of season, and have often wondered since, that the boys treated me half as well as they did.

I cannot praise Prof. Livermore, Cary and Barber too highly. They were men of absolute truth—God's noblemen and among His wisest representatives on earth.

At this time, there were several Spiritualists in the school: Allen, Barrett, Brown, Prescott, Smith and Sprague. These all entered the Unitarian ministry save Smith and myself. Smith's health failed, and he was obliged to leave the school. The others joined the Unitarian church, and became pastors of churches. I was the only one to graduate as a Spiritualist.

FIRST MEETING WITH HON. A. GASTON.

It was in Meadville in 1886 that I met Hon. A. Gaston, who has been my friend through all the eventful nineteen years that have flown since. First I took his hand, and his voice that gave me words of cheer when the path seemed dark before me, and it was his hand that was thrown out to give me a friendly lift when I felt I could go no further. He gave me "open sesame" to his beautiful home, where his good wife, his nephew and adopted daughter, as well as himself ever made me welcome. I used to talk freely with him about my studies about the future, and when I sometimes felt tempted by the prospect of home and salary, to think of attempting to unite my Spiritualism with Unitarianism, he would invariably say, "Barrett, let your conscience tell you what to do. Better a clear conscience than a large salary."

Oh! these words of kindness, those tactful little helps that his noble wife gave me so freely in my student days! How much I owe to them now! They are lights on the pilgrim way, set by the side of the road to remind me that I, too, am expected to place similar lights for the guidance of others who are now as I was then.

GOOD WORDS FOR MRS. LILLIE.

In June, 1887, I visited Cassadaga camp for the first time, and was requested to preside during the three days' picnic. The request was made at the suggestion of Mrs. Gaston, and it was the beginning of my long service as

chairman at that camp. Mrs. R. S. Lillie was the only speaker for the three days. Her last lecture was a masterpiece, the subject being "Spiritualism; the Crowning Glory in Revealed Religion!" It made an impression that will last a life time. Her subject, her delivery, her unfoldment of her subject are as fresh in memory to-day as they were the day after I heard her speak. One of her paragraphs was as follows: "Methodism cut away the shrubs and thorns; Universalism prepared the soil; Unitarianism planted the seed, whose flower and fruitage was and is Spiritualism, the crowning glory in revealed religion!"

A VISIT TO CALIFORNIA.

This was the beginning of a most precious friendship between Mrs. Lillie and myself. Her work has been a noble one. She has loved the truth and has paid the price that is exacted of all who try to find the truth. No one could have touched so many hearts as she has. She has taken other means to reach the goal toward which she is pressing, all admit that her purpose is a pure and noble one. She has hated and to-day abominates fraud of all kinds, and she has the sublime courage of her convictions whenever called upon to speak on this question. I did not always agree with her in those days, but found a few years later that she was right and I was wrong. She has honored Spiritualism by her noble, unselfish life, and her good deeds speak eloquently in her praise. It is a shame to Spiritualists that they are not more kind to all such as she is while they are on the earth.

The condition of my health was such that my physician advised me to spend the vacation of 1887 in California, among the mountains. I accordingly went to the western coast, thereby fulfilling the prophecy of Mrs. Gladstone, made in Maine two years before. I attended the camp-meeting near Oakland, where I again met J. J. Morse, who gave me a brotherly greeting, and made me acquainted with several of the California workers for Spiritualism: Mrs. J. Whitman, Mrs. Schlesinger of the Carrier Dove, J. J. Owen, and Prof. Fred P. Evans were among the many I met on that occasion. Prof. Evans' psychographical work gave me one proof of life beyond the grave that removed forever all doubt from my mind. This test opened the way to a lasting friendship between us that grows stronger with passing of the years.

Then the editor of "The Golden Gate," was a remarkable man. He had been editor-in-chief of the San Jose Mercury, and had made for himself a world-wide fame in literature. His "Sunday Sermons" was a feature of the Mercury, and were widely copied. In this field he is second only to "Brick" Pomroy, whose Saturday Night Letters have touched so many million hearts by their sublimity and tenderness. Mr. Owen was converted to Spiritualism by that gifted psychic Fred P. Evans. Thereafter he devoted his life to his religion. He passed from earth some years ago, but rich in this world's goods, but rich in the love he gave so freely to others.

HIS RETURN TO THE THEOLOGICAL SCHOOL.

I returned to the Theological School in the autumn of 1887. Early that fall we organized "The Meadville Psychological Society," of which Mr. Gaston was president, A. W. West, treasurer, and I was secretary. A theological society is an anomaly, but it happens to be a fact in this case. We had lectures from Annie B. Hagen, Mrs. Helen S. Richings, Mrs. Nellie Temple Brigham, Lyman C. Howe, Willard J. Hull, Hon. A. B. Richmond, Hon. F. H. Bemis and myself. Into my studies at School was woven the thought I received at these lectures, and if they helped, but one soul that winter, then mine is that soul.

I again presided at the June picnic in 1888 at Cassadaga, on which occasion Mrs. Elizabeth Lowe-Watson of California, and J. Clegg Wright of New Jersey were the speakers. Mrs. Watson's Sunday subject was "The Signs of the Times," and I remember well how she thrilled her hearers by her splendid inspirational eloquence. Mr. Wright had spoken in the morning, and his wonderful genius never appeared at better or greater advantage than it did then. His topic was "Spiritualism, Man's Regenerator." Ecclesiastical theology received but little mercy at his hands. Some of his epigrams are as fresh in mind as if I had heard them yesterday. Prof. Wright was on the occasion—Mrs. Watson a builder; he was sarcastic, cutting, severe; she kind, inspiring and tender. Both addresses will long be remembered by all who heard them.

SOME LEADING WORKERS MENTIONED.

From that year forward I was a fixture at Cassadaga. Of the many speakers who occupied that rostrum since 1888, (aside from Mrs. Cora L. V. Richmond, who is always helpful, progressive, instructive, and soulful), two in particular deserve mention here. They are Mrs. Frances O. Hyzer of Ravenna, Ohio, and Hon. A. B. French of Clyde, in the same state. Mrs. Hyzer's great work in Baltimore, Md., is familiar history to all Spiritualists. She left

mighty impress upon the thought life of that city. She was the embodiment of transcendentalism, and was, therefore, years and years ahead of the times. Her addresses pleased and angered her hearers in a division of numbers about equally.

Murmurs of approval at some during utterance would be followed by mutterings of dissent on the part of others. One of her addresses was upon the subject, "I Am That I Am!" The new thought of to-day is old when contrasted with what she gave in that lecture. People went home earnestly discussing what she had said, and excitement ran high. Her next lecture was largely attended, even those who had said they would never listen to her again, being on hand, with all of their friends. They were going to see what they could do to make it unpleasant for her. "This time her subject was 'Surplus Blossoms!' On this occasion she soared to a lofty height, and took all of the people with her. She was one of the great lights in Spiritualism, and will live forever in the good she did for others. I have dwelt upon her work at this length from the fact that she gave her life—her all—to Spiritualism and to Spiritualists, and received only a stone in place of bread, as her reward.

A TRIBUTE TO A. B. FRENCH.

Hon. A. B. French is easily Spiritualism's greatest orator in the past quarter of a century. I doubt if even Jesse B. Ferguson and Selden J. Finney in their palmy days ever excelled him very much. He was a greater orator than Emerson, and towered head and shoulders above James G. Blaine, and Chauncey F. Black. He is far beyond Russell H. Conwell and Bourke Cockran, in his use of metaphors and choice figures of speech. He touched both the emotions and the intellect of those who heard him. His power lay in his signal ability to throw his whole soul—all of his energies—into his addresses. His power over his hearers was the power of a wizard. Whether discoursing upon "Buddha," "Jesus," "The Ecstasies of Our Age," or "Memorial Day," he exercised the same wonderful magnetic power that moved the people alternately to smiles and tears. He had a marked influence upon my young life, and his oratory is one of my choicest memories.

Graduated in 1889, teaching school and entering upon Spiritualism, I occupied all of my time up to 1893. I never supposed it possible for history to repeat itself, yet my experiences of 1893-4 have been repeated during the winter of 1904-5. Such is fate but I do not complain. Foreordained is more than a half-truth after all.

OTHER PROMINENT WORKERS.

Hudson Tuttle and Emma Rood Tuttle, the philosopher and the humanitarian; Clara Watson, the rationalist; William M. Lockwood, the scientist; Moses Hull, the exegete of the Bible from a spiritual viewpoint; Miss Lizzie Harlow, the practical Spiritualist and teacher of sham; Thomas Grimshaw, the builder and demonstrator of the fact that the settlement of speakers in best for our cause; Prof. W. F. Peck, the musician and analyst; Dr. J. M. Peebles, the spiritual pilgrim and orator; Hon. O. P. Kellogg, the humorist; Mrs. Martha B. Root, the reformer; W. H. Bach, inventor and poet; Mrs. A. H. Colby, Luther, the emancipator; Lyman C. Howe, the philosophical religionist; Rev. W. J. Colville, the metaphysician and Orientalist; Mrs. May S. Pepp, the poet of the age; Mrs. Georgia Gladys Cooley, the great message bearer and true medium of the West—these and dozens of others, are deserving of mention, and I would like to speak at length of them and their work.

Of the mediums who frequented Cassadaga, J. Frank Baxter and Mrs. Margaret Cauldwell have each a special place in memory. I must not dwell upon the work of these dear friends as I would like, but must await another opportunity. They are not forgotten and their influence is yet potent in my life.

MADE PRESIDENT OF THE N. S. A.

In 1893 I was made president of the N. S. A., at the time of its inception, in Chicago. For twelve years I have held that office, and the records thereof are before the world. It is not for me to speak of the results of those labors. Mistakes are common to all mankind (save a very few) and I know I have made my share of them. Let me not speak at length of any of my errors, successes or misfortunes now. It is yet to be seen what all these years have been worth to the cause and to myself. I have tried literature a little. In company with A. W. McCoy in 1891 I wrote and compiled a book entitled "The History of Cassadaga." In 1894, I wrote and compiled "The Life Work of Cora L. V. Richmond." All I said of her in my introduction to that work, I can in sincerity repeat now. In 1897, I became editor of the *Epoch of Light*, and held that position seven years.

It is now March, 1905. I have completed a quarter of a century of service in behalf of Spiritualism. "After twenty-five years—what?" This is the question. Would I undo the past if I could? Useless question! I would not do it, if I could. I have received in those years what was for me to have—no more, no less. The next quarter of a century will do no more than this for me. And now will into the "youth of old age." My memories are few—too few for the

labor expended—yet, above and beyond all things mortal, I can see, with the eye of the soul, the shining gold of the harvest fields of eternity. It will be my pleasure to tell thereof, when I am called to the higher life. Perhaps I have earned my place. Perhaps my friends and critics have called my failures here, will be made my best successes there.

THE ACTUAL STATE OF THINGS.

The work-years, the energy-years of my life have been given without a question to Spiritualism. Time has not lessened my devotion to it, nor detracted from my interest in our cause as a whole. Silver and gold I had none, but such as I did have I gave freely, yet not always wisely. I remember how badly I felt in 1888, when I was enthusiastically describing the phenomenal wonders I had witnessed, to have Willard J. Hull say to me, "My friend, be on your guard; all is not gold that glitters!" Walter Howell repeated the warning, as did Col. John C. Bundy, in 1890, yet it took several years thereafter to awaken me to a full sense of the actual state of things. Yes, I was "easy"—I will confess it, but I have the comfort of knowing that I am not alone in that category. "There are others," and many there are to-day who are learning the lessons I received in the school of heart-break and bitter experience, who will be wiser when they graduate!

After twenty-five years, what have we that is ours? (1) Mediocrity, that sacred possession of the soul, belonging in common to all mankind, although used by some for the good, and by others for the evil of humanity, whose unfoldment means a step upward toward God. (2) Phenomena, as real, as valuable, and far more numerous than ever before, all asserting the eternal reality of the invisible, all proving that intelligent life continues beyond the grave. (3) Spirit or soul communion that not only enables us, through faith "to see a star," and through hope "to hear the rustle of a wing," but gives us the light of knowledge by which we are guided over the lowlands of doubt, through the swamps of despair, up to the heights of illumination, where we hear the soft tones of voices long since hushed to the ears of earth, telling us that all is life and love, and that seeming death is only a forward step in progression upward toward God. (4) Spiritual education, through which the children of men are led to see that the material is only a means to a divine end, and not the end itself—that all are sisters and brothers in this lower life, and that an injury done to one is an injury done to all.

AFTER TWENTY-FIVE YEARS—THE OUTLOOK.

After twenty-five years, we find the effort worth while? When I see old time Spiritualists now, the leading lights in Christian Science, Theosophy, Mental Science, Metaphysics, Occult Science, Unitarianism, Universalism, and even Methodism and Orthodoxy, it is treason for me to say that I oftentimes wonder if it is worth while? I only show here the cause of all truth, and proves that man is constantly moving forward in search of that which gives him understanding. "A rose by any other name is just as sweet," and Spiritualism, whatever its name or guise, is just as true. The branches of the spiritual tree are bearing the fruit that is needed to feed millions of hungry souls; therefore, Spiritualists need not complain if their truth has gone another name. But, why, oh, why was not the grand old tree itself so cultivated, so nurtured, so fed, that it would have given shelter to all our race under its universal shade?

After twenty-five years, what have we to show in outward form? In 1880, we had but two state associations, Vermont and Connecticut, as against twenty or twenty-one to-day. We then had between two and three hundred gatherings called local societies, while we have over seven hundred similar bodies to-day. We have also out of N. S. A., which we did not have then, and between forty and fifty camps, as against eight or ten then. We have one school, unendowed, and most negligently supported. All of our local societies are unaided financially and numerically. Our N. S. A. is the only center of power around which mortals and spirits can rally to do the work that should be done to help mankind upward. Yet, too, is most unkindly treated and ignored. Its pension fund is the only hope of almost a score of needy human beings who have spent their lives in the unselfish service of their fellow-men. Surely, our showing is not what it should be in this particular respect! We have about the same number of papers we had then, but they are not nearly so well patronized.

SPEAKING FOR HIMSELF.

Speaking for myself, at the close of these twenty-five years, twelve of which I have spent in the service of the N. S. A., I find just as much need of Spiritualism as I ever have had. "It has been my staff of support in hours of sorrow and of suffering," and my comforter when the lamp of joy exploded at my feet, leaving me wounded and bleeding upon the floor of care. Its truths are as precious as ever they were; and what we need now is consecrated workers to proclaim those truths to the world. I have done my best, but my methods may not always have been right, even if my motive was pure and sincere. Bitter and extreme criticism has been coupled with extravagant praise, reaching almost to flattery, to retard and injure my work. Criticism and flattery have been equally harmful and have taken it kindly for it has helped me to press onward to higher and better things. Flattery is ever an enemy to man, and he should always be on his guard against it. There is one who came into my life—the outer and inner—in 1893, of whom I find words speak did I have fitting words to express my meaning. Our lives were united in 1897, and are now lived on from the same sacred spring. She has been to me more than a com-

Reminiscent and Autobiographical.

panion—her rare intuitions, her mental unfoldment, her splendid talents, her high ideals, her lofty ambitions, were incentive to the highest and noblest types—daily encouragements for me to go on with my work. Whatever my errors, my failures to grasp opportunities, my inability to meet life's heaviest conflicts, no fault attaches to her. Truly womanly in all things, over thoughtful of others, ever desirous of rendering unselfish service regardless of her own needs—such are the characteristics of one who has borne her full share of the burdens, and met with fortitude the many vicissitudes of life, who has been and now is a dominant influence in my work—my beloved wife.

There is also another influence of which I may be pardoned for speaking. It is that of my beloved and venerable parents in the home of my birth in Farway Maine. With their moral qualifications, love of right, of justice and of truth, there may be in me, I owe to my noble father and mother, and to the influences of the environments in which they placed me. As they face the glowing golden sunset of their well lived lives, they are examples still to their son to make more and yet more of life for their dear sake. Out of the heart, the mouth speaketh, and out of my loving gratitude to them do I pen these words in reverence and filial devotion, asking still that their benediction of love and peace may ever be mine. Nor should I forget my sisters in recounting the blessings that have been mine in connection with Spiritualism. Father, mother, three sisters, and three nephews—our Spiritualists—surely there should be no forgetting when such helps as these appear.

I am asked to limn the future of Spiritualism. This I cannot do, for the gift of prophecy is not mine. It is safe to say that Spiritualism's future depends wholly upon the efforts of its adherents to make it a power for good—a great reformatory influence in the world. This they may do through co-operation. There are signs in the skies that are ominous—portents of a coming storm. So long as sham and pretense are preferred by Spiritualists to truth and honesty just so long will there be a cloud over the fair name of Spiritualism. So long as an "uneducated, itinerant ministry" is preferred to settled pastors and cultured speakers, so long will the future of Spiritualism be uncertain. So long as the churches and their pastors continue to grow larger, just so long will educated, progressive Spiritualists turn toward the churches, and give them support.

So long as the Spiritualist press is less and less liberally supported every year, just so long may we look for a decline of interest in Spiritualism. So long as the secular press continues to give full and complete exposure to the philosophy and religion in splendidly written articles, just so long will men and women continue to turn away from Spiritualism and set their faces again toward the church. So long as men and women are Spiritualists behind the door, or at camp-meetings, just so long will the future of our movement continue doubtful and uncertain. So long as Spiritualists continue to make Spiritualism a glittering abstraction, and not a concrete presentation, just so long will scholars and thinkers continue to turn away from it. Therefore, I say the future of Spiritualism depends upon Spiritualists—what they do—how they live it, and the thought they develop in its name.

My task is finished. My review of a quarter of a century of labor is at an end. As I glance in retrospect over the unfinished years, I see familiar faces turn past me, each with a smile upon his face, marching with light step toward the western hills beyond which lie the gates of Life's Eternal Day. One by one dear friends slip out and join them, and earth knows them no more. Workers for Spiritualism, friends of a lifetime recede from view as I near the present, and I realize that each passing day takes them yet further and further away from me, yet brings me one day nearer them. Looking upward, their faces appear in soft effulgent light of the soul's eternal glory, as they stand upon the shining arch that spans the Divide between the seen and the unseen. They return not, for they never go away, but they stand aside in the refined atmosphere of the spirit, smiling in love upon all, calling us to action, to duty stern and high, to love of truth, of God, of righteousness, and to all possess the mystic key that shall unlock the material shackles that bind us to things of little worth. As I go out still further in the spirit, I see them yet clearer, and hear them say "Twenty-five years!—only a beginning! Press on, use the law of vibration, the reading of the lesson, and the song of praise or simple rejoicing, and do it all with a heartfelt understanding of the depth, richness, and might of meaning back of them, why should we fail to do so because others have ignorantly misused them? One might as well decline the aid of a hammer in driving nails because, forsooth, one's sister is prone to bring it down upon her finger oftener than upon the nail. As well condemn the knife because men have done harm to themselves or others with it.

A LITTLE THING.

My neighbor met me on the street. She dropped a word of greeting gay. Her look so bright, her tone so sweet, I stepped to music all that day. The cares that tugged at heart and brain, The work too heavy for my hand, The ceaseless underbeat of pain, The tasks I could not understand, Gray lighter as I walked along, With air and step at liberty, Freed by the sudden lift of song, That filled the world with cheer for me. Yes, this was all. A woman wise, Her life enriched by many a year, Had faced me with her brave, true eyes, Passed on, with said, "Good morning, dear."—Margaret L. Sangster.

ECHOES FROM INDIANA.

Touching the Recent State Spiritualists Convention.

Perhaps a few words regarding the convention recently held by the Indiana State Spiritualists, may not be amiss. The clerk of the weather seemed to shower special favors on Indianapolis, for this event, as each day was one of ideal pleasantness. Not quite so many societies were represented at this, the first annual convention, but where quantity was lacking, quality was in abundance, and enthusiasm above par. No doubt our worthy secretary, Mrs. Carrie Mong, who was a chief factor in the success of the meeting, will give your readers a correct report of the convention work, and I will therefore confine myself to certain features which made the event one of great pleasure as well as profit. The speakers had been carefully selected from the multitude of able men and women who are lifting up voice and soul for the cause of Spiritualism, but for this particular time and this particular place no wiser group could have been secured.

First we had the pleasure of listening to Elizabeth Harlow, who had long since won her way into the good graces of Indianapolis people, and therefore received with enthusiasm justly due her, and when we beheld the honest love and reverence meted out to this gifted woman, we knew she would not trade the warmth of that regard for the diadem of a queen. Another speaker to make his way with a bound into the esteem of his audience, was Will J. Erwood, whose heart to heart talks touched each listener and brought the best of the surface. This young man has found the immortal spring of success, and knows by experience that the human heart is best reached by sympathy, or love and trust. His Sunday morning lecture on "Forebodings," was one to linger in the memory, its touching eloquence putting each soul in tune with the Infinite. In short, a true story of the heart is oftentimes more productive of good than the logic of the head, and Mr. Erwood knows well how to blend the two to get the best results.

Another gentleman who agreeably surprised his hearers, was Will V. Nicum, of Dayton, Ohio. Too much cannot be said in praise of this speaker, and we are surprised that with his wisdom and eloquence some liberal church has not called him to be its regular leader. Mr. Nicum has studied his way out of the primary class of Spiritualism, and is therefore prepared to tell the world something besides the fact that spirits return and communicate. The heart of man is crying for a lessening of its burden, or a way to bear its burdens easier, therefore his lecture was appreciated above measure, and many expressed an unfeigned joy in his only comes when we understand "that peace which passes understanding."

Mrs. Anna Thronsen, of Louisville, Ky., was a messenger who brought consolation to many hearts. This little lady has a pleasing manner and gives her work in a plain straightforward way which conveys a thought of truth. The entire meeting was one of success, spiritually, socially and financially, and we feel the bond is now more firmly cemented between Spiritualists of Indiana than ever before, and we believe the cause which has as a basic principle the brotherhood of man has received strength from the first annual convention of Indiana Spiritualists.

A majority of the officers were re-elected, which proves the efforts of the first year's work were at least appreciated.

MARGUERITE MILLER, Rochester, Ind.

I WONDER WHY?

Is Spiritualism a Good Thing for Us Alone?

In reading over my copy of *The Progressive Thinker* of January 28, I could not help wondering why some of us are so strenuous in our efforts to put form to the forms and ceremonies of orthodoxy, while persistently clinging to and practicing its worst faults. In the absence of anything more substantial, those forms and ceremonies at least have served as a rallying point for the faithful, as a point of concentration toward which each individual might turn in time of uncertainty, as a means of keeping the flock together and reasonably harmonious. Hollow and insincere many of them are at times, but is it not because the truths which inspired them have been gradually lost sight of and their place in man's esteem usurped by the mere symbols? If we can use the invocation, the reading of the lesson, and the song of praise or simple rejoicing, and do it all with a heartfelt understanding of the depth, richness, and might of meaning back of them, why should we fail to do so because others have ignorantly misused them? One might as well decline the aid of a hammer in driving nails because, forsooth, one's sister is prone to bring it down upon her finger oftener than upon the nail. As well condemn the knife because men have done harm to themselves or others with it.

Are we not indulging in the same absurdity as is our orthodox brother? He endows them with the virtue of reality and considers them a means of saving grace. We likewise invest them with a sort of reality, why fight them? Is Spiritualism a good thing for us alone, or is it a human necessity? If the latter, how are we to bring our brother into our ranks? Can we use the old argument, "Believe or be damned?" Not very well. Must we not show him that greater happiness lies this way? Can we do so by stripping him at the threshold, by tearing from him and holding aloft in ridicule everything that has gladdened him even a measure of comfort, and by turning him loose in a state of mental nakedness until new theological garments have been made and fitted to him? We may call this freeing him, but how

VISIONS AND VOICES.

The Revival in Wales Spiritualistic.

Editor Stead of London, the Rev. Newell Dwight Hillis and other prominent thinkers, are of the opinion that the present rousing revival of religion in Wales is to spread over the world. If so, woe saloons and all houses of sin. In Wales, they as well as magisterial courts and jails are desolated as though the armies of heaven have marched through the country. Carrie Nation, prohibitive legislators, etc., are not in it.

What I wish to set forth in this article is the Spiritualistic aspect of the movement. It is carried on by young men and women who are 'sensitives.' The leader, Mr. Evan Roberts, is twenty-six years old, unassuming, comparatively illiterate, a mediocre in intellect, not a very fluent speaker, not an ordained minister. He was raised a miner, learned the trade of blacksmith, commenced preaching about two years ago, and attended the academy. He was effectually called to the great work last summer.

While listening to a sermon at Newcastle Emlyn, he says, "I received much more of the spirit of the gospel from what I saw than from what I heard. The preacher was doing very well, was warming up in his work, and sweating by the very energy of his delivery, and when I saw the sweat on the preacher's brow, I looked beyond and saw a vision, my Lord sweating that bloody sweat in the garden." As he related this, he broke down and wept.

After this he could think of nothing but the sinful state of the world. One night the Lord appeared to him. On this he says: "For a long time I was much troubled in my soul and my heart by thinking over the failure of Christianity. Oh, it seemed such a failure!—such a failure!—and I prayed and prayed, but nothing seemed to give any relief. One night after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning, suddenly I was wakened up out of my sleep, and I found myself with unspeakable joy and awe in the very presence of the Almighty God; and for four hours I was privileged to speak face to face with him as a man speaks face to face with a friend. I heard a voice in my inward ear as plain as anything saying: 'Go and speak to these people, and for a long time I would not. But the pressure became greater and greater, and I could hear nothing of the sermon. Then at last I could resist no longer and I said: 'Well, Lord, if it is thy will, I will go.' The voice also named the young lady singers whom he should call to help him.

Once he was telling in a church of a vision of a key he had when praying just before going to the church. He said he did not know what the meaning of the vision was. Suddenly three men said they had been converted that night. "Oh, I see now," said Roberts, "it was the key to the kingdom. I unlocked the doors of your hearts." Another time he related a vision of horses he had. Visions come to him frequently.

A woman said she had a vision the previous evening. She saw a great expanse of a most beautiful country, inhabited by people of very friendly faces. Between the faces and the country was a very clear river crossed at a place. She wanted to go over, but was afraid the plank would not hold. At that moment she gave herself to God and a great wave of faith came over her and she walked the plank.

A man said that the night before, he was alone as he thought in his room, but he found he was not alone, for he heard a voice command him to pray. He could not pray. The voice commanded him again and again. At last he fell on his knees, but could not utter a word of prayer. The voice said, "Throw out the lifeline." As the man related this, the congregation started singing under inspiration the hymn beginning with those words, and while the singing was going on the man was converted. Many other visions could be cited.

Now, readers of the excellent *Progressive Thinker*, what do you think of these things. My opinion is that this revival is carried on by powerful bands of good spirits. What! Would good spirits move the world in the line of orthodoxy? I cannot see why they should not. There are millions and millions of orthodox people from earth in the spirit realms, and it may be that half of the Spiritualists on earth are members of orthodox churches. There are as many theologians among Spiritualists as there are among other people, and the orthodox part of them can readily believe that the departed saints are still interested in their doctrines and exert themselves in the redemption of the world. CYMRO.

many of us would enjoy that particular brand of freedom? At all this time we are religiously practicing the orthodox virtue of sitting in judgment and pointing out faults in our neighbor, searching for the links in his religious or philosophic armor, and sending home the javelin of argumentative, vituperative, or sarcastic (as the case may be) criticism. Even our half-brother, the Theosophist, comes in for his share of keelhauling.

Suppose that in our meetings and our literature our devotion and energy were principally devoted to pointing out the truth and beauty of Spiritualism. Suppose that our outside walk and conversation were a daily proof of the same. Would we not be kept reasonably busy? Sam Slick used to tell of a district in Canada where the cattle were so poor that when a man wanted to kill a steer it had to hold him up to his knees in mud. Can we afford to waste our strength in holding up our neighbor's error, just for the fun of knocking it down? Can we, I wonder?

WM. H. HUTCHINSON, Alzada, Custer Co., Montana.

The jealous is possessed by a "foul mad devil" and a dull spirit at once. Lavater.

More About Obsessing Spirits. MY PILE CURE

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Locust Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished without further notice at the following terms, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	5 Cts

Remittance by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Locust Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, MARCH 18, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the secure remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself any annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Age of the Earth.

The age of the earth is a question that geologists and physicists have been warmly disputing for more than half a century. Setting aside the Genesis account as untenable, that the earth was created some six thousand years ago, geologists have been profoundly impressed, as the Chicago Tribune says, by the enormous revolutions that have been wrought in the features of the globe by the gradual changes they observe going on around them. They see that mountains have been worn away and the materials of which they were composed carried to bottom of the sea by the action of water upon their surfaces. They see that the bottom of the sea has been raised until it has become the tops of the Andes and Himalayas. Their study of fossils shows them that evolution has worked extensive changes in the structures of plants and animals. These processes, observation shows, must have taken place slowly, almost imperceptibly. Basing their conclusion upon the evidence afforded by their science, the geologists have maintained that the earth must be at least 400,000,000 or 500,000,000 years old, and have intimated that it is probably a great deal older.

Physicists have contended that the estimates of the geologists are preposterous. Physicists know just about how much heat the sun throws out annually. They thought until lately they knew all its possible sources of heat. Taking this data as a starting point, Lord Kelvin, the greatest of modern physicists, calculated that the sun had probably existed as a luminous body less than 50,000,000, and perhaps less than 20,000,000 years. The earth, according to the generally accepted nebular hypothesis, was formerly a part of the sun. Consequently, the earth, according to Lord Kelvin, must be a young and frisky thing with a good deal less than 50,000,000 years upon its head. But while according to this eminent physicist, the earth is comparatively young, there is no occasion for rejoicing over its youth. In 5,000,000 or 6,000,000 years the sun will cease to shine and terrestrial creatures will be doomed to grope about in the blackness of darkness if they have not all frozen to death as a result of the diminution of solar heat.

The balance of scientific thought was inclining in favor of the view of the physicists when the physicists themselves threw evidence into the scale which, according to Prof. Ernest Rutherford, himself an eminent physicist, proves that the estimates of the geologists are far nearer correct than those of their antagonists. It has been found, according to Prof. Rutherford, that radium and radioactive substances are distributed throughout the whole earth, and probably throughout the universe. These substances are constantly radiating large quantities of heat, and have exerted, and are exerting, an influence never before suspected in maintaining the temperature of the sun and the earth. Because of the earth and sun have cooled to their present temperature, and are cooling many times slower than physicists have thought. The earth and sun may, therefore, be a hundred times as old, and may survive a hundred times as long, as Lord Kelvin estimated.

Evangelism a Failure.

Great revival meetings in the churches seem abortions this year. That commenced in Kansas City, is reported unsuccessful. Similar reports reach us from every direction. In one locality the hindrance is credited to roller skating rinks. Another the social and literary organizations are in the way of soul-saving. And yet another says, the athletics and dancing parties absorb the attention of those who ought to be "saved."

There is a revival in Wales, the greatest ever known in the English province, is now raging with hell climaxed. That is something unusual in the history of such movements, for it is the hope of escaping eternal burnings that gives vitality to protracted meetings.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent spiritual suggestions. Cloth. \$1.50.

NO THEORY THE PRODUCT OF ONE MIND ONLY.

The law of evolution applies to mind as well as to body, to thought as well as to physical processes. Nothing comes suddenly to perfection. As George Henry Lewes observes: "The language we think in and the conceptions we employ, the attitude of our minds and the means of investigation are social products determined by the activities of the collective life. The laws of intellectual progress are to be read in history, not in the individual experience. We breathe the social air; since what we think, greatly depends on what others have thought. The paradox of to-day becomes the common place of to-morrow. The truths which required many generations to discover and establish are now declared to be innate. Even discovery has its law, and is only an individual product, inasmuch as the individual voice articulates what has been more or less inarticulate in general thought. The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority he will have but a small circle of influence, for all originality is estrangement."

How true this is! A system or theory is never the product merely of one mind. Men's simplest thoughts to-day are possible because millions have, through centuries, thought in the same direction. Inventors, discoverers and philosophers of every age have found most of the ideas with which their names are associated already in the world; for every conception is but the product of the modifications of pre-existent conceptions.

For example the conception of heat as a mode of motion is commonly thought to be of very recent date; but the question whether heat was a mode of motion or a substance emitted by heated bodies was warmly discussed in Newton's time. Locke said that "what in our sensation is heat is nothing but motion."

The same idea was expressed by Aristotle. The earliest known reference to the power of heat energy, to produce mass motion, was by Hero, who lived about 150 B. C. Such facts do not lessen the importance of the experimental demonstration of the New Englander, Benjamin Thompson—Count Rumford—of the immateriality of heat and the quantitative relation between heat and mechanical energy.

Charles Darwin's name, now in many minds, is exclusively associated with the theory of evolution. The great naturalist did much to put the conception upon an impregnable basis, and he showed what has been one of its processes or methods (natural selection) but he never originated the theory, which was advocated by Erasmus Darwin, his grandfather, by Lamarck, by Geoffroy St. Hilaire, by Goethe and by many other modern thinkers, and, in a more general way, by Greek philosophers in pre-scientific ages fully twenty-five centuries ago. Even among theologians the idea was held in the eighteenth century, although crudely and only in a general way.

John Wesley's "Philosophy" contains views closely approximating to those of the evolution philosophy. The founder of Methodism writes: "The same general design comprises all parts of terrestrial creation. A globe of light, a molecule of earth, a grain of salt, a particle of moldiness, a polypus, a shell-fish, a bird, a quadruped, and man, are only different strokes of this design, and represent all possible modifications of the matter of our globe. My expression falls greatly beneath reality. These various productions are not different strokes of the same design; they are only so many points of a single stroke, that by its infinitely varied circumvolutions traces out to the astonished eye of the cherubim the forms, proportions, and concentrations of all earthly beings. This single stroke indicates all worlds."

Again Mr. Wesley says: "All is metamorphosis in the physical world. Forms are continually changing. The quantity of matter alone is unvariable. The same substance passes successively into the three kingdoms. The same composition becomes by turns a mineral, plant, insect, reptile, fish, quadruped, man."

Further, he spoke of the bat and flying squirrel as animals, "proper for establishing the gradation that subsists between all the productions of nature;" of the ostrich as seeming to be "another link which unites birds to quadrupeds;" and of the ape as a rough draft of man.

Wesley did not regard man as being debased by his animal associations. He says: "Has God created many species of souls as animals? Or, is there only one species of soul in animals, differently modified according to the diversity of organization? This question is absolutely impervious to us. All we can say concerning it is this: If God, who has always worked by the most simple means, has thought proper to vary the spiritual perfection of animals merely by organization, his wisdom has so ordained it. At the summit of the scale of our globe is placed man, the masterpiece of earthly creation." He adds: "Mankind have their gradations as well as other productions of our globe. There is a prodigious number of continued links between the most perfect man and the ape."

B. F. UNDERWOOD.

All Religions Have a Common Origin.

He who stands outside of all religious creeds, and cares to compare the faiths of the civilized world during the entire historic period, cannot but note there is a general sameness underlying all of them. The latest and the oldest seem cast in a common mold.

Whilst the dominant religion in Europe and America is Christian, we find it broken into many fragments, or sects; but the same general features characterize all of them.

Extending our investigation back through the historic period, even during so-called pagan nations, as the ancient religion of Rome, of Greece, of Egypt, the Phoenicians, the Babylonians, the Assyrians, even to India, and the scholar finds an identity of religious ideas in all of them. Of course there are slight local variations, but a good student of comparative theology finds a sameness in Christianity, Mohammedanism, Judaism, Brahmanism, Buddhism, and so on to the end of the chapter. This fact would not exist if each religious faith had been built up independent of, and unknown to all others.

We have a somewhat parallel in languages. All the languages of Europe show in some respects a common origin. Philologists find the root in the Sanskrit; and they find all the Aryan races, however diversified and scattered, had a common parentage, and that in Central Asia from this region wave after wave of migration went out sun have cooled to their present temperature, and are cooling many times slower than physicists have thought. The earth and sun may, therefore, be a hundred times as old, and may survive a hundred times as long, as Lord Kelvin estimated.

And is not this the way religious faiths grew up; all built on a parent faith are the great waves of migration were set in motion many thousands of years ago?

Fourteen years ago was published in these columns a whole page, a copyrighted article, from the pen of Dr. G. W. Brown, of Rockford, Ill., entitled, "What Did Christianity Borrow From Egypt?" In introducing it we outlined its points as follows: "The Christian System of Religion is a Reflection of Heathen Mythology. The Father, Son and Holy Ghost Borrowed From Egypt, as was the Cross, a Belief in the Bodily Resurrection of the Dead, and the Doctrine of a Future Life. The Story of the Talking Serpent Came From Egypt, as did the Devil. The Hebrew Scriptures First Found in Alexandria. Subjects for Ernest Renan's 'Life of Jesus'." Had an attempt been made parallels could have been shown equally great, in Roman and Grecian mythology, as also between Zoroastrianism and Brahmanism, as well with Buddhism. The truth is each system is a reflection from the same common fountain, only varied by

time, locality and intelligence of the people to whom it was introduced, who received it as a divine revelation from the All-Father.

Impeaches the Church.

Some very plain and pointed talk is indulged in by the Rev. H. M. Brooks, of the Christian church, Paris, Ill., who has written a book with the title, "The Church Impeached."

"Christianity is the only thing in this world that I believe in," says the Rev. Brooks in his rebuke of modern "Christianity."

"My life has been a sad disappointment as a minister. When I entered the ministry twenty years ago I thought that I was casting my lot with a set of men who were set apart as leaders in society and the church. I thought that they were brave men, with a message to mankind—with the courage to deliver it. When I was ordained an old white-haired man said to me as he held the bible before me, 'There is the one book—the bible. Study it, for it contains your marching orders. It is your chart and compass on the great sea of life. Study it carefully and prayerfully, learn its facts, trust its promises, and be guided by its truth.'

"You may imagine my disappointment later, when I discovered that I had been studying the wrong book. The church does not believe in the bible, nor will it pay a man who preaches it. The church wants a little truth—enough to sugar coat the false doctrine and to give it a million but wants truth enough to assist in swallowing every lie."

An Important Legal Contest.

A jury trial was heard in the Court of General Sessions, New York, quite recently, whose importance should have induced the suspension of business in Wall street, whilst it was being held. It was the case of The People vs. Farrior. Both prosecutor and defendant were negroes. The action grew out of a religious discussion, the gist of which was told on the trial by Randolph, the prosecuting witness. He said:

"De argument was dat de world am square. I said, 'Mistah Farrior, don't do good book corners de four corners of de world. Den de worl am square, and what de bible says, I'm for.' He done call me a fool. He say, 'You am a fool darky.' I says, 'Chile, beware, an careful in putting 'up word up agin de bible.' He says, 'I care nuffin about de bible.' Den he argues dat Jofray was better'n de bible, and right off dere was a fight. None of dem niggers would stand for dat."

The testimony of the defense, if there was any, is not reported. The judge instructed the jury they need not decide whether the report was a sound, or had four corners. At a short deliberation the jury reported the defendant, Mr. Farrior, was not guilty of an assault, as in the indictment alleged, so he was soon released, and business resumed its normal channels. But, alas, the public failed to learn from the decree of the court whether the world is round or square as the prosecuting witness testified, corroborated by God's holy word.

The defeated "nigger" had divine revelation with him; see Revelation 1:1.

Rally of Spiritualists!

ANNUAL

Mass Meeting,

Under the Auspices of

The Illinois State Spiritualist Association,

at Handel Hall, Chicago.

Opening Session, Tuesday Evening, March 21st.

All-day Sessions, March 22nd and 23rd.

Enjoyable Music—Honest Messages—Able Oratory.

Watch for Program. Public Interest in Our Cause is Awakened. "Know Your Opportunity."

Read Carefully the Programme:

Tuesday Evening, March 21.

Piano solo—(a) Invitation a la Valse, von Weber; (b) Traumerel, Schumann.

Mrs. Lucile de Loux.

Invocation.

Song—Selected—Mrs. Smith, Mrs. de Loux, Mr. Dean, Mr. Simon.

Address—Greeting and Foreword—Mrs. Laura G. Faxon, vice-president Ill. S. A.

Instrumental solo—(a) Erl King, Schubert; (b) Aufschwung, Schumann, Albert J. Bliss.

Address—Have We Accomplished Anything? Miss Elizabeth Harlow.

Vocal solo—Selected—Miss Florence Daniels.

Psychometric readings—Dr. C. A. Burgess.

Congregational singing.

Messages—Mrs. Geo. S. Lincoln, Mrs. J. A. Murtha.

Dismissal.

Wednesday Morning, March 22.

Annual session of Illinois State Spiritualist Association. Reports—General business—Election of officers.

Wednesday Afternoon, March 22.

Quartette—Song Selected—Messrs. de Loux and Smith, Messrs. Simon and Dean.

Address—Will J. Erwood, president Wisconsin S. S. A.

Piano solo—Mrs. Lucile de Loux.

Address—Mrs. Margaret E. Skeels.

Song by convention quartette.

Messages—Mrs. C. Kitchner, Mrs. L. J. Jaquet, Mrs. Virginia Lyon.

Wednesday Evening, March 22.

Song—Convention quartette.

Address—Why I Became a Spiritualist.

Dismissal.

Thursday Morning, March 23.

General conference—Past Lessons, Present Duties, Future Possibilities—Opened by Rev. J. O. M. Hewitt.

Thursday Afternoon, March 23.

Congregational singing.

Vocal solo—Selected—Dr. Louis H. Freedman.

Address—Is Spiritualism on a Decline?—Mrs. Cora L. V. Richmond.

Banjo solo—Classical selections—Miss Ella Carr Patterson.

Address—Foreglimpsings of the Future—Miss Elizabeth Harlow.

Vocal solo—"We Are Passing But Once This Way"—By request—Mrs. Lucile de Loux.

Readings and messages—Mrs. May Elmo, Mrs. Isa Cleveland, Mrs. J. A. Murtha.

Dismissal.

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Readings and messages—Mrs. May Elmo, Mrs. Isa Cleveland, Mrs. J. A. Murtha.

Dismissal.

Friday Morning, March 24.

General conference—Past Lessons, Present Duties, Future Possibilities—Opened by Rev. J. O. M. Hewitt.

Friday Afternoon, March 24.

Congregational singing.

Vocal solo—Selected—Dr. Louis H. Freedman.

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Banjo solo—Classical selections—Miss Ella Carr Patterson.

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Dismissal.

Saturday Morning, March 25.

General conference—Past Lessons, Present Duties, Future Possibilities—Opened by Rev. J. O. M. Hewitt.

Saturday Afternoon, March 25.

Congregational singing.

Vocal solo—Selected—Dr. Louis H. Freedman.

Address—Is Spiritualism on a Decline?—Mrs. Cora L. V. Richmond.

Banjo solo—Classical selections—Miss Ella Carr Patterson.

Address—Foreglimpsings of the Future—Miss Elizabeth Harlow.

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Vocal solo—"We Are Passing But Once This Way"—By request—Mrs. Lucile de Loux.

Readings and messages—Mrs. May Elmo, Mrs. Isa Cleveland, Mrs. J. A. Murtha.

Dismissal.

Tidings From Los Angeles, Cal.

"What I Believe and Why I Believe"

It was the topic on which W. J. Colville delivered two discourses on Sunday, March 6. Services were held in

Blanchard Hall, 235 South Broadway, at 10:45 a. m. and in Masonic Hall, 431

South Hill street, at 3 p. m. Each lecture was followed by an original poem

on subjects suggested by the audiences.

The speaker drew up, as a suggestive epitome, the following propositions:

1. We acknowledge One Supreme Being, whom we regard with reverence

and love as the universal Parent of Humanity. We seek not to define

infinite Being, but we have unbounded confidence in the love and wisdom of

the Eternal whom we designate All-good.

2. We believe in the spiritual immortality of the entire human race, and we seek to promulgate such knowledge

of our true being as will intensify our realization of human solidarity here

and hereafter.

3. While acknowledging the brotherhood and sisterhood of all humanity, and consequently the essential equality

of all units in the human mass, we gladly pay tribute to manifest diversity

in adaptability, and we also admit inequality in development; but as all are

members of one family we allow no distinction except that of more or less mature members in a common organization.

4. We maintain that the study of nature leads to the conviction that there is a fixed law and order in the universe, and that this unchanging sequence causes every benevolent

thought, word and deed to bring forth results of health and happiness; while every thought, word and deed of reverse character brings forth sorrow

and sickness.

5. We regard all the religions and philosophies of the world as partial statements of universal truth; no system is therefore entitled to exclusive acceptance or to entire rejection, and the true philanthropist seeks to assimilate the good in all and apply it in

works of philanthropy.

6. Human regeneration must proceed from within outward; therefore, it is of the first importance that we encourage high ideals and noble aspirations, knowing that we must first feel in ourselves the need and desire for an improved outward state before we can produce it.

7. The vexed question of divine foreordination and human free agency can be settled only in the light of the discovery that the relation between cause and effect is irrevocably fixed, but as human knowledge increases we are able to set what are to us new causes in motion from which corresponding results are not necessarily followed. On the basis of this realization it is both possible and practical to uphold a system of healing for mind, body, and estate in which punishment, coercion, and ancient forms of medicine will give place to the employment of exclusively educational and benevolent measures.

8. Robert Browning's matchless sayings, "God is in His heaven, all's right with the world," and "There shall never be one lost good and no evil so much good more," constitute an all-sufficient foundation for a working system of philosophy and reform in which the essential goodness of human will is regarded as an absolutely essential factor.

9. Though it is well to devote our energies to living our present life as nobly and as beautifully as possible, we are quite justified in discovering all we can concerning what lies before us in a future state of existence, but to the prime endeavor should always be to utilize physical endowments with a view to the real elevation of the world in which we are now living.

Great interest is now manifested in all lines of progressive thought in California. The recent orthodox Christian revival has stirred up great controversy. Rev. Benjamin F. Mills draws steadily the largest audiences of any preacher in Los Angeles, and he is a thorough-going, spiritually-minded liberal, though formerly a prominent revivalist.

W. J. Colville is still at 757 South Hope street, Los Angeles, but expects to spend April and May in San Francisco.

COR.

FOR TO-DAY.

Grant me to do good work to-day.

For to-morrow may never come.

To speak strong words to my brother—

clay

Ere ever my lips are dumb.

Sweet angels, cover in tender wise

Dead yesterday's fault or fall,

And set me firm on the high emprise

Where the hour's live duties call.

For yesterday's day is past and gone,

However its record stands.

And the vital present draweth on—

Soon slip from our eager hands—

Our lives are a sliver cord of sense;

Each day is a bead we wear and lose.

And the finished rosary beads hence

To the mansions of our King.

Teach me to fill in the passing hour

With a brotherly word or deed.

No fading beauty, no withering flower,

But a heavenly golden bead.

To work to-day, while my hand is strong

And my lips unlocked for speech,

To sing, while the earth can hear, some song

To lighten the load of each.

To look not back, nor to idly plan

For a labor to-morrow wrought;

But to grasp the present duties of man

By the passing moment brought.

Ah, help me so that the spirit freed

Shall bear to the courts above

538 octavo pages. Price, cloth:

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to the forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Newcomers: Q. Many spirits dwell on lengthy discourses; recall affairs which were forgotten long ago by others; relate extremely private experiences, and establish beyond doubt, their individuality and spirit communion, yet cannot, or will not give their names. It is not mind reading and the question: "Why cannot all the spirits who give wonderful demonstrations of their return, at least give portions of their names, if not in full?"

A. It is because ideas or thoughts are more easily impressed than words. To give names and dates requires almost as perfect recall as to give the part of the medium and control by the influencing spirit as to talk in a foreign language. In both cases the word and not the idea has to be impressed. Experiments in hypnotism demonstrate how much more successful the former experiment is than the latter. This has been repeatedly explained in this department.

James Hardy: Q. Is it possible to be taught mediumship by a series of lessons by mail? I am offered a series of lessons for \$15, guaranteed at the end of them to be a medium for any and all phases.

A. Whoever makes you this offer, cannot make it good, and knows that he cannot.

I can scarcely go as far as Rev. Savage and say mediums are born, not made, yet there must be organic and psychic conditions, which if they do not exist, cannot be supplied by training. Culture can only perfect existing tendencies. While all persons are in some degree impressible, few can reach a degree of development that would give satisfactory results.

The method of this "instruction by mail" is often the victim is relieved of his money, and is impatient because his expectations have not been realized, to reply to his anxious inquirers by telling him that if he is not as proficient as he desires, he can make the appearance of a wonderful medium to his friends, and instructions in these will cost more money from one to five dollars a trick.

Really this is the kind of mediumship which can be taught by mail, and produced by "developing" mediums. It is an alluring bait, too often accepted, and for good money some old and cheap faking methods are given the deluded victim. If you cannot become a medium in your home circle, you cannot by any other means.

Joe Tronson, Ky.: Q. I was surprised to be told to-day by a man, well-educated, and of scientific attainments, that he regarded the hollow globe theory as absolutely demonstrated by Teed. When I think of living in a shell twenty-four thousand miles across, I feel stifled, and I should like to know if any one considered as authorities support this theory.

Another query: Has a man of great financial ability the right to get all he can through his peculiar abilities? A. The hollow globe theory of Teed has not a single supporter who has even a rudimentary knowledge of astronomy. His system is the cant of insane ignorance and scarcely deserves a passing notice. Yet it is not strange that people who believe in his religious rant, will also accept his idiotic views of the formation of the world. Every religious cult, or attempt at a religious cult, has had a cosmogony, and I do not know as his is more stupidly blind to the facts than many others. Our Correspondent need not feel "stuffed," tucked away in the inside of the earth, for he surely shares the outer rim of the world and several thousand millions of miles of pure ether extends beyond him to the nearest star.

To the question, of right to the full extent of ability, the theory of our government is to allow everyone to do as he pleases, exercise any power of mind and body to fullest extent, without infringing on the rights of others to do likewise. The definition of this individual sphere of rights and its limitations, is one of the most perplexing social problems. It is self-evident that this ability to amass wealth may quickly interfere with others' rights, especially when the laws are so framed as to give all the advantage to "ability," or better, cunning. If we put the question in fact, if a bag of gold were placed in a ring, as a prize to the strongest man who could win it by overpowering and crushing all who entered the arena to oppose him, would he not gain it by might and not by right?

If the man of great "financial ability," which may mean obtaining a franchise by which he makes the public tributary to him; or organized industry where men labor for him for less than they earn; and countless trusts and companies may by means of his shrewd plans and combinations, have a right to all he may accumulate, then it follows if he had the ability, to so plan, he might

possess the entire earth and its people would be without a vestige of wealth, and for aught of him starve in the fields.

Take as illustration Carnegie, a man of ordinary mould, not unlike thousands of other men who work in his mill. He grasped the secrets of converting ore direct to steel; was by some stroke of generous lobbying awarded the steel armor contracts that gave him a clear profit of two to three hundred dollars a ton, and thus amassed a fortune with which to fasten the steel trust on the people. He is striving to monument his name in libraries, and says he wants to die poor. His income may be twenty or more millions a year; the men who delve in the coal mines; who dig out the ore; who freight it to the furnaces; who stand in the blazing heat of the molten metal; who attend the glowing mass through the rolls; these receive an average of six hundred dollars! His ability is in direct conflict with their rights. When he instead of hunting for towns that will lead to his vanity, by "contributing as much more," to have a building in its midst bearing his name, will share the profits with the men whose labor it represents, we may believe his protestations. Rockefeller has the "ability" to "hold up" the oil producers, for any amount on a barrel of crude oil his conscience, or rather policy will allow, and this whole country with a constant roar of demand and several cents on a gallon. It is not a wonderful ability. All robbers have it. It is not often, however, associated with the pecksniffian sanctimoniousness of a bald-headed Sunday-school class leader, who is constantly preaching with a smirk of saintliness of Jesus, and "you ought to be good."

Such as Rockefeller should have the gratitude of the millions of people dependent for light and heat on oil. He might add a cent more, and usually does when he makes a gift to a theological college. He might add ten cents more, and they would have to pay it or remain in darkness. They are made so obtrusive by this doctrine that ability has the right, that they consent to a "hold up" with the grace they would to a highwayman who allowed them to retain enough of their property to support them until they accumulated enough to make a second hold-up profitable.

W. J. Guild: Q. Is palmistry a science?

A. Palmistry is very far from a science, for science is accurate, demonstrated by the method of people dependent for light and heat on oil. He might add a cent more, and usually does when he makes a gift to a theological college. He might add ten cents more, and they would have to pay it or remain in darkness. They are made so obtrusive by this doctrine that ability has the right, that they consent to a "hold up" with the grace they would to a highwayman who allowed them to retain enough of their property to support them until they accumulated enough to make a second hold-up profitable.

When I have gone forward

To regions unknown,

Life's panic all over,

The best that I was;

Remember all failings

Have adequate cause.

My heart is too large

For this world I am in;

If the helpless are borne down

I battle the sin.

I cannot sit easy,

With comforts about,

And know that my fellows

Are doing without.

I sit by my fire

While my dumb creatures freeze?

I feast and grow strong

While they bellow and tease?

Oh, no! I must give

Of my strength, and my store,

Till I thank in their eyes

Tell their needs good no more

No egotism for me;

Everything for the I,

But each for the others,

That gospel I cry!

I am not all there is,

And I care not to be;

I can pocket some wants

To be kind, and hand-free.

"Shut your eyes and don't worry,"

The hardened ones say,

"Your life is immortal,

They live for a day."

"So much the more need then,"

I sharply reply,

"Their lives be made pleasant;—

To-morrow they die."

The unsympathetic,

Incurious in ice,

May live undisturbed

By e'en murderous vice.

But I am not longing

To be so complete,

I heed none of the wounded

Who live at my feet.

—EMMA ROOD TUTTLE.

SONG OF TOIL.

I take the little kiss she gives when I

Go forth at morn,

I take the little farewell wish upon the

Breezes borne;

I take her little arm's caress and in the

Morning light

Go out into the world of toil and battle

For the right.

Ring, anvil, with your clangor!

Burn, forges, fierce and far!

The night shall bring the world of home

Where love and goodness are!

I give and take and give again and unto

Dark am bent

Beneath the burden of the task for

Which sweet life is spent;

But, ah, the wage so dear to have, the

Little life that wait,

The hearts that ring, the arms that

Cling, while I unclash the gate!

Clang with your mighty revel!

Roar, clash with your strife!

And God be thanked for strength to

Toll

For wage of love and life!

—Bishop Huntington.

"The Present Age and Inner Life;

Ancient and Modern Mysteries

Classified and explained." By Andrew Jack-

son Davis. We have a few copies of

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the steel trust on the people. He is

striving to monument his name in

libraries, and says he wants to die

poor. His income may be twenty or

more millions a year; the men who

delve in the coal mines; who dig out

the ore; who freight it to the fur-

naces; who stand in the blazing heat

of the molten metal; who attend the

glowing mass through the rolls; these

receive an average of six hundred

dollars! His ability is in direct con-

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Roar, clash with your strife!

And God be thanked for strength to

Toll

For wage of love and life!

—Bishop Huntington.

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VOL. 31

CHICAGO, ILL., MARCH 25, 1905.

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SPIRITUALISM.

As Portrayed by the President of the N. S. A.

If Spiritualism be true, and every well-informed person wants it to be true, then some simple, rational means should be provided by which its truth can be demonstrated to a sorrowing world.

"Does man live beyond the tomb?" Is the most stupendous problem that has ever propounded before the human mind for solution. Mere faith does not satisfy the honest doubter, nor does Hope give him the comfort which he longs when he is forced to part with those he most dearly loves.

Spiritualism offers evidence of a most substantial character to prove that man lives beyond the grave. The discovery of this proof was the crowning glory of the nineteenth century. It means more to suffering humanity than Africa's diamond mines, or the Klondike's wealth.

So precious is this truth that it would seem that every man, woman and child would ever be alert to sustain it in its purity and present it unstained to the world. Many have done so and have been rewarded by the approval of their consciences. Others have sought to use it for selfish purposes and have degraded it to the low level of the fakir, fortune-teller and charlatan. They have literally "stolen the livery of heaven to serve Satan in" and brought untold misery upon their victims by their cruel and nefarious practices.

I need not argue the genuineness of this evidence, nor attempt to prove that psychic phenomena are facts. Professor John Tyndall and other scientists declared that these phenomena around on all sides are established facts, and that the man who denies them is not only not well informed, but also grossly ignorant. Psychic phenomena demand the same careful analysis that is accorded the physical phenomena upon which all of the applied sciences rest.

In a single sentence: Spiritualism affirms that those occult, or psychic phenomena, that man survives the change called death.

Some sixty or seventy different varieties of phenomena of a psychic character, through mediumship, are offered by Spiritualism to substantiate the foregoing declaration. At this point let me say that I honestly believe that the majority of these phases of mediumship are based on facts. Some of them are not yet proved to me, while others have not been fairly investigated by me, hence I am not qualified to judge them. But I must not be misunderstood as accepting the majority of the so-called "phenomena" presented by those who call themselves "mediums."

There is often a counterfeit currency foisted upon the innocent public, based upon an imitation of the genuine coin of fact. In Spiritualism, the coin of fact is in the hands of the government. So it is in Spiritualism. The coin of Truth is often counterfeited for the sake of gain, but there must be something real to counterfeit, otherwise it could not be thus duplicated.

In fine, Spiritualism has its lights and its shadows, and therefore it is in regard to them that I am requested to speak. I have demonstrated beyond a shadow of a doubt that my loved ones survive the death of the body. I accept every genuine phenomenon with pleasurable gratitude, for it adds to the sum total of human knowledge. The sunny side of Spiritualism is sweet, beautiful, holy. It is the smile of a loving God upon a heartbroken people. I have only kind words and good wishes for the honest medium who seeks through the legitimate use of his or her powers to do God's will among men. I must not be misunderstood as being a foe to phenomena, nor as an enemy to mediums. On the contrary, I am a loyal friend to both, but I do not want the spurious coin to pass current for the genuine, hence I must draw the line between the two conditions. When I say that all, or nearly all, of the different phases of mediumship are duplicated by the trickster and the charlatan and the promoter of legions, I do not thereby discountenance mediumship, nor cast any aspersion upon honest, upright mediums. Genuine work always speaks for itself and needs no defense from assault that may be made upon it.

Prominent Phases of Mediumship.
Among the prominent phases of mediumship may be mentioned clairvoyance, clairaudience, independent slate-writing, automatic writing, the complete trance, the semi-trance, etherization and private test-giving. To this list some would add hypnotism, materialization, trumpet work, spirit photography, etc. I need not dwell upon the phenomena of clairvoyance and clairaudience. Hundreds of thousands of persons who are Spiritualists have both seen spirit forms and heard spirit voices. I have heard clergymen of different faiths, including bishops, high in authority discourse at length upon their experiences with phenomena of psychics.

To add my own experience would simply be cumulative evidence, unnecessary in the case. Suffice it to say I have had both in my own individual life. I know they are the sunny side of Spiritualism. Through them we see our arisen loved ones. We hear their sweet voices calling to us from their home in the realm of the soul. Independent writing is the means of presenting their thoughts in objective, or visible form. Sometimes, perhaps, generally two scribes closely fastened together are used to receive their messages. To me is the one satisfactory phenomenon of psychic nature.

Messages From Unseen World.
Why? Because the investigator can purchase his own slates, take them to the medium, fasten them as securely as possible, never allow them to leave his hands, yet receive a verbatim message from the unseen world. I have done this repeatedly, but will offer only two

demonstrations to prove my claim.

On one occasion I went to a psychic and received a message from a person of whose existence in my own family I did not know. There were internal evidences of fact, plenty of family history, yet it was not until five years had passed that I was able to learn that this person had existed. The writing, of course, I could not substantiate, but the name, internal facts, etc., were indisputable.

On another occasion, in a place where I was an entire stranger, a thousand miles from my birthplace, a person, a stranger to me, had a sitting for independent slate-writing. I did not know he had done so. Neither did he, or the medium, know of my presence in the community. The first message he received on his slate was signed with my brother's name. This brother had passed from earth some eight years before this time. He was known to no one there save myself. His name was "Theodore." The writing was a perfect fac simile of my deceased brother's, and the "ear marks" of his hand were on the slate. In the message there was one word repeated three times that was used by him only when writing to me. It was a perfect test in every detail.

Automatic writing presents the same evidences of fact, yet it is produced by the hand of the psychic directed by the mind of the medium. In this phase the writing is seldom like that of the friend while in the mortal form. The internal evidences, however, are often more numerous and the "ear marks" of personality much clearer. Psychics for this phase frequently converse with their visitors while the writing is going on, having no knowledge of what they have written until they are permitted to read it by those who have received it. Some astonishing facts have been received in this way by thousands of intelligent people. One illustration will suffice for this class of phenomena. A certain Boston psychic suddenly felt impelled to grasp her pencil and write, in substance, the following words which were scrawled upon the paper:

Victim of Sea Tolls of His Death.

"My name is ——. I was drowned six hours ago by being swept off my ship while sailing around Cape Horn. My vessel was named the ——. Her commander was Capt. ——. She was bound for San Francisco."

The parties present at once wrote the captain of the ship named, and asking him if he had an able-bodied seaman named — with him. In a few weeks a letter was received from the captain saying that a man of that name had been on his crew, but had been washed overboard and drowned off Cape Horn. His letter gave the day of this occurrence and the date corresponded exactly with the one on which the psychic in Boston felt impelled to write.

What is true of the foregoing is true of many other phases of mediumship, all of which throw light on man's rugged pathway of life and give him glimpses of the life beyond the tomb. The full trance and the semi-trance, the private test, etherization, all offer the same evidences of fact.

Materialization?
Is not a tree a materialization? Does it not materialize itself from the invisible? Is there not a living principle behind it forcing it to externalize itself? Is not the living soul of man as potent as the force behind the tree? Is not man's body builded by his soul? But I must be excused from believing that flesh, blood, bones, a fevered pulse, a field breath, onions, garlic and whiskey ever emanate from the soul world. In brief, ever materializing in the sense possessed by the questioner. That etherizations, volatile bodies, seemingly solid forms, do appear I honestly believe. Did not Peter, James and John see Moses and Elias upon the mountain at the time of the transfiguration of Jesus? Was not the volatile form of Jesus seen by many after the so-called resurrection of his body?

Messages of Comfort for the Soul.
The words spoken in the trance, or the semi-trance or given to the earnest seeker after truth in the private seance, convey the messages of love and comfort of soul that are pearls beyond price to those who receive them. I have heard words spoken by different entranced psychics in almost the identical words of my arisen friends. I have had test after test given me in the private seance room by honest mediums who could not have known aught of what they were saying or giving me. This is true of thousands of others. All their testimonies unite to prove the sweetness and beauty of Spiritualism and its sunny side.

The dark corners of the tomb are made radiant with the light of love and death's sombre river is bridged by the shining rainbow arch of truth over which we hear the soft footfalls of those who go and the quick returning tread of those who come to tell the world that death is only another name for change and is man's emancipator from the thrall of the flesh into the freedom of the world supreme.

Spiritualism's Shadow Side.
The foregoing are a few of the beautiful lights that Spiritualism gives to the children of men. Would that I could pause at this point or if I must continue, could relate similar experiences and say they were all that are presented in the realm of Spiritualism. But there is, alas a "Shadow Side" and I must speak concerning it. In the interest of truth in order that no one may be misled, or mistake the seeming for the real, voices of my arisen friends.

lous men and women as the "real bread of heaven." Unfortunately, the counterfeiters, the frauds and the fakirs make themselves so prominent by sensational methods, as to lead intelligent, well-meaning people to mistake them for true psychics and genuine leaders in the Spiritualistic movement.

The honest psychic depends on his work rather than upon sensationalism, loud advertising and absurd claims to attract the people to him. Rather than be classed with the frauds, honest psychics prefer to keep out of sight. He must teach to-day's passage as spirit phenomena is absolutely worthless. Simulation has become a science and deception, a fine art on the part of many of these charlatans. Some of them possess genuine psychic power and occasionally give honest manifestations resorting to the boldest fraud at the very next seance. These are hard to deal with because they are vigorously defended by those who prove them honest. On one occasion, and the judge sets them free on the testimony of such witnesses. Despite the large percentage of fraudulent phenomena there is a generous residuum of fact from which every truthseeker can glean many rich sheaves of fact if he will but make the effort.

Clairvoyance Hard to Counterfeit.

Clairvoyance and clairaudience are the most difficult of all mental phenomena to duplicate, from the fact that the sifter is soon conscious whether the "medium" is telling the truth or not. Some may pretend to be in clairvoyance, but are merely using that name as a cloak for their knavery. I wish all phenomena were as easily determined and their real character made known as these two are.

Mental phenomena are always the most satisfactory to investigators because they are less easy to counterfeit. Yet, even in this realm, the trickster has made his appearance. Every person must be watched carefully for the evidence of evidence which proves the genuineness of their knowledge. Even the trance state is simulated by unprincipled men and women who have had their addresses written for them, afterwards attempting to palm off as the direct utterances of such men as Philip Brooks, Lyman Beecher or Henry Clay. But there are very few now who resort to this method. Too many people are familiar with the names of "Soul Mate" and "Soul Friend" and Dr. Dodd to make it safe to use borrowed or stolen remarks from them save in remote districts where the good people take no magazines or have no access to the daily papers.

Some pretended trance speakers write their own "lectures" (?) compiling them wholly from the writings of some of the profound thinkers of the last century. These never use a single phrase of their own, but are unable to compose one correctly. I heard a speaker about one year ago deliver "trance" addresses in which I found quotations from Emerson deftly woven with whole paragraphs of Crabbe, August Comte, plays of Shakespeare and Miss Mitford's "Rienzi's Address to the Romans." It was most ingeniously done. For a time it misled some of the highly intellectual people who heard him.

The "trance poet," too, is equally untrue. He, alas, as a control of less fame than Longfellow, Whittier or Father Ryan. Not long ago I read a production from the pen of one of those "entranced" (?) poets. To my surprise I found it a verbatim copy of Ella Wheeler Wilcox's "The Station of Rest," yet the poor fellow who offered it declared it to be the offering of his "Soul Mate" in spirit life. I was enlightened when I told him that said "Soul Mate" showed an intimate acquaintance with Mrs. Wilcox's writings. Let me say here that this trance poet is a representative of a class of fakirs in fact, is a type of them all. The deluded young man for whom the trance poet was reading from Ella Wheeler Wilcox, had married a most excellent Mexican girl yet living, and by whom he had several children, yet this pretended "Soul Mate" was using to break up a happy home and doing so in the name of Spiritualism by quoting from a living poetess.

There are many crimes committed by base persons on earth, but the wickedest of all offenses is the deliberate trampling upon the sacred emotions of the human soul through bogus phenomena and pretended-mediumship. Lucretia, who killed his wife, made her body into sausage, and sold the sausage on the market for food. Is an angel of light, when contrasted with these harlots and vampires who deliberately outrage bleeding hearts and grief-stricken souls. Spiritualism has nothing in common with any of these wretches, yet its good work is heavily shadowed by them.

THE GODS OF MAN.

So many Gods! So many man-made Gods!
So many church-made, too, or bigot-Gods!
So strange, so variant, so purpose-crossed!
Gods vengeful, fierce, implacable, alert
To terrify, and smite a quaking world,
With Desolation's raving tooth, with
Famine's fang.

To prove His justice and affirm His power.
Such is the God that man evolves, alas!
The God the zealot casts, in human moulds,
(Not fashioned for a purpose infinite)
Who smiles to-day from out the realms
Of peace.

To-morrow rides the chariot of war,
Or helps the bigot punish heretics.
Yet everywhere, in all the universe,
Is only Love, and Love is God alone,
The one great Unit spurning all the
rest.

The Principle, the Power, the Spirit
And the Thought, Mind, Good, that
made and holds
The Universe, through all its sweep, as
one.

That is the All-in-all of then and now,
And the to-morrow of Eternity.

THE DESTINY OF MAN.

A Helpful Message from the Beyond.

All ages have been interested in the destiny of man. From Adam (figuratively speaking) down to the present day, sages and saints have asked the question, "What of man?"

Wars have been fought, nations bled, and empires crumbled that one man might lead—but where after this life is over? What avail if one gave his life for the blessings of mankind? What if one does live for self alone? All these questions have burned in the brain of man, and some say have never been satisfactorily answered. But, Christ said, if one arose from the dead and told them they would not believe. And so say I, but a few will hear and understand, and to that few I write.

I, Moses Shull, in the full vigor of manhood, passed into spirit life, when all the earth looked bright and life seemed worth the living; but transient was the dream, for over here I found that what I held highest in earth life was only a shadow of the life to come, and I want to here relate some of my experiences.

Just as I stepped across the river (for river death seemed to me) I was met by a bright band of children and I said, "Welcome, little ones," and they said, "Welcome to your new home." And I said, "Why, is this the way you welcome people here?" (For I had always been led to believe the first thing done after passing to the other side was to be led up a golden street, so for fortunate as to be going that way) and to make our appearance with bowed head and hands, ready to kneel before the great throne and to be told of all our misdeeds in our lives and to be covered with confusion when you were told of your shortcomings.

But, here I was being welcomed by the children, and they led me onward to a beautiful villa, and I asked, "Whither, now?" and they said, "To see the queen of souls, the beholder of our own deeds, radiant with health and beauty, ready to give me a kiss of welcome. And this was her surprise for me on my landing."

We had been companions on earth, until she was called home by her angel band, and I had never ceased to mourn her. The one good place in my heart was dedicated to my mother, so I found her awaiting me, smiling with the gladness of a little child, and those little ones were her charges that she was training in the Royal Road, and they had helped her to give me my surprise.

Now, I found instead of waving palm branches and singing psalms, I was to go to work and help my mother educate those little ones; and I must say it was a relief to me, for I was to be thus occupied, for to tell the truth I never had liked the idea of the palms anyway.

Well, I worked there until I found I was being prepared for another field of usefulness, that this was only getting me accustomed to the new idea of things; so, now, my work is the regeneration of man.

In every man I find something of the child, and when I have found that I go to work from that point and nearly every time I succeed in reclaiming him. It is a great work, for any man may be proud of doing. I for my part rejoice in the new idea of "being a place of usefulness instead of stagnation."

I want to tell you that every one that comes here stands on his own feet; and that there is no hiding behind any one. You must take your own medicine and you cannot put the blame on anyone else; but, after a while you begin to feel that this is the only way, and if you have one ounce of progression you will not stay down long, for you will find plenty to help you and that is another thing that is different from earth, for there you find plenty to kick you down and few to lend a helping hand upwards.

We have some laughable scenes here. The amazement of some people is ludicrous in the extreme. They begin to look for their golden crown, which is set in many a crown, they receive a ragged jacket, others more humble, content with their lot, are led to beautiful mansions that they have built by their own unselfishness. And, so on it goes, year after year, and never two cases exactly alike, so it is interesting, laughable, and sometimes, alas, most pitiful, but back of pity there is the knowledge that I need not always last depends on ourselves if they stay in their disconsolate state.

Now, my friends, for fear of tiring you I will close with well wishes for your journey home. I am,
yours truly,
MOSES A. SHULL.

The above message was received through the mediumship of Mrs. Mary L. Kaiser of Fort Scott, Kansas.

Love that is part of God, and all of God
In man; man's duty unto man, and
man's
High title to the name of Son of God.
William Alexander Taylor.
Columbus, Ohio.

Clearness is a sort of genius for instrumentality. It is the brain of the hand. In literature clearness is more frequently accompanied by wit, genius and sense than by humor. —Coleridge.

That is, in a great degree, the men, which was said of the Athenians, that they were like sheep, of whom a flock is more easily driven than a single one. —Whately.

Progress, the growth of intelligence and power, is the end and boon of liberty; and, without this, a people may have the name, but want the substance and spirit of freedom. —Channing.

TO-DAY AND TO-MORROW.

The Beautiful Now vs. The "Beautiful Beyond."

Write upon the walls of time these words, "Live right, and you will die right." The "Beautiful Beyond" comes to him who places his finger upon the dial of time, and ushers in the good time now.

Write upon your lives to-day—each day, beautiful deeds, and the "Beautiful Beyond" will glow beneath your touch. Let your life speak to humanity in glowing terms, and the passing days and moments will be filled with beauty. The "Beautiful Beyond!" Why it is at your very door. It is to-morrow, next day, every day, all the days that are yet to come. Every day that is unborn is sweeping to us down the ages. They are but sleeping in embryo. They are in your keeping and mine—a sacred trust.

We are building to-day the to-morrow of life. We are living to-day in the "Beyond" of yesterday. Every day is a "Beyond" to some other day. Every day is a reflection of the yesterdays of life, from the experiences of which we have builded our present surroundings. Beautiful, are they? Then our building was done with precision and care. Every act and motive should be considered, weighed in the balance, and not found wanting.

"Beautiful Beyond!" Let us make every day and hour beautiful; not by dreaming of some far-away beauty that may never be ours, but by catching the gleam of sunshine in the ever present now. That far-away beauty may be like a will-o'-the-wisp—always evading grasp—always disappearing when we present ourselves upon the scene. The good time now is with us. Let us make the most of it. By word, by deed, let us commit no sacrilege against it. Let no hand be raised against the dial of to-day, lest he be a traitor to the unborn age.

The race is in need of benefactors of the present. To-day is the time to strike while the anvil is before us, and not wait for the time to come when it shall be no more—the fires flickered and gone out. The iron grown cold, it will not respond to the mother's touch. Fires must needs be kindled before beauty can be wrought therefrom.

To-day is opportunity ripe; to-morrow the sun has gone down upon us, and the opportunity is lost. Life is ever full of promise for the future to him who makes good use of to-day, but unless the Now is fraught with noble aims and worthy purposes, the "Beautiful Beyond" will continue to be a distant theme.

The great cycle of time only places in our grasp the day in which we live, and it is handed down to us in moments—each moment a gem for our utility—each moment a sacred trust for us to beautify.

The ticking of the great clock of life is only counting the moments of eternity. To-day is an endless one. My vision views a journey without end, an ever-unfolding landscape; every step has in it a lesson; every stone, every flower, aye, every grain of sand a purpose.

A "Pilgrim's Progress" it is indeed. A struggle for you or me to bear means evolution, growth, expansion, a development of our powers. Let us greet each experience with a brave heart—each day with a glad and radiant face; let our tread be firm and true, finding in to-day and all days the "Beautiful Beyond."

To-morrow will come to us in its own good time.
But to-day is without end;
To-day-to-morrow is, my friend,
With thread so subtle and so fine
You cannot see the golden cord, the way, or time.

Which links this day to that, "The Beautiful Beyond!"
So closely do they blend,
This day with all future days,
And all the past that this is builded on.

The days! They never end.
EMMA GIBBS.
Grand Rapids, Mich.

VOUS QUI PLEUREZ!

You who weep!
Self-exiled angel souls homesick for heaven,
Bid your tears cease; no stern command is given,
No law fixed for eternal banishment.
Ever the glorious messengers are sent
To sing you homeward. How their voices ring!

"Hear and rejoice! Thus sayeth Love, our king,
"These too, even these, in holy guard I keep."
Have patience, you who weep!"

You who weep,
Blind groping after half remembered rays,
With haunting memories of the angel days
Grasped dimly in a dream, take heart of grace,
No bar shall hold you and no wrath displace.

The flame immortal cannot quench or fade;
Lift fearless eyes and be no more dismayed.
All barriers the strong soul shall overleap;
Take comfort, you who weep!

You who weep!
Children of glory, though awhile you stray
Through doubt and gloom in many a devious way,
Hear but the Voices, touch the guiding hands,
Self-exiled souls look homeward, life above.

And by your kinship with eternal Love
Your heritage immortal claim and keep!
Be glad, O you who weep!
BEATRICE ST. GEORGE.

A great life is like a great fish on dry land; it may fret and fume, and make a frightful bother, but it cannot hurt you. You have only to keep still and it will die of itself. —Crabbe.

AN EARNEST PLEA.

It Is Made for Religious Liberty, and Is Comprehensive in Its Nature.

To the Editor of the Brooklyn Eagle:—We boast about our religious liberty in this country. Men lecture on it, books have been written about it; in fact, we take pride in telling people that here every sect and religious order can worship God according to the dictates of their own conscience. But, is this really so, or is it only a mere figure of speech?

Let us see: In Brooklyn a woman is holding religious meetings in a church and declares she is able to read sealed letters and tell things about friends departed from this life. I do not believe in this woman; but, from what I read in the papers, I believe she is a much abused person. Let me say here that I am not a member of any church, but, I hold that every denomination has a right to believe, say, or do what it likes, so long as it does not break the laws of the United States, or the city ordinances. No man nor body of men has a right to interfere with or annoy any religious organization or form into a society calling itself anti this or anti that to persecute any sect. No club or society should attempt to be judge and jury of any sect, or religious body of people, so long as such religious bodies do not break the laws of the land. We have state laws to regulate such matters.

Now for a moment let us look at some of the diverse sects and religious orders in New York City. In Mott street we have Joss houses; up-town, the Sun worshipers, also Asiatic teachers—"Vedanta Swami." I think they are called. Then down on the East Side we have a number of people who kill chickens in a back yard in the summer time, to atone for their sins. Days of atonement; several larger denominations, people who believe in the Trinity and Unity of God, called Trinitarians and Unitarians.

Another religious sect believes in the real presence of God in the sacrament, or in other words, they believe that their religious teacher can change a wafer into real flesh and blood, so they actually eat their dead Lord and drink his blood every time that they take the sacrament. I might go on and name many other different religious sects, but I have heard of no anti-society to stop any of them.

As Mrs. May Pepper once or saying anything as absurd or irrational as most of these sects? Then by what right has any person or persons to say, "word against her?" It makes no difference what she says, or what she does, or what she sees; that is not the question. Is this her religion? She says it is. Is it the religion of her followers? They say it is. Then they should not be molested or annoyed. In the United States we have 3,373 women ministers that speak, preach and lecture in public and churches. Why should we attempt to abuse this one woman because we do not agree with her religious ideas? Can we agree with all the bad ideas that I have mentioned? Is it right for us to persecute any of them because they do not believe the same as we do?

As I have said, I am not a member of any church. My religion is justice, truth and common sense. I believe in religious liberty, political liberty and liberty for the press. But sometimes the press takes too much liberty and abuses public speakers. It goes too far. Let me say, in conclusion, that it might be a good idea for many men to strive and take the beam of egotism, malice, religious bigotry and superstition out of their own eyes and hearts first, before they attempt to criticize others.
J. H. SMITH.
Manhattan, N. Y.

SCRIPTURE INTERPRETATION.

Who Was Caught Up Into the Third Heaven?

On the first page of The Progressive Thinker, issue of January 7, was printed a communication from the writer, entitled "Mourning Turned to Gladness." In that message I wrote about St. Paul fourth up to the third heaven, etc.

You printed a criticism on that statement from J. F. Krembleine of Kenton, Ohio, who called our attention to chapter 12, 2d Corinthians, 2d, 3d and 4th verses. While I have investigated the subject since, I find that most ministers and laymen believe that St. Paul was the man who had the experience in the third heaven, but spoke as though it was another person. In reading "Seers of the Ages," by Dr. J. M. Peebles, on page 221, his statement is made on the subject:

"The Jews evidently thought Paul was 'wandering' when caught up to the third heaven, not knowing whether he was in the body or out." According to the above sentence, Dr. Peebles is in line with the general impression that prevails, and I may yet be right.

The verses referred to read thus: "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body, I cannot tell, God knoweth); such an one caught up to the third heaven."

The third verse repeats the second one in substance.

Verse 4: "How he was caught up into paradise, and heard unspeakable words which it is not lawful for man to utter."

What were those words of mystery, swearing or praises? Dr. Peebles and others, please discuss the subject as to whether St. Paul heard those unspeakable words, or the other man.

And now, Brother Francis, as you published the criticism, you ought, fairness to me, publish my explanation, or I shall consider you have taken out of the "box." I have read this winter, "Seers of the Ages" and "The Arcana of Spiritualism." I consider both authors great souls and writers. I have read with interest the wonderful discussion of obsession, and believe it to be a fact, although there is a limit.

W. S. FRANKLIN,
Bedford, Iowa.

A Vision With a Moral.

This vision occurred several nights after a somewhat extended conversation in regard to the future development of the sensitive plant and to what extent they could be improved.

There came in view a finely-developed man of intellectual look and spiritual attainments and thus spoke: "You speak of the development of the sensitive plant on your material plane, but let me show you, in a small way, what is now being done in this more sensitive plane of life."

With this remark the guide led the way with a small sprinkling can in one of his hands, passing over well kept and different-shaped walks through garden filled with various plants in different stages of growth and bloom. At one side of the walk was a well trimmed and healthy rose on which were several buds, seemingly about ready to burst forth in the perfect bloom of the rose. At this rose bush the guide stopped and with the one word, "Watch," began to spritz the plant addressing it in the meantime with words of endearment. The buds began to slowly open and expand into the most beautiful roses.

There seemed to be a force or bright light emanating from the center of the flower outward, and as these rays of light expanded outward they changed into numberless delicate and soft colored columns. As the process went on the roses seemed to obtain more strength and the variegated colors became more pronounced and changed more rapidly. The different parts of the flower seemed to take on more life, rapidly changing and rechanging their forms and colors into the most beautiful and delicate leaves and petals.

For many feet surrounding the plant there was the sense of the most delicate yet delightful fragrance of the perfect rose. One could feel the deep love that existed between the plant and the man under whose care it existed, and the whole plant seemed to send forth its gratitude. How wonderfully beautiful was this sensitive rose bush with its several blossoms, sending forth its variegated soft and radiant colors, its delicate perfume, changing its different parts into most beautiful shapes.

Suddenly, without any warning, the blossoms faded, the buds closed up and the leaves drooped and withered. The guide looked up and pointed down the path. Coming along the walk in an undisturbed way was a human being, clothed in the coarsest of material, his face drawn into the most hideous scowl of rage and disappointment; around him, engulfing him and a part of the man himself, extending outward for several feet and following him everywhere, there seemed to be radiated from his soul dark inky emanations, the products of his own black thoughts, which varied in color and intensity in exact correspondence with his different thoughts. In his hand was a crooked stick with which he seemed to take a sense of delight in striking everything coming in his reach. He passed by, his eyes trying to pierce the dense ether around him and muttering these words to himself: "Dead! Dead! Everything dead! A dead world! Looking toward the sensitive plant it seemed to verify the dark spirit's words, for to the eyes it looked as if all its life had gone. The sensitive plant had sensed the approach of this vicious spirit before he had been noticed by us and the black emanations surrounding him had withered and blasted the life of the rose bush until there was no beauty left. The vision vanished and I came to think that all nature's most wonderfully beautiful if we only develop our higher faculties sufficient to see a few of these beauties.

Goshen, Ind. E. O. DAVIS.

SCRIPTURE INTERPRETATION.

Who Was Caught Up Into the Third Heaven?

On the first page of The Progressive Thinker, issue of January 7, was printed a communication from the writer, entitled "Mourning Turned to Gladness." In that message I wrote about St. Paul fourth up to the third heaven, etc.

You printed a criticism on that statement from J. F. Krembleine of Kenton, Ohio, who called our attention to chapter 12, 2d Corinthians, 2d, 3d and 4th verses. While I have investigated the subject since, I find that most ministers and laymen believe that St. Paul was the man who had the experience in the third heaven, but spoke as though it was another person. In reading "Seers of the Ages," by Dr. J. M. Peebles, on page 221, his statement is made on the subject:

"The Jews evidently thought Paul was 'wandering' when caught up to the third heaven, not knowing whether he was in the body or out." According to the above sentence,

The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book on "Obsession, or Demonism of the Ages."

The Problem of Obsession.

A Lecture by W. J. Colville.

W. J. Colville is well known in this Country and Europe as an Author and Lecturer, and Medium. His Answers to Questions while on the Rostrum, His improvisations, and Pearls of Wisdom that Fall from his Lips are listened to with great Pleasure wherever he goes. His Views Will Interest you.

Nothing can be more obvious than that many curious facts in human experience are susceptible of diverse interpretations, and in no case are we confronted more unmistakably with this proposition than when pursuing certain literary studies with the aim of ascertaining the cause of the so-called "obsession, or demonism of the ages," or the interference of malignant spiritual influences in human affairs. A widely circulating book from the extremely fertile pen of Dr. J. M. Peebles, "Spirit Obsession and the Demonism of the Ages," is the present storm-center of a thrilling controversy. This volume contains much sound philosophy, much excellent advice and many very interesting records of decidedly disagreeable experience. Readers of spiritualistic papers, especially The Progressive Thinker, have had, during the past few months, abundant opportunity to discuss and hear discussed, pro and con, the entire question of demoniacal possession and all phenomena that seem to account for belief in the distressful doctrine that many human beings are victims of wicked spirits whose dispositions and delight it is to torture and annoy their earthly victims.

At the outset of any consideration of the much controverted book by the distinguished veteran, Dr. Peebles, it is necessary to summarize as concisely as possible what the author does, and what he does not teach. If all critics are familiar with the book in question, have familiarized themselves thoroughly with the positive views entertained by Dr. Peebles before seeking either to confirm or to rebut them, much faulty disputation might certainly have been spared.

Dr. Peebles is in a very real sense both a Theist and a Universalist in addition to being an ardent Spiritualist, for he affirms Deity, the essential goodness of every human being and the destined harmony of all souls with God. Now as these great doctrines of universal religion are proclaimed and affirmed by Dr. Peebles, and as he entirely disowns all belief in perpetually wicked and therefore incorrigible devils, it is not just or reasonable to class the idea of obsessing influences which he entertains and preaches with those horrid and irrational views of "Satan and his Imps" which are so frequently promulgated by many benighted and belated theologians. To admit corrigible devils is by no means equivalent to teaching that the universe contains eternally doomed souls, or that any member of the human family will prove finally impotent and be ultimately destroyed. Whatever attempted explanation of these disorderly conditions of psychic aberration which cause covered distress to many persons may be found ultimately correct, the fact of alleged obsession is undeniable and it must certainly be reckoned with by all mental therapists and others whose work it is to find a remedy for suffering humanity.

A rather unconvincing statement appeared in Dr. Herbert Parry's magazine, Suggestion (February, 1905) to the effect that Dr. Peebles had practically surrendered entirely his doctrine of Obsession by stating that the observance of reasonable hygienic rules would prove a preventive and an antidote. To this assertion one answer is certainly possible, namely, that an unhealthy condition of mind and body is favorable alike to the inception and continuance of Obsession, while a healthy mental and physical state is unfavorable to all that passes under that general caption. We are always glibly discussing moderate ground and all discussions of most questions, and being well assured that this intricate and disagreeable problem demands searching investigation, we propose to consider it as far as possible in all its phases.

In ancient times the allied questions of health and morality were almost universally unified, and it is a source of much regret to many ethical and hygienic instructors of today that a wide spread belief has long been prevalent that bodily health and moral excellence have no necessary association. In partial justification of this prevailing fallacy may be cited the obvious fact that many chronic invalids are persons of much sincere piety who manifest more than average sweetness of disposition; but on the contrary side of the contention it is necessary to assert that those mild and lovely virtues, though extremely excellent, by no means cover the entire list of attributes essential for the development and maintenance of a more robust moral constitution.

Christianity has for many centuries theoretically exalted the milder virtues at the expense of those more heroic, with the result that multitudes of pure-minded people have allowed themselves to believe that simple sweetness of character, coupled with fatalistic sophistry and resignation to a supposed inevitable decree of providence, constitutes the all-in-all of attainable holiness.

It has been frequently remarked that religious revivals are often followed by lamentable outbursts of what certainly looks like terrible obsession, and as religious revivals are often conscientious persons seeking, as well as they know how, to lead benighted sinners into the paths of righteousness, it seems entombed that their intentionally soul-saving labors should result, as they sometimes do, in the physical, mental and moral demoralization of some of their professed converts.

Strange though this situation may appear to all who are versed in the science of psychology, to the experienced psychologist the case is by no means

so mysterious as it may otherwise appear. Sensational appeals to emotional centers in human consciousness often result in partial dementia, and no one is ever strengthened in character or will by submissively yielding to the persuasive eloquence of a declamatory orator, without exercising his own reason or intellectual judgment, a collapse often follows unusual nervous excitement, and at such times it is easy to see how any undesirable influence or any number of conflicting influences may take control of an unbalanced sensitive. Though we are far from wishing to contradict the testimony of the venerable Dr. Peebles or of any other head-principled and philanthropic author, we must, in simple justice to our deep-seated convictions, suggest a somewhat modified interpretation of the theory now so industriously promulgated by many Spiritualists, as well as by a still larger number who oppose Spiritualism, that disorderly psychical conditions are surely traceable to the activity of malicious or at least mischievous spirits.

In an earlier article of ours which appeared in The Progressive Thinker, and excited considerable criticism pro and con, we attacked the idea of evil spirits somewhat mercilessly, and among the many who flew to the defense of the doctrine was an experienced writer who informed us through the columns of the Banner of Light that there are friendly, loving, obsessing" as well as many other varieties which can only be described by widely different adjectives.

When the term "obsession" has been made as elastic as that talented lady has made it, an entirely new light has been thrown upon a large portion of the perplexing problem, with the milder aspects of which all who have had much to do with hypersensitive persons have been compelled to deal. Experience, extending over many years, in many countries, has enabled me to speak with definiteness on this subject and the conclusions now submitted are the result of individual experience, coupled with earnest and dispassionate examination of evidence presented by a very large number of mediumistic people, together with testimonials collected from painstaking investigators who have sought industriously and without prejudice to weigh evidence, and to spring hastily to no conclusion.

First, we must all agree that physical dissolution does not in any sense or measure radically change the condition of the living entity we call the human spirit; therefore it must follow that if there be communion with exanimate entities at all we must be liable to encounter as many varieties of human peculiarity as we encounter in the case of the earthly side of dissolution's veil.

Second, as it is clearly evident that people act from very mixed motives while on earth, though none are altogether evil, so the same motives may actuate behavior in the spirit-world, and it is therefore possible that unwise and conflicting influences may reach and manifest through sensitive mediums, emanating from the State of the conditions of neighbors still on earth, and partly from equally near neighbors (psychically considered) who are disordered of physical habits.

Third, the supreme necessity for individual culture, or a high measure of reasonable self-reliance, is clearly evident to all sane thinkers, because endurance through the vicissitudes of the part of mediumistic persons, as an unbalanced personality often opens wide the door to extremely undesirable phenomena.

The above three statements, though by no means exhaustive of this tremendous subject, may be found sufficient (on general grounds) to constitute a practical philosophy in accordance with which a better knowledge of the means whereby mediums may be immediately be taken to counteract the prevalence of those distressful experiences which are indeed pathetic and which can be entirely obviated through the application of the proper preventative and remedies.

Though we cannot all agree as to the precise origin and immediate cause of physical disturbances, we may all cooperate to establish a better knowledge of the means whereby mediums may be immediately be taken to counteract the prevalence of those distressful experiences which are indeed pathetic and which can be entirely obviated through the application of the proper preventative and remedies.

As the term mediumship is so variously employed as to be sometimes a title of glory and at other times a badge of reproach, it is often necessary in the face of current controversy to define precisely what we mean by the right of self-ownership and becoming the right of a creature or tool of some extraneous influence. This exaggerated and ill-founded assertion is by no means justified by experience, though like all other extravagances, there is a modicum of truth in the declaration.

Dr. Peebles has evidently raised a furious tempest in Spiritualistic circles, by publishing so very uncompromising a volume as Demonism of the Ages and Spirit Obsessions, but he has printed in bold relief the brightest as well as the darkest sides of the mediumistic problem.

Without any intentional unfairness to anybody, the intrepid Dr. Peebles has testified alike to the blessing and to the

bane of sensitiveness. A medium, a psychic, or a sensitive, is merely a highly impressionable individual, very frequently (though not invariably) possessed of extremely delicate physical organization and almost always of highly nervous temperament. A child answering to such description frequently hears voices, beholds visions, receives impressions and exhibits generally a degree of psychic susceptibility to degrees delicately organized human beings are like strong magnets. If such a child is carefully nurtured, and in every way kindly and wisely treated, there is no reason why such extreme delicacy of nature should not contribute to the expression of the most desirable variety of seership, but should so sensitive a plant be exposed to rough and unkind usage, it often follows that some disagreeable, nervous disorder becomes apparent and a neurotic perversion of mediumship ensues.

Sensitiveness is indispensable to mediumship, but sensitiveness is a very wide word, the full application of which is very rarely considered. The most general and indefinite kind of chaotic mediumship can be developed into a fine display of psychometric ability such as delight professors of Danton and Buchanan and furnished them with much material for their valuable books, or through neglect and misdirection it may lead into the dreary swamp often designated, "Obsession." The highly or distinctly mediumistic child is invariably peculiar, possibly eccentric and certainly emotional. Such a child learns often far more from psychic contacts, with nervous minds that when forced to travel in accustomed ruts of schooling, consequently it has been very frequently remarked that the best mediums are uneducated; this, however, is a misleading statement displaying gross ignorance of psychology, for though it may be clearly proved that a sensitive youth or maiden has received no academic training, there are so many other means of conveying information that the child may be as well informed as any school that it would be far truer to declare that the sensitive "uneducated" wiseacre has derived knowledge in some manner altogether apart from collegiate methods.

Much discussion is now in vogue as to the limits of telepathy, and many extreme statements on both sides of a great argument need to be considerably qualified. The school of telepathy of the school of Theosophy and its branches seeks to restrict mediumistic phenomena entirely within the comparatively narrow circle of exclusively mundane telepathy, while the particularly ardent Spiritualist often rushes to the other extreme and insists that whenever telepathy is demonstrated some exanimate entity has conveyed information replete with all kinds of occult knowledge to every student of clairvoyance, whose investigations have been rewarded with any appreciable degree of success, is prepared to endorse the simple fact that a message sent by one friend is sometimes received by another without the agency of any accepted material machinery, but the question is yet open as to how far telepathy may be rightly termed simple and how far it must be considered occult. To express this idea a little differently, how much is there of direct telepathy, or is it nearly or quite all indirect?

To settle these moot questions is not our present province, and we do not attempt to finally decide how far one intelligent entity now embodied on earth can or does communicate with another far away, or how far the mediumistic, co-operative service of clairvoyance, whose investigations have been rewarded with any appreciable degree of success, is prepared to endorse the simple fact that a message sent by one friend is sometimes received by another without the agency of any accepted material machinery, but the question is yet open as to how far telepathy may be rightly termed simple and how far it must be considered occult. To express this idea a little differently, how much is there of direct telepathy, or is it nearly or quite all indirect?

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prepared to do in no uncertain manner. As long ago as toward the end of the 18th century, the illustrious Dr. Benjamin Rush of Philadelphia urged a plea for the isolation of all demented persons, wisely maintaining that in place of a great institution in which hundreds of lunatics should be confined, a number of small cottages should be erected so that each patient should enjoy the benefits of individual care and be able to receive the attentions and be saved from the baleful influence of contact upon close contact with other similarly afflicted persons. If "obsession" be conceived at all it can never be dissociated from insanity, and this Dr. Peebles, in common with all ancient authors, abundantly maintains. Such being the case, it only remains for students and practitioners of suggestive healing to bestir themselves to provide the antidote and remedy evidently very much required. Volumes might easily be written on this fascinating though repulsive theme, without bringing out any solution of the difficulty, until the great principles of spiritual science are definitely applied.

Whatever frightens and enervates impressionable people, or unduly stimulates the nervous system, is sure to multiply disorders which can only be averted by directing attention to the high and safe ground of well-developed individual character. The whole doctrine of "obsession" is a nightmare of terror to many highly susceptible people who all know from very sad experience that nothing is more dangerous than fear. Neither ignorance nor knowledge of the occult is a safeguard, but the building up of a strong wall of healthy aura around a sensitive is a means of effectual protection against all invasions of the ether.

For the thousandth time we may be compelled to teach that individuality is the only safeguard, and individuality can never be built up so long as we wish to be "Mrs. Gaskell's" spiritualists, or so long as it is our ambition to fall in or carry favor with prevailing fashion-setters or monopolists.

It seems pretty clearly evident to all observers on the psychic plane that the unseen spheres which encircle and interpenetrate this planet are people with exactly the same variety of folk as we mortals on our daily walks about the world. Obsession is certainly not a new thing, it proceeds from persons in the flesh as well as from those who have laid the flesh aside, and exactly the same precaution needs to be taken whether we are specially dealing with one aspect of the question or with the other. In the main we are certainly not at variance with the teaching of Dr. Peebles, for we invariably counsel healthily and simple living on all planes of existence, and while the foolishness of such actions were perfectly obvious to the elder sister, still the one that was the medium could not seem to realize that everything was all right.

There is where I claim the obsession began. This pure, bright, intelligent woman became so influenced by the insidious control of an obsessing spirit, that she could no longer discriminate between right and wrong, and that which was reasonable and that which was unreasonable until the lady was completely prostrated both mentally and physically. I have no doubt that any doctor of the old schools would have pronounced her insane at this time.

Despite all opposition she would persist in the use of the "talking board," and the lady who yielded to the suggestions of the obsessing spirit, and who had described had come to exist eight months after the first use of the board, and remember that previous to the use of the "talking board" she had been not only sane, but of far more than ordinary strong mentality.

At the end of eighteen months, at the earnest solicitation of the elder sister, I called on the woman, and was requested to sit with them in my capacity as a trance medium, the elder sister thinking that my guides might be able to advise so as to relieve the medium from her terrible condition. I found her apparently dumb and insane. She would not speak a word (had not spoken a word for over two months), because the spirits through the "talking board" had told her not to. She had not slept at night for over three weeks; would only wear such clothes and eat such food as the spirits instructed her to. Taken all together she was indeed in a terrible condition.

At first she would not come to the room where I was, as she said the spirits would not let her, but we formed a circle in the adjoining room, and proceeded to hold our seance, my guides telling me that they would bring her into the room, which they finally did. While in the circle she seemed to suddenly awaken, and a more astonished woman I never saw. She had no memory of anything that had occurred for the three months past.

My guides advised that she be entirely secluded from Spiritualism for some time to come, and as they had broken the power of the obsessing spirit, she would be herself again in every respect.

The prophecy of my guides proved to be thoroughly justified, for within two months the lady was perfectly normal, both mentally and physically. I claim the above to be a clear case of obsession.

The second case that I will call your attention to relates to a woman who came to my mother's home in Newburyport, Mass., when I was a resident

sight. And the writer deprecates such prominent recognition of the power of evil, and of evil spirits, as unhealthy and unwelcome. But we are dealing here with the greatest needs of this psychic age. Perfect work is impossible without recognition of this important field of usefulness.

Cases of mysterious suicide-to-day, of persons who are in no business properly, or sorrow, are caused by the desire of some obsessing entity to escape from a bondage of which he has grown weary, and he knows of no way to accomplish his release but to break the box he is in, by swaying the brain of his subject with an uncontrollable desire for self-destruction. For the obsessor is bound as much as his victim, even as a fly is caught in a spider's web and needs a helping hand to release him, so two spiritual atmospheres are interblended, and the disembodied "spirit in prison" is in far greater need of treatment than the mortal patient, strength of kindly ministrations, instruction, upliftment, and an unkindled desire for progression. Being conscious on this plane, his help must come from the realm to which he is most closely related. Many times when endeavoring to assist such earthbound victims, appeals have been made to the invisible guides and helpers, and the question asked, "Why can't you take this spirit, lead him away, and help him onward?" and the answer has always been, "He can't see us, he can't hear us. Though disembodied, he is conscious only on your plane."

It seems an inconsistent position for a Spiritualist, who knows that he lives in the spirit world to-day, to deny that the aura of an exanimate soul can impinge so closely upon that of a mortal. We are immersed in this immense sea of spirit life. What more natural than that a negative, undeveloped person should occasionally pick up a psychic companion? But the soul that is strongly poised cannot be moved there by. It will rejoice that it can give of its strength and assistance to any brother or sister, unclothed, or clothed with clay. Many times has the writer been approached by spirits who had been released from their earthly condition long before, who have tried to express with caressing touch, with every sign of appreciation, their gratitude for the service she was once enabled to render them, one of them remarking, "Isn't it beautiful that I can go now where the bright ones are? And when you come you will be met by so many spirits, whom you have forgotten, who will remind you of the time when you released them."

Cambridge, Mass.

The Testimony of a Medium on Obsessions.

Prof. Loveland's Position Annihilated.

Oscar A. Edgerly is one of Our Foremost Workers on the Rostrum. His lectures are logical, eloquent and soul-inspiring. His Views on Obsession will attract your close attention.

It is well known to the most of the Spiritualists of America that I have been for some twenty years a trance speaker upon the platform and during this time have given many readings and have been, I think, a close observer of our great movement. A future life, but that through our angel ministrants gives us a very correct knowledge of the conditions and employments in that life; and I must say in regard to this matter of Demonism or Spirit Obsessions that no one is so well prepared to investigate and discuss the mediumistic themselves; mediums who have been controlled by spirits from the different spheres in other life. Dr. Peebles' book is a most interesting and valuable one because it is a warning and a safeguard against the abuses of the great truth, mediumship. I submit two cases of obsessions that I consider to be clear and distinct cases, and could, if necessary, cite many more.

The first occurred in a city in New England. The circumstances were as follows: Two sisters, the Misses M., very intelligent and highly educated ladies, both having been teachers in the high school of their city, became interested in Spiritualism. Their first investigations were made through the agency of what is commonly called the "talking board."

On the ladies proved to be an exceptionally strong medium for that class of manifestations; a message after message was spelled out on the "talking board" with astonishing rapidity. Much that was given gave evidence that it emanated from a very high source of intelligence. The two sisters became intensely interested in these messages thus given, and as the time went by devoted more and more of their attention to the use of the "talking board."

While at first the messages had been of a most intelligent and gratifying nature, it was soon observed by the elder sister (who was not the medium) that the nature of the communications were changing, and becoming arbitrary and defamatory in character; for instance, commanding the medium sister to act in a foolish and unreasonable manner, and while the foolishness of such actions were perfectly obvious to the elder sister, still the one that was the medium could not seem to realize that everything was all right.

There is where I claim the obsession began. This pure, bright, intelligent woman became so influenced by the insidious control of an obsessing spirit, that she could no longer discriminate between right and wrong, and that which was reasonable and that which was unreasonable until the lady was completely prostrated both mentally and physically. I have no doubt that any doctor of the old schools would have pronounced her insane at this time.

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At the end of eighteen months, at the earnest solicitation of the elder sister, I called on the woman, and was requested to sit with them in my capacity as a trance medium, the elder sister thinking that my guides might be able to advise so as to relieve the medium from her terrible condition. I found her apparently dumb and insane. She would not speak a word (had not spoken a word for over two months), because the spirits through the "talking board" had told her not to. She had not slept at night for over three weeks; would only wear such clothes and eat such food as the spirits instructed her to. Taken all together she was indeed in a terrible condition.

At first she would not come to the room where I was, as she said the spirits would not let her, but we formed a circle in the adjoining room, and proceeded to hold our seance, my guides telling me that they would bring her into the room, which they finally did. While in the circle she seemed to suddenly awaken, and a more astonished woman I never saw. She had no memory of anything that had occurred for the three months past.

My guides advised that she be entirely secluded from Spiritualism for some time to come, and as they had broken the power of the obsessing spirit, she would be herself again in every respect.

The prophecy of my guides proved to be thoroughly justified, for within two months the lady was perfectly normal, both mentally and physically. I claim the above to be a clear case of obsession.

The second case that I will call your attention to relates to a woman who came to my mother's home in Newburyport, Mass., when I was a resident

sight. And the writer deprecates such prominent recognition of the power of evil, and of evil spirits, as unhealthy and unwelcome. But we are dealing here with the greatest needs of this psychic age. Perfect work is impossible without recognition of this important field of usefulness.

Cases of mysterious suicide-to-day, of persons who are in no business properly, or sorrow, are caused by the desire of some obsessing entity to escape from a bondage of which he has grown weary, and he knows of no way to accomplish his release but to break the box he is in, by swaying the brain of his subject with an uncontrollable desire for self-destruction. For the obsessor is bound as much as his victim, even as a fly is caught in a spider's web and needs a helping hand to release him, so two spiritual atmospheres are interblended, and the disembodied "spirit in prison" is in far greater need of treatment than the mortal patient, strength of kindly ministrations, instruction, upliftment, and an unkindled desire for progression. Being conscious on this plane, his help must come from the realm to which he is most closely related. Many times when endeavoring to assist such earthbound victims, appeals have been made to the invisible guides and helpers, and the question asked, "Why can't you take this spirit, lead him away, and help him onward?" and the answer has always been, "He can't see us, he can't hear us. Though disembodied, he is conscious only on your plane."

The woman came from some western city to Newburyport, to take charge of a department in one of the large shoe manufacturing in that city. You can judge that she was a woman of ability and intelligence, when I say that at her place of employment she had supervised over 150 working girls.

She came to my mother's home at a time when I was holding public test circles every week. She claimed not to know anything about Spiritualism, but she soon began to show an interest in my test seances, and became a constant attendant. She very soon began to show strong indications of mediumship, and before long was controlled by a spirit who she claimed he had been a priest in the Greek Catholic church. This spirit gave some very good talks, but seemed to be strongly prejudiced in favor of his own religion. Soon after this spirit came to her, she told me that her spirit friends said that she must no longer sit in my circles. I told her she must act her own pleasure in that regard. Within two days after having this conversation with me, she began to show signs of what we call "talking board" insanity, but to the psychic students there was much to show that she was rather the victim of obsession than of insanity.

She would come into the house, grab up pen and paper, and in a few seconds dash off four or five stanzas of verse—perhaps the first two or three verses expressive of the highest sentiment of morality and love, and then degenerate into the basest obscenity and blasphemous. These writings would be variously signed, usually by some great celebrity, but in looking over the papers carefully, there would always be found in some obscure corner the cognomen, "Portuguese Jack"; so it was we got the name of her obsessing spirit. (Leland have more to say of this "Portuguese Jack" later). He made her do the most extravagant and foolish things, while some of his doings through her mediumship were marvelous.

In the first place he said he hated the woman, and would send her to the insane asylum. How well he succeeded in carrying out that design I will tell you. He commanded her to keep away from all public circles, mine included. It seemed that when she obeyed that mandate, he could do as he pleased with her, but once in a while we could persuade her to come into my circle, after which she would appear perfectly sane and natural, but as soon as she missed coming to meeting, "Portuguese Jack" would get control again.

Here are some of the things she would do when under his influence. She would pin a larger sheet of blank paper on the wall of her room, then her right arm would become perfectly rigid, and grasping a piece of charcoal in her right hand, she would draw the most beautiful pictures of tropical scenery, palm trees, birds of paradise, coral islands, and beautiful sea views, (I know positively that she had absolutely no ability to draw when not under his control). She would take the book, read down a page, then taking the book to some one else, so that they could follow her, she would begin with the last word on the page and repeat every word backward to the first word on the page, without once making a mistake, thus showing what I claim to be remarkable powers of mediumship.

Yet this "Portuguese Jack" was a most evil and malignant being, for eventually his medium came under the attention of the regular doctors and they in their ignorance sent her to an insane asylum.

They sent her away while I was out of the city filling an engagement. I believe that if she could have been induced to sit regularly in the circle of some good and strong medium, Portuguese Jack's influence could have been overcome and the woman would not have been the victim of his obsession.

Now let me tell you who we found this "Portuguese Jack" to be. After the woman went to the insane asylum, he continued to visit various meetings held at Newburyport for a period of two years. At the end of this time he came one night to a meeting where I was presiding. He controlled me, and speaking to young ladies, said, "You are the only person in this city who can find out who I am. When you go home, ask your father if he knew Portuguese Jack?" The young lady's father was an old retired sea captain. She asked him in regard to "Portuguese Jack." His answer was "Do I know Portuguese Jack? Well, I should say I did. I brought him to the United States from San Domingo. He was a half-breed, Portuguese and black, more perfect fiend in human form I never knew. He lived in this city (Newburyport) for eighteen years, and died twenty years ago."

So there we have the evidence that "Portuguese Jack" was a devil when in earth life, and after being on the spirit side for twenty years he comes back as a devil and a devil, such things as these make me believe in obsession.

OSCAR A. EDGERLY.

It seems an inconsistent position for a Spiritualist, who knows that he lives in the spirit world to-day, to deny that the aura of an exanimate soul can impinge so closely upon that of a mortal. We are immersed in this immense sea of spirit life. What more natural than that a negative, undeveloped person should occasionally pick up a psychic companion? But the soul that is strongly poised cannot be moved there by. It will rejoice that it can give of its strength and assistance to any brother or sister, unclothed, or clothed with clay. Many times has the writer been approached by spirits who had been released from their earthly condition long before, who have tried to express with caressing touch, with every sign of appreciation, their gratitude for the service she was once enabled to render them, one of them remarking, "Isn't it beautiful that I can go now where the bright ones are? And when you come you will be met by so many spirits, whom you have forgotten, who will remind you of the time when you released them."

Obsession as a word means only "attack"; it can never lead to possession except in a soul unpoised and unenlightened. No strong soul need fear attack, but be able to welcome the opportunity of imparting of its own unassailable strength to any needy soul. There is no protection in ignorance of psychic laws. Knowledge is the only savior from any form of bondage.

SUSIE C. CLARK.

Cambridge, Mass.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

This Progressive Thinker will be furnished until further notice at the following terms, invariably in advance:

One Year..... \$1.00
Six Months..... .75
Three Months..... .50
Single Copy..... .05

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, MARCH 25, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

REVIEW OF THE SITUATION

SHE FOUGHT LIKE A TRAPPED TIGRESS.

An Associated Press dispatch says: New York, March 4.—Calvert Berwick, a native of Virginia, has caused a sensational exposure of a "materializing medium," Mrs. Herrman, in the Woman's Lexington Avenue apartments. In the midst of a seance in a crowded room, the medium, a woman weighing 300 pounds, was dragged shrieking from her cabinet and tossed into the center of the circle of dupes. She fought like a trapped tigress. Furniture was smashed, men knocked down and glass broken before the woman and her husband were finally subdued.

Then three gas jets were lighted and the medium was found gasping in the center of the room, clad in a mass of gauze, coated with phosphorescent paint. Half her spiritual garb and her headpiece were in the possession of Berwick.

LOST THOUSANDS OF DOLLARS.

According to the Virginian, his mother—a resident of this city—has lost thousands of dollars in investments made through the advice of the spirits, and Berwick stated that he intended to prosecute, criminally and civilly, the mediums responsible for the loss.

THE EXPOSURE COMPLETE.

The exposure was one of the most sensational and complete ever made in this city. Berwick's cousin, Harrison Gridley, was with him at the seance and struck a light while the fight was going on in the cabinet. Immediately a half dozen or more confederates attacked the two interlopers.

CHEESE-CLOTH AND PHOSPHORESCENT PAINT.

They were floored in quick succession and after great effort the woman was dragged into the light. About her hung a mass of cheap cheese-cloth literally smeared with phosphorescent paint, while a remarkable-looking headpiece had been torn away by Berwick. It was found to consist of the top of an old felt hat with the brim cut off, around which had been wound yards of cheese-cloth. A piece of old silk had been cut out and sewed to form a mask for the face. This was just transparent enough to give the outline of the features beneath. A tinkling music box which had been wound up just before, played "Peace Abide with Thee" during the fight.

Is not this a most pitiable spectacle for honest Spiritualists everywhere to contemplate?

Does not such a scene, such materializations, such methods of deception, make the angels weep?

Does it not convey a suggestive lesson, or are you dumb to such a lesson?—dumb to absolute facts?—dumb to the present exact status of our beloved cause, and desire it to move on in the same slimy and poisonous rut of bogus materialization?

There is all along the line a clamor for an upliftment, a renovation, a betterment of all humanity?

There is a magnificent demand made for pure food, and down with defiled corrupt estates; a desire is gaining ground for honest municipal governments, and down with villainous thieves and shysters! There is a cry heard as never before, down with prostitution, and its attendant disasters! Down with the low dives and back-alley hells!

STANDING ON THE WATCH TOWER.

In order to promote honesty in this city, we have the Voters' League, the Civic Federation, the Citizens' League, the Committee that watches for young girls to save them from alluring temptations when they come to the city, and many other bodies and clubs of various kinds that stand on the Watch Tower, seeking to elevate the world to a higher plane.

They are the saviors of Chicago! Without them, without their continual vigilance, this city would become worse than Sodom and Gomorrah.

Give trickery free reins in our ranks; give all the privilege of presenting spirit manifestations like Mrs. Herrman of New York, to deceive the public, and WHAT A SLIMY MESS WE WOULD PRESENT TO THE WORLD.

A GREAT PURIFYING UPHEAVAL!

The Process of Renovation Is at Work in Our Ranks.

The Truth Shall Make Us Free!

Let Us Cleanse Our Holy Cause!

There are clouds hanging over Spiritualism, but they will be dissipated by the Sun of Truth, and a brighter day will dawn upon our beloved cause. The clouds never permanently shut out the brilliant stars or sunlight of heaven. Truth never triumphs over falsehood without a heroic struggle. There never was a Truth that has not been more or less tarnished by Error, Falsehood, Corruption and Deception, unless a heroic effort is made to prevent it. God and the Angels pity those who, dressed in artificial togery, come as your friends, pretending to be fully materialized spirits, right from the spheres of spirit life. After this pitiable climax in rank deception, the understanding of Spiritualists will be greatly broadened, the spiritual atmosphere will be cleansed of some of its impurities, and a brighter day will dawn upon our ranks. We appeal to Spiritualists to open their eyes to the degrading influence that has here and there taken possession of our Cause, palming off the spurious for the genuine. This communication is presented to you as an Object Lesson of a serious nature, to show you that all is not gold that glitters. It is, too, a matter of news with which you should be familiar. Read, reflect, and ponder well the lesson conveyed! All history, all experience in connection with life, shows conclusively that the evil element can only be held in abeyance by constant exertion, by unrelenting vigilance.

In every cause, in every cult, in every sect, in every undertaking to redeem the world, there should be many standing on the Watch Towers to prevent abuse, to keep the moral atmosphere pure, and to prevent the slimy worm of corruption from entering.

ANOTHER SAD EXPOSURE.

But here is another exposure. It, too, makes the Angels weep! It almost makes each honest Spiritualist wear scowl on his arms to think of it! Our souls were saddened when we read of it, and we asked, what next? Here is the whole account:

A MOST PITIABLE STORY.

Dear Dr. Warner:—Here is the story of the downfall of Chas. E. Winans. You know me well enough to know that I stand for TRUTH AND RIGHT, and I believe what I have written to be right, having already sworn to its truthfulness. I trust the good editor of The Progressive Thinker will publish it in full as the affidavit cannot be used without.

Do not think we are prejudiced. If you know of any one who can produce the real thing, WE SHALL BE ONLY TOO GLAD TO SEE HIM.

Fraternally Yours,
E. H. EASTMAN.
Hot Springs, Ark., March 7.

DR. GEO. B. WARNE ANSWERS AN INQUIRY AS FOLLOWS:

Yes, I know E. H. Eastman well and esteem him highly. Have met him as a personal friend, as a medical student, as a brother physician and as an associate lecturer in the Institution from which he won his professional diploma. During his college course in Chicago he was known to fellow students and members of the faculty as an interested and discriminating investigator along psychic lines. His standing as a man, together with the fact that he himself is not a novice in the laws which govern the operation of spiritual forces, entitled him to the respectful attention of all truth seekers.

Winans was the only materializing medium playing for public patronage at the Clinton (La.) camp last August. After his departure therefrom one of his petticoated stool pigeons on the ground claimed to me that his receipts while there amounted to between two hundred and two hundred and fifty dollars. His manifestations were the storm center for many a wordy war between excited groups. A very prominent judge on the bench of a populous district in eastern Iowa, who is a believer in materialization, or in what others might call etherization, repeatedly offered to put up and forfeit five hundred dollars if Winans would produce a single genuine materialization in a seance held under conditions to be named and where the judge himself would not ask to be present. The challenge was wholly ignored by the medium, who seemed to regard it far safer to leave his defense to his glib champions while retained runners gashed the innocent victims for his sacred plucking.

We cannot be absolutely certain that we have ever seen a genuine materialization at the cabinet of a medium who has been completely convicted of carrying wigs, robes and other paraphernalia for the practice of deliberate

trickery. It is not strange that because of such methods a growing distrust in the manifestations of physical mediumship has spread among our people who are tiring of the swapping method of boyhood days known as "sights unseen." "Where can only the genuine be found?"

Will the honest men and women composing the mass of Spiritualists stand back of every camp-meeting official board with their continued patronage, if those bodies will by fair and judicious methods begin the elimination of all tricksters from their jurisdiction?

CHARLES E. WINANS AND HIS LAST EXPOSURE.

To the Editor:—Charles E. Winans of Edinburg, Ind., widely known among Spiritualists as a materializing medium, left Hot Springs a few days ago in utter disgrace, the secrets of his cabinet having been exposed to the world and proven a rank fraud. As evidence of this being a fact, we have a large assortment of wigs, false beards, gowns and costumes of various types open to public inspection. Jimmy Bunde's bowle knife, which many a reader of The Progressive Thinker has undoubtedly seen materialized in a circle, being produced from a borrowed handkerchief, even lies on my desk as I write, while some Indian feathers from the head-gear of one of my supposed Indian guides, decorate my wall.

It was a sad ending to the career of a man who had figured so prominently and had so many nice things written about him, and yet when we think of how he HAS WRUNG THE HEARTS OF many unsuspecting clients, it is only justice. That he was permitted to leave the city without being imprisoned or meeting the justice that is usually accorded such impostors by the southern blood, I may be extremely thankful. I say that he has left the city, but I am not certain of this. All I know is that 24 hours after he was turned out of the home that had nursed him through an illness lasting five weeks, the home that welcomed him to Hot Springs, and the home that he tricked and imposed upon, 24 hours after this, neither he nor his baggage could be found by a searching party which was looking for justice, and perhaps it is just as well, for there are written laws, and there are laws unwritten. But here is how it happened:

F. C. Boving is a well-respected citizen of Hot Springs, being for a number of years in the book business at 520 Central Avenue. Last summer, while on a trip north, Mr. Boving and wife made a special visit to the camp-meeting at Clinton, for the express purpose of attending the seances of Mr. Winans. They were much pleased with his work, and made him promise that he would visit Hot Springs in the near future. During December it was arranged to have Mr. Winans visit this city. He wrote that he was not feeling well, and that a course of baths here would probably do him good. A number of interested parties clubbed together and paid his fare to the Springs. He was too fatigued from his journey to give us a seance the first evening, and the next day was taken ill. For five weeks he was confined to his bed in the residence of Mr. Boving. During his illness he announced to Mr. Boving that he was

absolutely without funds and requested that Mr. Boving send five dollars a week to Mrs. Winans, promising to return the money when he had recovered sufficiently to resume work. This Mr. Boving willingly did, ALSO PAYING FOR A NURSE FOR HIS ENTIRE ILLNESS. With the tender care he received from the hands of Mrs. Boving, the nurse and Dr. V. H. Hallman, which might have been a fatal illness was turned into a pleasant rest and his health restored. We waited patiently for him to recover, and at last our patience was rewarded and the long looked-for seance evening arrived.

It was Sunday evening, February 26, that a little circle of friends assembled at the residence of Mr. Boving for the first seance. I was present. After the usual formalities, Mr. Winans entered the cabinet from which strains from his music box soon floated. Then Maudie, his cabinet control, spoke to us, and soon after appeared Jimmy Bunde and HIS BOWLE KNIFE.

Among other forms which appeared, was one supposed to have been the spirit of a physician who once practiced in Hot Springs. HE HAD A LONG FLOWING BEARD, AND WAS LED INTO THE CIRCLE BY MR. BOVING, WHO COULD PLAINLY SEE THE STRINGS WHICH HELD THE BEARD IN POSITION. I SAW IT, AND DR. HALLMAN SAW IT, BUT WE HELD OUR PEACE. The medium seemed to scent our dissatisfaction and after one or two forms had appeared, conditions became bad and the circle closed.

The following Tuesday Mr. Boving and I had a talk and decided to make Winans either show us his paraphernalia or arrest him. That noon we confronted him at Mr. Boving's home. I told him as gently, yet as firmly as I could, that HE WAS A FRAUD, that I had seen the same thing many times before, and that he could either show us the contents of his music box or the officer, who was waiting at an appointed place, would serve the warrant. Winans deliberated a few moments, then looking up he said: "Well, I will show you what I've got."

Taking us up to his room, he unlocked his music box and threw back the cover. "THERE YOU ARE," SAID HE, "NOW, FIND IT FOR YOURSELVES." UPON BEING ORDERED TO PROCEED, HE UNLOCKED A SECRET COMPARTMENT IN THE INSIDE BODY OF THE BOX, WHICH WAS SUPPOSED TO HAVE CONTAINED THE MECHANISM OF THE BOX, BUT WHICH CONTAINED THREE LARGE BUNDLES (JIMMY'S BUNDLES) WRAPPED IN DARK CLOTH, AND FASTENED WITH A SAFETY PIN. I REMOVED THE BUNDLES, AND IN DOING SO CAME ACROSS JIMMY BUNDE'S KNIFE, ALSO, THE INDIAN FEATHERS WHICH I KEPT.

Upon opening the bundles we found all of the costumes and wigs which we had seen in the seance of Sunday evening, also many others, which had not been used—on us. Mr. Boving, Mrs. Boving and the nurse witnessed the inspection and Mr. Boving retained quite a collection of wigs and gowns as evidence. Winans was immediately turned out of the house and his baggage sent to the station. We do not know positively where he spent the night. The greater part of the residence portion of the city had just been destroyed by fire and accommodations were scarce. During the afternoon, a messenger came to the house and told the colored nurse that she was wanted at her home at once. We do not know what for, but she left at once and did not return. The next day a searching party consisting of several very determined men, could find neither Winans or his baggage.

Such is my story of the exposure of Charles E. Winans. We do not say that he cannot produce the genuine, but that he does practice fraud; we have given you the evidence, and swear to same below.

E. H. EASTMAN, M. D.,
F. C. BOVING.

State of Arkansas,
County of Garland,
On this, the 6th day of March, 1905, before me, Fred N. Rix, a notary public, within and for the state and county above mentioned, personally appeared E. H. Eastman, M. D., and F. C. Boving, to me well known; who solemnly swore that the statements hereunto attached were true to the best of their knowledge and belief.

Sworn and subscribed to before me this 6th day of March, 1905. Commission expires October 24, 1907.

FRED N. RIX,
Notary Public.

A STILL LATER ITEM.

Winans' Last Presents Himself, Looking Dejectedly.

Dear Doctor Warner:—You have probably by this time received my story of Winans' escape in this city. When I wrote it, I did not know what had become of Winans, and as there were some new developments yesterday, you would probably like to hear them.

Yesterday noon Mr. Winans turned up, a very dejected and sorry-looking individual. Since his exit from the home of Mr. Boving, he has been living at the home of the colored nurse. He had written home for money, which he had telegraphed him, and as Mr. Boving or some of the rest of us were the only ones who could identify him, he was obliged to come out of his hiding. At 4 o'clock yesterday afternoon, we had a conference at the office of Dr. Hallman. We told Winans that we held no personal enmity towards him, but looked upon him more in pity than he should stoop so low. He claims to have been in this business for the last thirty-five years, and here he is today, penniless and disgraced. Surely if there were anything really spiritual in his work, this would not be so. I desire with a picture of the many times in his seances when he had

wrung the hearts of helpless women and aged fathers and husbands by tricking them into the belief that they were conferring with the spirit of a departed loved one! How he had used the deepest affections and sentiments of the human race for worldly gain, and how at last he had received his reward—disgrace, exposure, and help. His moral sensibilities seem stunted. He does not appear to grasp the enormity of the situation. He listened to our pleading and accusations with a blank stare. Silence was our only answer. If he really can commune with spirits of departed loved ones, I hope they will try and teach him better, point out his misunderstanding and ask God to forgive him.

His trunk has been located, and is now at the residence of Dr. Hallman as security for a bill of one hundred dollars for professional services. Dr. Hallman agrees to return the trunk when he has sent him fifty dollars and the same amount to Mr. Boving whom he owes one hundred and twenty-five dollars.

Now the question is, shall he be allowed to earn his money by further trickery? I say, no, not if there is any justice in the hearts of our editor friends. His ticket has been purchased and he leaves Hot Springs this evening.

Yours fraternally,
E. H. EASTMAN.
Hot Springs, Ark., Mar. 8, 1905.

HAS BEEN CONSTANTLY FOOLING THE PUBLIC.

This man Winans has been palming off the same manifestations all over the country to a glib public—a public so exceedingly glib that it is pitiable to gaze upon it. A great favorite at Clinton Camp and other places, defended vigorously in The Progressive Thinker, by various contributors, evolution took its onward course, and became so ripened, that at Hot Springs the conditions were such that an exposure was easily made. If ever genuine, he has lost his powers, and trickery has taken the place of the genuine work on the part of the spirits. The same ending will come to the whole villainous, murderous gang of disreputables; catch their materialized spirit, and it is affirmed you will have the medium, just as Mrs. Elsie Reynolds was caught with a mask and goggles on, representing a spirit known as "Aunt Betsy."

Bear in mind, Winans is one of the oldest professional mediums in our ranks; his manifestations have been considered among the best, and his exposure will cause all the fakes from Maine to Florida to tremble. Sooner or later, they will be compelled to retire in disgrace.

ELECTRICITY AND BOGUS MATERIALIZATION.

Electricity is lending its influence to the fake materialized spirit. An exquisitely small and delicate storage battery is used for small incandescent lamps in the hair of the "spirit," and they shine forth in a darkened room most beautifully, and aid in the deception. Such a light was seen on the head of one of the "spirits" at Miss Nichols' evening entertainments. It is generally believed in Chicago that it would have proved to be a slimy confederate. Her exposure, however, by the police was in no wise a success. They should have seized the spirit.

JAMES PAYNE ARRESTED.

He holds materializing circles similar to those of Mrs. Nichols. He was arrested March 16. The spirits that come to his seances are frauds of the deepest and darkest dye. He has been frequently arrested, but manages to escape conviction.

IS IT NOT TIME TO ACT?

Is it not about time that the N. S. A., the various state associations, and the camp-meetings take cognizance of the materializing gang, who, like Winans, are palming off the false for the true, the spurious for the genuine, and thus disgracing our cause? The various camps should fumigate their grounds at once—they need it badly—and commence anew, with only the genuine to give to the public.

A SLIMY STREAM OF CORRUPTION.

What a slimy, serpentine stream of putrid corruption follows in the pathway of the miserable, rotten materializing gang that infest our ranks and invade nearly every camp-meeting. It makes the angels weep to witness them with their artificial togery concealed from public gaze in some artful way, only to be used to personate a "spirit" friend. It throws a dark pestilential cloud over our beloved cause. It sends forth a poisonous effluvia that is distasteful to every honest Spiritualist, and proves detrimental to every true medium. THE FAKES HAVE THEIR ORGAN, THE LIGHT OF TRUTH, AND SO LET IT BE KNOWN FROM NOW ON.

ALL HONOR AND PRAISE TO HONEST MEDIUMS.

Spiritualism has enough that is grand, beautiful, soul-elevating, inspiring and in every respect sublime and truthful, to reform the world. ITS GENUINE MEDIUMS ARE AN HONOR TO OUR CAUSE. THEIR HOMES ARE HEAVEN ITSELF, AND THEY LEAD THE WAY FOR GREAT REFORMS, AND TEND TO PREPARE THE WORLD FOR THE MILLENNIAL DAWN. There are splendid mediums, HONEST, NOBLE, INFLUENTIAL, scattered all through our ranks, who can give irrefutable evidence that spirits communicate with mortals—they are too pure, too conscientious, too angelic, to think of dressing themselves up in artificial togery to manifest as spirit, like Winans, Elsie Reynolds, Mrs. Herrman, and many others, so they labor on and while the trickster gains the most dollars, they expand in true spirituality. They are ascending, progressing onward and upward, while those who dabble our Cause with their

arrant frauds are descending deeper into the dark spheres of spirit life.

All honor, then, all praise to our honest conscientious mediums! They live in the light and atmosphere of the spirit realms. Angels of Love smile upon them. Their very presence is a benediction, a blessing, an uplifting influence, and they do good to all with whom they come in contact. The Progressive Thinker sings their praise—the world is made better by their presence! They alone are the Saviors of our Cause; they are the ones to drive away and dissipate the dark, poisonous effluvia that has settled over our ranks, and eating at the very vitals of truth.

We have no words but of good will and commendation for mediums whose work is genuine. They are the more deserving of praise and honor because they stand firm for truth and real mediumship, when oftentimes it is to their financial loss to put aside the temptation to cheat and deceive, for the sake of money gained at the expense of unwary and credulous seekers for tests.

Their financial loss is their spiritual gain; and in the final result their riches of spiritual acquirement will far exceed the material gains of the times in face of privation and loss, stand firm and conscientious for truth and honest mediumship. TO THEM SPIRITUALISM IS INDEBTED FOR WHATEVER OF STRENGTH AND STANDING AND HIGH INFLUENCE IT POSSESSES.

The honest mediums are an upbuilding force to our Cause and to the world; while the dishonest and deceivers are a down-dragging influence, a detriment to Spiritualism and to the upliftment of society.

It is an undeniable fact that the path of the honest medium is made doubly rough and hard to travel, because of dishonesty and deception by those who pose as mediums and practice fraud. These rob the true mediums of their justly earned reward, and because of their trickery and false deception, bring all mediums, however true and worthy, under suspicion as tricksters and dishonest. The good and the true are made to suffer, because of the sins of the dishonest, lying pretenders, who palm off bogus tests and bogus manifestations.

THE GENUINE MEDIUM.

In fact, we see no reason why the genuine mediums should not be deeply enough interested in ridding the cause of these mountbanks to help detect and unearthen the deception they know is being practiced under the guise of the gift that is theirs under the divine laws of nature and their true adaptation thereto. To the true medium it is looked upon as the deepest, blackest crime against the laws of Spiritism, has ever come to mortals; to represent with a cheesecloth or other dummy, the loved ones passed from view, is to besmirch the holiest cause the human mind can conceive of, and it is eminently fitting for all genuine mediums to aid in running this diabolical humbuggery to its extinction.

With the true and the pure that we have in the medium ranks, there is no need of fear for the life of Spiritism. IT HAS TRUTH AS ITS BASIS AND CANNOT CRUMBLE OR PERISH. The world is coming to us rapidly, and the speed can be increased and the cause expanded by purging this germ of infamy and pollution from our cause, and no one can be more earnest in this work than should every genuine medium. Even self-interest ought to be an incentive to their enthusiasm.

No representative of Spiritualism has any deeper love for the true and noble workers than The Progressive Thinker, but upon the other hand we look upon the eradication of this evil as of infinite aid to the cause and to the interest of every medium, many of whom are virtually relegated to the rear by the preponderance of tests "that are marvelous and astounding," that are shams passed from one fake to another.

"BLUE BOOK ADDENDA."

C. W. Stewart, a Prominent Lawyer and Lecturer, Imparts Some Valuable Information and Good Advice That Can Not Fail to Make a Deep Impression on Every Honest Spiritualist—Some Particulars in Regard to Mrs. Sharon.

To the Editor:—In an article with the above caption, published in a recent number of The Progressive Thinker, Dr. Geo. B. Warne publishes some letters written by one Mary Garrett Sharon, and says:

"One year ago our able brother, C. W. Stewart, of St. Louis, sent some very tart mention of the Chicago Blue Book case to the Illinois S. A. Here seems to be one of them who roosted under the same roof with him, and assisted in circles and seances at 3007 Dickson street. Must Brother Stewart have a guardian for his protection against the wiles of his wicked wife?"

I ANSWER YES, BUT IT IS THE SAME GUARDIANSHIP THAT IS NEEDED BY SPIRITUALISM ITSELF, AND IF THE SPIRITUALISTS DO NOT VERY SOON ARRANGE FOR SUCH GUARDIANSHIP, THE VARIOUS STATE LEGISLATURES WILL PROBABLY DO SO, AND IN SUCH WAY AS IGNORANCE GENERALLY PROVIDES FOR THE PUBLIC WELFARE, BY INDISCRIMINATELY SHUTTING DOWN ON THE ENTIRE MOVEMENT.

The facts in the above mentioned case are these: Some time in June last, this woman came to St. Louis, and presented herself at my door when the rooms were filled with the members of the Ladies' Club, attending a seance. I at first refused the woman admittance, but on account of certain representations made by her, I at last permitted her to come in. She at once began to appeal to our sympathy, related certain troubles she had recently had in Cincinnati, and begged for a crust of bread and a drink of water. Steps were at once taken to water her on a benefit seance for her, to be held on the following Monday at my house. After this, although I had no room for her, she insisted on remaining, even proposing to assist with the house-work, and solely on account of her mediumship she was permitted to remain one month, during which time Mrs. Sharon made over one hundred and fifteen dollars, and divided it. Dr. afterword learned that during the greater portion of that time she was trying to make mischief, and her guides were assisting her in it, for the

purpose of feathering her own nest at the expense of others.

As soon as the true state of affairs was ascertained, especially the fact that when she came to this city it was from the Cincinnati work-house, where she had been committed December 28, 1903, for practicing a trick game, and liberated January 2, 1904, on the payment of \$25.00 fine and costs, positive proof of which I have in my possession, this woman was ordered to take her trunk and leave. Before I had learned the true inwardness of her schemes she had asked me to give her a letter of recommendation, and I had written something for her, which I now regret to say, I also learned as a private matter, I had with her, her guides had personated my spirit friends for the most selfish of purposes.

The woman has written several letters back here, using language, and making statements unfit for publication, some of which, if placed in the hands of the postal authorities would probably place her behind the bars. She is a medium of a very crude type, boasts that she and her guides are Catholics, and that when anybody molests her in any way, "Jack McJure does them up!"

And yet, she has been "laboring for the cause" at Springfield, Missouri, ever since she left here, going there, as she asserted, to regain her womanhood and reputation, which she is apparently doing by means of her letters to the public, while writing vulgar, vicious letters to those who were kind to her, and playing the blue-book business for all it is worth!

YES, BROTHER WARNE, STEWART NEEDS A GUARDIAN, AND SO DO YOU, AND SO DOES SPIRITUALISM AND THE GENERAL PUBLIC. AND WE SHALL ALL GET IT ONE DAY. THESE DAYS ARE THE FORM OF A LAW SIMILAR TO THAT IN DEUTERONOMY 8:11, THAT "A CHARMER OR A CONSULTER WITH FAMILIAR SPIRITS, SHALL SURELY BE SENT TO THE PEN!"

I heartily agree with and concur in all that Dr. Warne says on the subject, and will freely co-operate with him in weeding Spiritualism of all such persons who, before this, have considered themselves a servant of the Cause of Spiritualism to render any assistance in my power to this end.

There is a legal maxim as old as the English Common Law, that "MENS RE TO THE CRIMINAL IS CRUELTY, AND THE STATE." Another, that "FRAUD TAKES EVERYTHING IT TOUCHES." And another, that "IT IS A FRAUD TO CONCEAL THE TRUTH." Let us all arm ourselves with these maxims, and go forth fearlessly to rid our ranks of these blots, and we shall then show the world that we are sincere and desirous of proving that a future life is a scientific truth.

C. W. STEWART.
3007 Dickson street, St. Louis, Mo.

A CARD FROM DR. PEEBLES.

On the 20th of this month I leave Battle Creek for London by the White Star Line. I go to fill lecture engagements with several societies, among which are the London Spiritual Alliance, the London Psycho-Therapeutic Society, and the Victoria Institute, the president of which is the Right Honorable, the Earl of Halsbury, Lord Chancellor, D. C. L., F. R. S., etc. The subject of this lecture or paper to be read and discussed by the members will be, "Immortality, Its Possibilities and Proofs."

The third edition of "Demonism of the Ages and Spirit Occultism" is now in the press, merely proving that Wm. H. Hull, president of the Pratt Institute, W. T. Stead, editor of the London "Review of Reviews," and others properly grasping the spiritual movement, were right when they said, "This book was timely; it was needed as a signal, a warning light by the wayside!" etc.

My address in London will be: Hunsington House, 18 Emslie Gardens, London, N. W., England.

J. M. PEEBLES.

Congratulations.

The hearty congratulations of The Progressive Thinker and its thousands of readers are hereby extended to President Harrison D. Barrett and Mrs. Barrett for the advent into their life, Feb. 21, of a young lady, weighing twelve pounds. Mother, daughter and father are doing splendidly.

Upholds Hebrew Sabbath.

An item of peculiar interest when viewed in connection with the Sunday laws, existent and desired, is found in a recent decision by an Ohio court, which is thus stated:

Columbus, Ohio, March 13.—An Ohio court for the first time to-day recognized the Hebrew Sabbath as within the meaning of the statute relating to Sunday observance. Samuel Rosen, an orthodox Jew, was arrested and fined in police court for keeping his place of business open on Monday.

The case was appealed to the common pleas court, Rosen claiming he had observed the Hebrew Sabbath, from starlight on Friday evening to starlight on Saturday evening, and, therefore, was within the law. The court upheld his contention and reversed the verdict in the police court.

It would seem that this decision covers the case of the Adventists and others who observe Saturday as their Sabbath.

Thou Shalt Not Steal.

Said Lavater, best known for his works on physiognomy: "When there is much pretension, much has been borrowed. Nature never pretends."

Sometimes we think the philosopher would have been more correct had he substituted "stolen" in place of "borrowed," for we frequently find long passages from obscure publications, appearing without quotation marks or anything to indicate it was other than the production of a pretentious author.

Parties writing for the press cannot be too careful in giving credit where credit is due. Some one has always read these old books out of print, and if possessing a good memory is very sure to detect the plagiarism; then the witless author appears at a great disadvantage. Honesty is the best policy.

A FINE ARRAY OF TALENT.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR articles.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, (1) written in plain, simple, and to the point, and (2) written in ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPY.—If of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

HARRISON D. BARRETT writes: "Since March 1, I have had a busy time visiting different points in Oklahoma and Indian Territories. Whenever the weather has been at all favorable, good audiences have greeted me on every occasion. The pouring rain and the occasional zero trend of the mercury, have 'influenced' people to come. I have visited six or eight towns thus far this month. A good state association can be formed out of the Spiritualists in the two territories, if proper effort is made. The Southwest has been so persistently and systematically plundered by the fakirs and confidence men, who claim to be the 'grandest mediums on earth,' that it takes time to re-awaken an interest in Spiritualism even among old-time Spiritualists. I am ready for work, and will gladly respond to all letters of inquiry with regard to lecture engagements. Until further notice my address will be General Delivery, Oklahoma City, O. T."

H. Smith writes: "The Spiritualistic Society Students of Nature, 1565 Milwaukee avenue, had an interesting meeting, Sunday, March 12. The pastor's subject was Psychometry. Prof. Dean lectured upon Nature and Its Government. Sister McIntyre gave psychometric readings, meetings being of an educational nature. Sunday, March 19, flower reading by Sister McIntyre. Bring a bud or a flower if you want a reading that you can use. Mediums are invited to attend."

Ghas. Theo. Schneider, inspirational speaker and test medium, is open for engagements. He and his wife are already organized and those wishing to band together to promote Spiritualism. Address him at Beaver Falls, Pa., General Delivery.

Sunday, March 26, Mrs. Amada Coffman will lecture at Akron, Ohio, and the months of April and May at Watertown, N. Y.

Mrs. Bettie Holt writes from Smithville, Texas, that the boy medium, Milton Baker, has been there for one week. There are bright prospects for this young man. Mrs. Holt says: "As a Spiritualist, I know of no phenomenon of Spiritualism that the believers can be not procured from the results of 200 persons, who are in no harmony with each other and make no attempts to passive."

A pretty home wedding took place on Sunday, March 5, at the home of Frank N. Foster (spirit photographer) of Grand Rapids, Mich., when their oldest son, James D. Foster, was married to Mrs. Anna Dennison in the presence of a few friends. The Rev. Amanda Coffman officiated. The bride became instantly engaged in a beautiful gown, and carried a bouquet of white roses. They will make their home here for the present, but will leave for California early in the fall.

Irene Russell writes: "I am glad to be able to tell my friends and co-workers that at last I have been able to awaken an interest in Spiritualism at South Bend, Ind. Three weeks ago I once more started to hold Sunday evening services at our parlors, 216 South St. Joseph street, with fifteen in attendance. Last Sunday our number increased to twenty-two. On that evening, C. H. Brown lectured for us, talking for his subject, 'What is Embodied in the Spiritual Philosophy?' He spoke in a clear, plain manner, enabling all to clearly grasp the truths of our beautiful philosophy. After the lecture my guides gave a number of test readings, and they were readily recognized. I had a call to Goshen, Ind., the last of this week to hold a circle, and we have every reason to believe that our next Sunday service will be even better attended. May the good work go on and on. I shall be glad to let our friends in Chicago and elsewhere know of our continued success. I thoroughly enjoy The Progressive Thinker and the fearlessness of its writers."

The People's Spiritualistic Church of Louisville, Ky. will celebrate the Fifty-seventh anniversary of Modern Spiritualism on Sunday, March 26, at 2:30 and 7:30 p. m., in the Odd Fellows' Temple, corner of Sixth and Walnut streets. In the afternoon, short addresses and messages by the different mediums; at 7:30 the pastor, Frank T. Ripley, will deliver the address, "The Future of Spiritualism." Every effort will be made to surpass the services of former years, and although we have a building with a large seating capacity there is every indication that it will be found altogether too small for the occasion.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The First Society of Spiritualists of Delphos, Kansas, will meet to celebrate the Anniversary of Modern Spiritualism on Thursday, March 30. All members are requested to be present. A special program will be arranged for the occasion. N. Richardson, President, Delphos, Kansas.

Rev. Francis B. Cassilly, S. J., in the Record-Herald of Chicago, has recently expressed himself in the following manner on the possibility of spirits appearing to men. In these days of much confusion and more imposition, his interpretation is of especial value: "There is nothing impossible about spirits appearing to men," says Father Cassilly. "The fact is that the spirits of the departed are everywhere in the air, and where angels appear to men and converse with them. Among others we have the beautiful instance of the angel conducting young Tobias on a long journey, and of the angels receiving entertainment in the tent of Abraham, and saving Lot from Sodom. Spiritualism, then, as a cult, is regarded by the Catholic church as an invention of the devil. As such, it is a dangerous power, and is classed with divination, magic, fortune-telling and other superstitious practices which have always been forbidden by God and condemned by the church."

Since the close of the camp-meetings last September, Oscar A. Edgerly has been constantly and profitably employed in his capacity of trance speaker and test medium, having filled engagements in the following named places: October, Battle Creek, Mich.; November and December, Findlay, Ohio; January and February, Newport, Ky., and Cincinnati, Ohio. During the month of March he is filling a return engagement at Battle Creek, Mich. For the entire month of April Mr. Edgerly will serve the Lynn (Mass.) Spiritualist Association at Cadet Hall. As at present he has open dates in May and June, he will be pleased to hear from societies desiring to employ a trance speaker and test medium for those months. From July 22 to August 20, Mr. Edgerly is engaged to act as chairman of the Grand Lodge Camp-meeting, Grand Lodge, Michigan. He will be pleased to make engagements for first two Sundays of July and last two of August. Address during April and May, 42 Smith street, Lynn, Mass.

Spiritualism and insanity figure in the effort of nine grandchildren to break the will of Mrs. Wilhelmina Albertmeyer in the Circuit Court. Each of the grandchildren was cut out with a bequest of \$1 except Minnie Steinhauser, who received \$200. Miss Anna Rodewald, one of the contestants, testified yesterday that her grandmother had received advice from the spirit world. "She said the spirit of her dead husband had come to her in the night and had told her he would make trouble for her," said Miss Rodewald. "When you say 'we' you mean the grandchildren?" asked an attorney. "Yes, that is what I mean," the grandchildren who testified yesterday were all of the opinion that Mrs. Albertmeyer was of unsound mind for a period of six months before her death—Indianapolis Star.

Our correspondent at Sandusky, Ohio, writes: "Interest in our cause in this city is certainly growing. The largest audience ever gathered at Spiritual Science Hall was that of Sunday evening last, when some were turned away, unable to gain admission. An instructive address was given by Mr. H. C. Eberts, of Bedford, Ohio, on the subject, 'What Spiritualism Teaches me.' Mrs. H. C. Eberts generously gave her services as message-bearer, giving a number of messages from spirit friends, every one of which was recognized and acknowledged correct."

Dr. Melvor Tyndall says: "It is because of our limited view-point that we take literally the admonition 'lay your burdens at God's feet.' Could we get above the pressure of every-day life, and see the true view of life from the concrete and personal we would realize the deeper meaning in the words. To sit at God's feet is to be ready to learn life's lessons. It is to have the mind receptive to knowledge, from every source. It is to be able to learn wisdom from every experience and every manifestation of life energy. It is to look for the good in all things and keep Thursday evening. Public meetings, Sunday at 7:30; Tuesday at 2 p. m.; Wednesday at 7:30; short lectures followed by spirit messages and tests; Mrs. Price, medium."

Geo. B. Ferris writes: "The Spiritualists of Grand Rapids, Mich., are preparing to celebrate the Fifty-seventh anniversary of Modern Spiritualism in a way that shall be a credit to themselves and to the cause. The North End Spiritualistic Society, the Spiritualists of (Incorporated) and the New Thought Spiritual Society, have decided to unite in observing the day in manner suited to the occasion. There are four societies in Grand Rapids, and it was thought at first that the other society would be able to join with us, but on account of previous arrangements they are unable to do so. However, the joint services of the three above named societies will be held the last Sunday of March in the Holland Unitarian Church, corner of East Bridge and North Iowa streets. A program of exceptional interest is in course of preparation, the details of which are not yet complete. It is known that Mrs. D. A. Morrill will participate, and she will be assisted by the best talent it is possible to procure. There will be good music, and messages will be given at each service by a number of acknowledged ability. Every effort will be made to surpass the services of former years, and although we have a building with a large seating capacity there is every indication that it will be found altogether too small for the occasion."

Wm. Fitch Ruffe writes from Louisville, Ky.: "At the regular Sunday meeting in Barbers' Aid Hall, on March 12, there was a nice attendance, the tests all but one being recognized; that, however, was recognized on the following day by the lady to whom it was given. I am open for engagements, and can be addressed at No. 735 Seventh street."

D. C. Hill writes: "The Golden Rule Spiritualistic Society (Hawthorne Theatre Building, 161 W. Madison street, Sunday evening service, March 12, was a pleasing success. The speaker, Mrs. Nora E. Hill gave one of her interesting lectures, and held the earnest attention of her audience, listening to the instruction given of how to live to place

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

L. F. S. writes from Cottage Grove, Oregon: "We have recently had with us the talented Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y. His lectures were principally delivered from a biblical standpoint and were listened to with eager attention, as they imparted a new hearing to many minds. Mrs. Sprague's tests were marvelous in their line. She carries with her an inspiration for all that is good and pure in Spiritualism. During their stay here they organized a society of 25 members."

Rochester, N. Y.—The Reverend Dr. A. S. Crapney of this city delivered a sermon recently which has set the clerical world abuzzing. In this address he declared that a belief in the inerrancy of the scriptures is no longer possible to an educated and intelligent man; that in the light of scientific research the Christ of the Gospels is apart from the common feeling of man; life and death, but "was born as we are born and died as we die"; that the miracles are no longer to be believed; that religion no longer has a place in the educational, political, business or social life of the country. The churches stand for privilege, he said, and without unity are without influence. The ministers holding on to the waning miracle and the crumbling denominational differences, he said, are in no condition to fight for truth and justice. The churches and denominationalism are today the rear guard of forces that make for religious progress.

Mr. C. E. Russell writes that he has returned to Canton, Ohio, and is holding regular Sunday evening meetings, lectures and tests, which give good satisfaction. On Wednesday afternoon there is a ladies' meeting, which is highly appreciated. It consists of a thought-exchange, followed by messages.

The publication of a text-book of metaphysical phenomena was suggested to the members of the Society for Psychical Research at their meeting in Hanover Square, London, Eng., by their new president, Professor Charles Richet, the distinguished Parisian savant. "Metaphysical" science is the word coined by the Professor to cover all ghostly apparitions and manifestations, and the proposed text-book would be a guide to the following subjects, recommended by the Professor as worthy of study: Apparitions; mechanical phenomena—movements of objects without contact; direct writings from unknown sources; hauntings; mystic voices; luminous and spirit photography; ghosts involving passage of matter through matter. "It seems to me impossible, in the light of countless instances in history and experience, to deny that clairvoyance exists," declared the Professor solemnly. "Without doubt, there are in nature vibrations which act obscurely on our subliminal consciousness, and which reveal facts which our normal senses are incapable of conveying to us. But, although particular individuals—so-called mediums—are more capable than others of seeing these vibrations, I find it difficult to believe that we are all more or less susceptible to the same influences."

Professor Richet's own theory with regard to apparitions and other ghostly phenomena is that all the theories now put forward are improbable and irrational. The phenomena are true, but the theories that are raised upon them are absurd.—Pittsburg Dispatch.

Mrs. Bartel is now on her way to Cripple Creek, Colo., to join her family who have moved there from Milwaukee. Her address is Mrs. M. M. Bartel, Physical and Trance Medium, 107 W. Balton street, Cripple Creek, Colo.

L. P. Ames writes: "If there is one man I reverence more than another, it is Brother Peebles. I knew him when a boy, went to school to him, saw him ordained in the Universalist church at Upper Leslie, N. Y. I consider him one of the brightest lights in our ranks. He was a bright young man, and must be a very ripe old man, and full of good ideas. What the common people want is plain facts concerning the spirit world."

Mrs. M. K. Gates writes from Winfield, Kan.: "The Spiritualistic Society of Occult Science has had the pleasure of hearing H. D. Barrett, president of the N. S. A. Last Sunday he gave us two lectures. He held his audience spellbound. All who heard him are singing his praises, and are anxious to know when they will have another opportunity to reap such a feast of knowledge. I think all societies who have not heard Mr. Barrett should do so, as he is a very good man, and for fear that such gifted men as he are few. We are very proud that he is our National president."

Eva L. Stewart writes: "On last Sunday evening the Hyde Park Occult Society was highly entertained by that enthusiastic speaker, known as the 'boy medium,' H. S. Fraser. The audience showed their appreciation of his talk at the close of his discourse. We intend him to be with us again in the near future. Mrs. Ruth McMenamin gave psychometric readings, followed by Mr. Fraser. On March 26, the National Spiritualistic Society will celebrate the anniversary of the advent of Spiritualism in this country. Dr. G. B. Warner is to be the speaker for that evening, and we are sure of a good treat. Mrs. E. Kline and other mediums will be present and give messages. On a previous Sunday evening our society by unanimous vote, donated \$10 to our very willing and worthy brother and co-worker, Mr. R. G. Gray, of whose address we have not had news for some time. It is our hope that other societies who have been kind enough to speak for (at least without pay) should do something for him. We have concluded to drop our dances on March 23 and 30, and April 6, as some other important things are to take place on those nights, especially April 6, when the young people of our society will give a benefit entertainment. A grand musical and literary program will be arranged, and many mediums invited to be present and give messages. They intend making this the grandest entertainment of the season. Come one and all, and you will not be disappointed. Admission 25 cents, including refreshments and cloak room."

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a star in their crown in the life eternal. Miss Emma McGraw gave a cornet solo, assisted by Miss Johnson, the organist. Then came our sister, Mrs. Alice Sexsmith, with a short talk that seemed to reach into the hearts of her listeners, following with her wonderful messages that were recognized by all she addressed. Another veteran, Brother James E. Cox sang a solo that was heartily applauded. The little time left before closing was occupied by Mrs. Nora E. Hill with messages to the waiting souls who were well received. On Thursday evening, March 23, the speaker will be the Hon. Charles Hughes; also on Thursday evening there will be a spiritualistic reading of children with flowers, under the guidance of the ancient guides of Mrs. Nora E. Hill. The lecture by Mr. Hughes will be instructive and the Christian service very impressive. All cordially invited. Take elevator."

Mrs. C. Kitchner writes: "The large audience that greeted our speaker, Mrs. M. Price, on Sunday evening, March 12, at the Spiritualistic Society mission, was well repaid for their visit, as her subject, 'Spiritualism the Gospel of Truth,' was handled in a very fine manner. Our sister will be with us in the near future with another subject of interest. Mrs. Gifford followed the speaker with a number of spirit messages which were readily recognized. In the evening Dr. J. McFarland delivered one of his masterly lectures on 'The Christ of the Gospels.' His thorough knowledge of the Bible and Spiritualism caused his hearers to be dumfounded with his clear, concise explanation. We are always glad to have the Doctor on our platform, as he represents the advance thought of Spiritualism, and is always welcomed by our audiences. Following him with spirit messages were Mrs. M. Weaver and Mrs. C. Kitchner, both being well welcomed by our people for the grand demonstration of spirit return. We cordially invite strangers to attend our meetings every Sunday afternoon and evening at the People's Institute, corner Van Buren and Leavitt streets. For March 26, our speaker will be Mrs. J. H. Fravel, who we know will deliver one of her grand inspirational lectures. We will celebrate the 57th anniversary of Modern Spiritualism on Sunday, April 2, afternoon and evening. All invited."

Maurice Mac writes: "On March 26, Mrs. Effery Surland, the pastor of the Light of Truth Church, will hold a social in her parlors at 3019 Vernon avenue. Invite your friends. Have a pleasant time as one is sure to get a message from some loved one on the other side and a good cup of coffee and cake, all for the small sum of 25 cents. Her meetings at 528 63rd street, Hopkins' Hall, are increasing in attendance as well as her Thursday afternoon meetings. Hope the hall will not hold the people over long."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "Our society was highly favored by having with us E. W. Sprague and wife on Sunday, March 12, both afternoon and evening. No one could fail to be impressed with the thoughts expressed so forcibly by Bro. Sprague on the needs of organization, the duties of Spiritualists both to their own societies and to the State and National Association, and the gratitude they should show by contributing to the fund for the aid and support of our dear old mediums who have made their efforts as well as our best thoughts for their welfare. A small sum of money was cheerfully contributed for that purpose, being the best we could do under the circumstances. Brother Sprague gave a very fine improvised poem, which was appreciated by all. Mrs. Sprague gave a short talk and several fine messages, which were well received and acknowledged as correct. Several fine musical selections were rendered by Mrs. Muntz and daughter, the mandolin being played by our own pianist, made glad our hearts. We will celebrate the 57th anniversary of Modern Spiritualism on March 26."

N. C. B. writes from Philadelphia, Pa.: "G. W. Kates and wife have been serving our society at Eighth and Spring Garden streets, during the months of February and March. Their services have always been highly appreciated by the people here, but never before have they given such general satisfaction and attracted as large audiences as during this engagement. Their services have been most successful and eloquent than ever, and the message work by Mrs. Kates has been superior to any of her previous efforts, and these have always been of a superior quality. They will assist at the anniversary meetings here, and we expect an interesting occasion. The children's lyceum will also participate, and our home mediums assist. Several prizes offered by Mrs. Kates a year ago will be given to the best spiritists, and the leadership of Bro. McGlynn, is growing in numbers and interest. We are glad to have several devoted workers in the lyceum, and a number of children who are regular in attendance. We must look for many of the present children to take official places before long, and the lyceum is the proper place to develop them. The Parkland Heights Camp-meeting is preparing for another summer season, and bids fair to make great progress. This year to become a permanent camp association. We need a camp-grounds here, and we have a beautiful place at Parkland Heights, where there are splendid advantages for us. We hope that friends coming East next summer will try to visit Parkland. An interesting entertainment was lately held at the Temple of the First Association, and it was a good success. The camp at Parkland is serving that society and has given many very able lectures. There are about a dozen meetings held here, every Sunday, and the general interest is good. We are glad to have a number of capable local mediums at work here, and to see them take an interest in the public meetings. We will have great success when all mediums join their efforts for the advance of our cause. The Lyceum is a very good thing, and we are glad to see it growing. George H. Brooks will set up during April, and Samuel Wheeler during May. Mr. and Mrs. Kates will return again next January and February. We expect to keep the banner of truth unfurled, and not let little failures discourage us; for we must meet with some reverses. If the friends of the cause in every locality would give a little support to the Lyceum, we would have success everywhere. As a young member, I am anxious to see my elders promote greater possibilities for our usefulness by and by. The young people have zeal and activity, and are waiting for opportunities to push Spiritualism to the front. We hope for added help to take our places when the veterans grow weary or pass on to their rewards."

Mrs. Begthe Sidwell writes: "The Ladies' Auxiliary of the Rising Sun Spiritualistic Mission will hold its usual meeting at 54 North Adams avenue, Sunday, March 12, at 7:30 p. m. There are always good mediums at these meetings to give tests. The proceeds are used for the aid of the poor and needy and for other purposes. Meetings are held every Thursday evening at 8 o'clock."

German and English Lectures.—Mr. Max Gutzke, editor of the German Spiritual Journal, "Lichtstrahlen," in Chicago, and missionary of the N. S. A., having accepted several lecturing engagements in the East, intends to spend the month of April and part of May in the States. His headquarters will be in New York, New Jersey, Pennsylvania and Ohio, and is open for engagements. Societies, circles or persons who wish his services in public or parlor meetings are requested to write to him, care of H. Dick, 127 Newbury street, Lawrence, Mass. He lectures in German and English languages and answers written questions pertaining to the philosophy of Spiritualism in either language, and has just finished a course of twenty-four very instructive and instructive lectures in Chicago. As many public and parlor meetings are attended by persons who understand the German language, probably better than the English language, his lectures are certainly a great help to arouse more interest and strengthen cause and societies. Mrs. Ida T. Ford and Mrs. Ida Benton, from his home, Services were held at the home, Sunday, March 12, by the writer, Dr. W. O. Knowles, 247 Coade avenue, Grand Rapids, Mich.

Passed to spirit life in Washington,

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, March 26, 1905, S. E., 57: "Our Anniversary."

Gem of Thought:—Fifty-seven years ago, This March, the thirty-first, Spirit's raps bid us to know Their presence best and worst. Mingling with this host unseen, In joy we've gone on our way, Love has built the bridge between, And Truth made glad the day.

Sing a song of cheer to-day, Our Anniversary; Loving friends from o'er the way, Our Anniversary.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Mrs. Maggie Henry writes: "The Universal Occult Society had a fine meeting on the afternoon. The evening service opened with invocation by Evangelist F. M. Stoller and a song by the quartette, followed by the reading of the 9th chapter of Acts, by Prof. Stoller, who then introduced the speaker, Dr. J. H. Randall who delivered an interesting lecture. He was followed by messages by Madam De Loux and Mrs. Wagoner, and psychometric readings by Prof. Stoller."

W. J. Elmo writes: "Chicago Spiritual Alliance Society in its new home, 3514 Vincennes avenue, corner Cottage Grove avenue, is growing steadily. Many new members have been enrolled, and new faces have begun to count in large numbers. They are not the new faces that come to-day and gone to-morrow, but they seem to like the place and meetings, and are with us every Sunday. Mrs. Elmo gives a short lecture, followed by tests and messages. Meetings commence at 3 and 8 o'clock sharp."

Corresponding secretary writes: "The grandest event of the season among Spiritualists took place on Wednesday evening, March 15, at People's Institute, it being the second grand annual mask ball of the Rising Sun Spiritualist Mission. The merry maskers commenced to come as early as 8 o'clock and by 9:30 the hall was filled to overflowing. Such a pleasant gathering you seldom find at a ball, but the Rising Sun is noted for its sociability, which always insures its success. It was a difficult matter for the judges to select the best dancers, and other prizes that were donated, but happy to say they did their work well, and were highly complimented by all for their impartial manner in which they made their awards. The ladies of the auxiliary did themselves proud in serving the luncheon which was indulged in by a large number, and quite a number of comments were made regarding the quality of same, it being first-class. Dr. G. W. Kates, president of the Illinois State Association, and other notable were present. All in all the affair was one to be long remembered. Preparations are being made for the second annual hard times party on April 19, Particulars later."

Mrs. J. Lindsey of Grand Rapids, Mich., writes that she has now recovered her health sufficiently to answer calls to serve societies and camps the coming season. She works along many lines. Address her at No. 326 Ninth street.

E. W. Baldwin writes: "Harrison D. Barrett is another among the far-sighted souls to save Modern Spiritualism from final ignominy. In his most interesting and instructive Autobiography, he says: 'So long as an uneducated, ignorant ministry is preferred to settled pastors and cultured speakers, just so long will the future of Spiritualism be uncertain. So long as the churches and their pastors continue to grow liberal, just so long will the future of progressive Spiritualists turn toward the churches, and give them support.' Fortunately the far-sighted mind grows more conspicuous. Ancient Spiritualism sank to the lower level for want of an enlightened, far-sighted mind."

Bell Thayer Campbell writes: "Mrs. Ada Trapp Knapp, of 1151 W. Monroe street, gave one of her grand seances at her home, 305 S. Leavitt street, a short time ago, sitting for a circle of fourteen, the most of whom were investigators, and some bitter skeptics. Mrs. Knapp was placed under strictest conditions, holding flour in her hands over a black cloth dress. The dear spirit friends materialized hands and independent voices, not one in the circle who was not caressed by some loved one. A guitar was carried swiftly around the upper part of the room, playing all the time. And other manifestations of spirit power, until as one gentleman remarked, it was the most convincing of his ever seen."

J. S. Stephens writes from St. Joseph, Mo.: "Mr. Harry J. Moore, of Chicago, is now lecturing for our society, with a good attendance and increasing interest at every meeting. For intelligence our audience ranks second to none in the city. Mr. Moore has demonstrated that it is possible to attract and hold good audiences without having a test medium follow the lecturer. We are also fortunate in having with us W. C. Jessup, one of the best trumpet mediums in the country. He has converted many people in St. Joseph to Spiritualism. He is a member of our society and will make this place his future home. At a meeting of the Executive Board we elected him to represent our society at the next annual convention of the N. S. A. At our meeting the last Sunday of this month Mr. Moore will conduct a spiritualistic service, at which we hope to have the largest attendance. Flowers will be used instead of water. St. Joseph is destined to be ranked as a spiritual city."

German and English Lectures.—Mr. Max Gutzke, editor of the German Spiritual Journal, "Lichtstrahlen," in Chicago, and missionary of the N. S. A., having accepted several lecturing engagements in the East, intends to spend the month of April and part of May in the States. His headquarters will be in New York, New Jersey, Pennsylvania and Ohio, and is open for engagements. Societies, circles or persons who wish his services in public or parlor meetings are requested to write to him, care of H. Dick, 127 Newbury street, Lawrence, Mass. He lectures in German and English languages and answers written questions pertaining to the philosophy of Spiritualism in either language, and has just finished a course of twenty-four very instructive and instructive lectures in Chicago. As many public and parlor meetings are attended by persons who understand the German language, probably better than the English language, his lectures are certainly a great help to arouse more interest and strengthen cause and societies. Mrs. Ida T. Ford and Mrs. Ida Benton, from his home, Services were held at the home, Sunday, March 12, by the writer, Dr. W. O. Knowles, 247 Coade avenue, Grand Rapids, Mich.

Passed to spirit life in Washington,

were disappointed because he couldn't stay longer. He sowed some seed that will bring forth a hundred fold. Should there be any medium coming this way they will do well to stop here, as a good opening for a reliable test medium. Should there be any we would like them to correspond with me, and I will make arrangements for their coming."

Any one who desires that remarkable address on Obsession by Spirit Pierpont, delivered through the organism of Mrs. M. T. Longley, can secure the same by addressing her (enclosing a 2-cent stamp) at No. 600 Pennsylvania avenue S. E., Washington, D. C.

Dr. Beverly writes: "The Spiritual Science Society at Arlington Hall, 1st street and Indiana avenue, will give its last party and dance for this season, on Saturday evening, April 1. Tickets 25 cents per couple. Fine music. Many new attractions will be added, and if you don't look out you will surely get fooled by the funny man. With the largest hall and best music on the South Side we invite all to come and have a merry time. Preceding the dance, booths will be occupied by mediums and palmists where you can get readings."

Georgia Gladys Cooley will serve the Spiritualist Society of St. Louis, in the absence of the regular speaker, Thomas Grimshaw, during the month of April, and while there can be engaged for week night meetings and funerals with reasonable distance of the city. She anticipates taking a trip to the Pacific coast, and would like to correspond with societies en route. Address her in care of General Delivery, St. Louis, Mo.

Prof. J. W. Caldwell will deliver a lecture before the Christian Occult Society, Sunday, March 26, at 7:30, at 2974 State street. Subject selected.

Carrie L. Hatch writes from Boston, Mass.: "The Massachusetts State Association will celebrate the anniversary of Modern Spiritualism in Berkeley Hall, 4 Berkeley street, Boston, on Thursday, March 30, 1905. A fine array of talent has been engaged, and everyone is invited to come and listen to the same. The meetings are free, and all are invited to bring their friends whether Spiritualists or not. This is a rare opportunity of hearing some of the best workers in our ranks. The First Spiritualist Ladies' Aid Society will celebrate the anniversary of Modern Spiritualism, on Friday, March 31, in Appleton Hall, 9 Appleton street, Boston, Mass. This year the real day has fallen upon Friday, and as this has been the meeting day of this society for over twenty years, the society feels that this will be the real celebration. A fine array of talent will be engaged, and all are invited to come and decide for themselves if it is the real or not. Meals will be served in the banquet hall. Be sure and come."

OPENING DAY. Mississippi Valley Spiritualist Association Camp. The year is not far advanced, but the notes of preparation are sounding all down the line for a grand, good meeting at Mt. Pleasant Park, Clinton, Iowa, beginning, July 30 and closing August 27, 1905. The committee on speakers began making contracts very early, and is of the opinion that it will be able to present to the friends and patrons an array of talent not excelled by any previous season. In view of the fact that the tendency of all organizations and associations is to expand, to grow more liberal and universal in character, it was decided to make an effort to secure the services of the Hon. W. J. Bryan for opening day. Through the courtesy of the Slattery Lyceum Bureau, Chicago, the effort proved successful, and Mr. Bryan is expected to deliver his beautiful lecture, "The Prince of Peace," at 2 p. m. of that day. Mr. Bryan is a friend of all reformatory movements, and by his advocacy of public ownership of railroads and telegraph systems, direct legislation, the overthrow of private monopolies, etc., should create a desire in the heart of every reformer to come to camp early and hear this marvel of intellect.

At present, notes of camp life at the park, report Miss Whitmore, who was so unfortunate as to fall and break her arm, as quietly improving. This will be pleasant news to her many friends who know her but to love her. Mrs. Carroll has just returned from Texas, and having recently purchased the Prindle cottage, is cozyly resting 'neath her own vine and fig tree. Mr. and Mrs. Ochs are spending snugly domiciled in their Five Oaks Cottage, will go north very shortly to remain until camp opens, after which they contemplate a trip to the glorio Pacific. It might be well to announce that the Woman's Union, which is an auxiliary to the M. V. S. A., will hold a bazaar during the camp session, and persons coming to the camp are solicited to bring fancy articles as contributions to the bazaar. Those wishing to send articles, or a small donation of any kind, may direct them to Mrs. Margaret Pingel, 533 11th avenue, Clinton, Iowa. Arrangements are about completed for the printing of the annual announcements, and we hope to have them ready for distribution at a very early date. Those desiring copies can secure them of Mrs. M. V. S. A. Secretary, Clarksville, Mo.

PASSED TO SPIRIT LIFE. [Obitaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.] Passed to the higher life, at the home of her brother, March 4, Galesburg, Ill., Mrs. Etie M. Keogh, late of 1749 Wrightwood avenue, Chicago, Ill. She was a life-long Spiritualist. MRS. ISABELLA WEAKLEY.

Passed to the higher life, Erwood, the infant son of Dr. and Mrs. W. E. Hammond, of Rockford, Ill., aged four months. The little fellow had been ill for some time, struggling bravely with the weakness of the flesh. The change came Monday evening. The many friends of Dr. and Mrs. Hammond sympathize with them in the sorrow that attends the passing from mortal view of this little blossom that had so endeared himself to their hearts. Services by the writer.

WILL J. ERWOOD. Passed to spirit life in his home, 221 East Front street, Ionia, Mich., John Starr Dunham, 82 years of age. He was a devout Spiritualist for over fifty years—honest and upright in all his dealings, and beloved by all who knew him. He leaves a wife, Mrs. Hattie Dexter Dunham, the public speaker, and message bearer, also two daughters, Mrs. Ida T. Ford and Mrs. Ida Benton, from his home. Services were held at the home, Sunday, March 12, by the writer, Dr. W. O. Knowles, 247 Coade avenue, Grand Rapids, Mich.

Passed to spirit life in Washington, D. C., on the morning of Feb. 18, Mrs. Elvira Ann Fell, wife of Dr. F. Fell, a fervent Spiritualist and able writer of that class. Mrs. Fell herself was an earnest Spiritualist, a good and gentle woman, beloved by many friends, a true and faithful mother, wife, companion and friend. The many sterling qualities of this good woman endeared her to many hearts; all will miss her from their pathway, but none so much as the aged husband and the two dear daughters to whom she was the light and comfort in all trying experiences, as well as the sharer of every joy. The truths and teachings of our philosophy are, however, consoling and uplifting to these dear ones in their time of bereavement, and we know that they have hope and assurance of reunion in the land of souls. The funeral service was conducted over the remains of Mrs. Fell by Mrs. M. T. Longley, secretary of the N. S. A., whose invocation and spiritual remarks gave fitting tribute to the life of the departed, and breathed the truths of our glorious philosophy. Singing by the assembled friends, led by Mrs. Ella Royal Williams, and the reading of an appropriate poem, written for the occasion by Mr. Nigh, and read by Mrs. Williams, added to the spiritual joys of the occasion. An abundance of white lilies and other beautiful flowers graced the casket and room, giving silent but eloquent testimony to the love by which Mrs. Fell was held in the hearts of her own. The deceased was a member of the First Spiritual Association, and a memorial service will be held for her on Sunday morning, March 19, the speaker, Mrs. Longley, taking for her subject on that occasion, "Those Who Have Gone Before."

PSYCHOMETRY.

A Lecture by Mrs. Cora L. V. Richmond, at a Meeting of the Chicago Spiritualist League.

Mr. Chairman and Friends:—Spiritualism is more than half a century old; it is nearly three score. Your speaker has been connected with Spiritualism ever since she was a little girl (we are not going to tell you how many years ago that was). Spiritualism depends upon mediumship. Mediumship was never counterfeited until it was a reality. If a banker should say, "I want to have somebody who does not know anything about bank notes to expose all the counterfeiters of such and such bank notes," you would consider the banker foolish—especially if he meant while there are not any of those notes in existence; "but," he might say, "never mind, he is going to expose something that he does not know anything about." That is what the public press and the pulpit have been doing with Spiritualism for half a century. But the Message cannot be counterfeited, the great Message of Spiritualism; because it bears the stamp of the one who gives it and the one who receives the message knows the stamp.

Neither the genuine message nor the manner of it can be successfully counterfeited for any great length of time.

Your chairman asked the present speaker, who has known of Spiritualism from childhood, and who is now the instrument for the transmission of these thoughts to you, to speak upon Psychometry.

Many new words have been coined from the necessity of the use of new language since Spiritualism came. Psychometry is one of those words. Scholars will find that it is not quite adequate to explain what it is supposed to mean. Of course, it means soul-measurement, as psychology means a treatise upon or a thesis covering the soul; as psychology means pertaining to the soul; as psychomancy (turn to your unabridged dictionary) means divination by consulting with the souls of the so-called dead. All these words, and perhaps a thousand more, have sprung into existence because of the realm that has been unfolded through mediumship.

The late Elliot Coues—a most erudite man—assisted in adding to the English vocabulary many thousands of new words that have been demanded by investigations in psychic and occult things.

We are going to state what perhaps most Spiritualists will dispute—but they are an individual, thinking people—that there is not one of these words, "clairvoyance," "telepathy," "mind-reading," "materialization," and even "psychometry." Mr. Chairman, that does not have its origin in mediumship, pure and simple. They are simply variations of the same theme; a spiritually sensitized brain or organism, that receives impressions from spirit sources.

But there are different phases of mediumship, and different degrees of what are called spirit controls. Nevertheless, if any human being, through any process is taken into a certain state of exaltation (or sensitization) that person will be in communion with spiritual intelligences, even if the state is not one of mental or moral exaltation. Sometimes mediumship is physical wholly; sometimes it is mental wholly, and sometimes it reaches the deeper realm of the spirit and includes the others. Mediumship is simply that which is the means of conveying a message from spirits to mortals.

It is more than a century ago, we believe, since under the name of, so-called, "Mesmerism" was discovered, as borne forward by the experiments of Baron Von Reichenbach, that some of those who were subjects of mesmeric influence could discern surrounding organic substances, especially minerals, vegetables and later animals and human beings, an "aura," which was not visible to the human eye, but which could be visible to the one under mesmeric control. This "aura" was denominated "magnetic" or "electric," and later "psychic," according to the words that were available at the times the expressions were given. Von Reichenbach discovered that this aura could be described and that impressions made upon a substance would cause a deviation in the vibrations or radiations of aura and the "sensitive" while mesmerized could accurately describe the origin of the substance and its immediate surroundings: A piece of iron ore, quartz or rock placed upon the forehead of the mesmerized subject would produce the result of an accurate description of the mine from whence it was taken.

Modern science has proven that two electrical instruments in exact attunement can transmit a message, the transmitter and receiver being in exact accord; whether there is any connecting wire or not, whether in mid ocean or on land, despite storms or other disturbances, if the attunement is perfect and equal, the message will be transmitted. This is the means of bringing a great deal of light to such minds as are looking for scientific analogy. And as everything that relates to spiritual influence, in fact all Spiritualism; clairvoyance, psychometry, healing, all visible and invisible manifestations occurred before the system of wireless telegraphy, people could not have the analogy to judge from. After Spiritualism came into existence many of these earlier experiments were explained on a deeper and broader basis. "Mesmerism," "od," or "odyle" force—and even "psychic force" unless specifically employed and governed by an acting intelligence, a personality—could solve nothing.

"Millions of spiritual beings walk the earth unseen," said the blind poet of Christendom, Milton, "both when you wake and when you sleep." This was borrowed from the Greek poet, Hesiod. The truth is, that these millions of spiritual beings have been walking the earth, to the consciousness of certain people for hundreds and thousands of years. It is perfect imbecility to suppose that these spiritual beings are walking the earth and doing nothing or thinking nothing.

We know that all instruments attuned in accord can each vibrate to the same note though they are in different rooms. So do we know that spirits among mortals and among those who have passed from the mortal form, if in accord, will be mentally in harmony. You have but to witness this in your own experience: how your wife, your daughter, your friend sitting near you, perhaps in silence, will suddenly speak about something, and you say, "Why! I was just thinking about that same thing." Or while you are passing along on the street you will suddenly think of some one of whom you have perhaps not thought for a long time, and in a few moments you will meet that one on the street. This is called in modern scientific language "telepathy," but it is what we know by the more familiar spiritual vocabulary as "impression," a consciousness of the approach of the friend. If this can occur between embodied friends, why not more perfectly when one has cast aside the physical form that is so often a barrier to all sympathy?

Pseudo-science has endeavored to separate all this class of phenomena from spirit influence and to explain clairvoyance, including mind-reading (which the scientists call "telepathy"), by an action of the "sub-conscious" mind, either through a process which they call "auto-suggestion" or "suggestion."

They have also endeavored to place under the same heading, psychometry and even spirit messages. We say, science has endeavored to relegate all this to a domain which is not dependent upon spirit influence, or any intelligence outside of human life.

But since there has been no distinctive manifestation of this ability to describe persons and characters to any great extent excepting in connection with Modern Spiritualism; since the mesmerist—or hypnotist, to use the modern phraseology—is never able to impress upon the minds of his subjects anything except that with which he is acquainted, and since the hypnotic subjects have often broken free mentally from the hypnotist while in this trance state and described spiritual beings who have passed from the mortal form whom the hypnotist did not know, since clairvoyants under hypnotic control have broken away from the control of the hypnotist to another control, that of a spirit intelligence, and have been able to describe distant scenes and places unfamiliar to the hypnotist, and since in this class of manifestations that which is given is known usually—we say usually—to come from the personality of one or more spiritual intelligences that control the medium, we venture to make this as a spiritual hypothesis: that the moment any human being passes into a certain sensitive state, (whether unconscious or conscious) that human being, mentally, can receive impressions from certain articles, such as are strewn here upon this table for the psychometrists to read, only by being made sensitive and by receiving impressions from spiritual intelligences outside of the human form.

Now there is no soul in any pocket handkerchief, there may be a great many microbes, but there is no soul. There is no soul in a key or a watch; there is the construction and there is, perhaps, the result of the thought of the one who fashioned it. There is, however, in every object which any human being handles a certain amount of the magnetic aura that surrounds that person, that has the peculiarity of that individual's aura. There is in every article that people handle a certain imparting of their particular magnetism. But thoughts do not go into the handkerchief, or the knife, or the watch. But when these human instruments upon this platform or in the room, take up one of these articles, the brain and nervous system have been attuned to receive the impressions. If the psychometrist can become in accord with you, a message or a reading that is satisfactory can be given. If the psychometrist cannot become in accord with you, or you with the psychometrist, according to the same "vibration" spiritually or psychically, there can not be a satisfactory reading given.

We prefer to call this accord "sympathy," and we know that without that sympathy there can be no message.

This is just as reasonable, just as philosophical as that Marconi should have failed a thousand times before he succeeded; as that Santos Dumont should have failed as others have before aerial navigation is finally solved; i.e. the receptivity of the one endeavoring to get a reading or message must be in accord or rapport with the one giving the reading.

Often with mediumship, pure and simple, it does not depend so much upon this, because the message can be given, even if you will not receive it; the word can be spoken if you are not ready for it; your spirit friends can give their names, or give you some fact even if you do not acknowledge it.

But when it comes to delineation through external objects there is not only the concentration, which is necessary to take the medium's mind away from what he or she is to give, but to bring about the rapport of which we spoke, the attunement that is absolutely necessary. This is why, a great many times the readings cannot be given, cannot be satisfactory. If you have sent up any one of these things here and really wish an answer you must endeavor to be as receptive as you expect the psychometrist to be imperturbable, for the transmitter and the receiver must accord. This does not mean necessarily that you are a "believer," it means that you are a genuine and unprejudiced investigator.

In these manifestations of psychometric power or intercommunication there are two classes of impressions that often are received by a medium or psychometrist when giving these delineations: Sometimes there are illusions or symbols. Now we do not mean by this that they are false. They are impressions of objects, or visions produced upon the brain that are simply to turn the thought from the objects that are to be described even to the degree of describing spiritual beings.

Now, of course you know, these objects are not seen by the human eye, but there is a psychological impression made upon the organs of vision through the nerve centers produced by a distinct intelligence. To another class there is that which seems actual sight of the distant objects. This is also an "illusion" in the degree that the things are not there within the range of the vision, but are brought to the cognizance of the clairvoyant and psychometrist by this psychic contact and because of some intervening spiritual intelligence. The impression is produced upon the sensitized brain of the psychometrist that corresponds to sight or sound or symbols with their meanings.

In the transmission of messages by ordinary telepathy, electricity is the force, but the intelligence in transmission and the intelligence in receiving are absolutely indispensable. Electricity will not send a message by itself. No amount of "psychic force," or "auto-suggestion," "subconsciousness," can explain a distinct message sent through the "transmitter," who is the medium, to the "receiver" who is the person seeking and recognizing the message. Unless you receive intelligently you cannot expect an intelligent message. In other words, there is no subtle, hidden or peculiar way in which seeming messages and gifts of the spirit can be explained that is half as satisfactory and conclusive as the simple one of spirit communion.

When science has prepared the way so beautifully and "Psychic Research" steps in at the end of nearly sixty years and says: "We find that the great mass of testimony is in favor of the phenomena and philosophy of Spiritualism being true," we are glad for the sake of Dr. Hodgson, Prof. James and the Rev. Heber Newton and Mr. Savage, et al., that the Psychic Research Society has given them respectable admission into the ranks of Spiritualism. But they do "not wish to be called Spiritualists." We are very glad, for they have not earned the title. They have accepted what the great wave of Spiritualism has brought into the nineteenth and twentieth centuries after it has been demonstrated a million times; and no amount of scientific glamor or individual conceit will make the message and its co-ordinate spiritual gifts more acceptable than Spiritualism.

Now, psychometry is one of the phases of the manifestation of Spiritualism. When Prof. William Denton became a Spiritualist, his friends who were geologists and materialists, just as he was, "deplored it very much, and pointed their fingers to their foreheads very significantly—that much learning, much study and much investigation had affected a wonderful brain."

When Alfred Russel Wallace, Robert Owen, and later, Robert Dale Owen, and a score of other thinkers and scientific men became Spiritualists they said the same thing. Dr. Alfred Russel Wallace "was in his dotage." Sir William Crookes had not even reached the "age limit" of Prof. Osler, not being over 35 when he first investigated the phenomena of Spiritualism. So he could not have been in his "dotage," but he must have gone wrong somehow. Whoever has stepped from the ranks of the scientists into Spiritualism has been supposed to be off their balance. By some they were considered to be mesmeric or hypnotic subjects. Andrew Jackson Davis first entered the realm of inspiration through the gateway of "mesmerism," but later the spiritual realm and the higher condition became an accustomed way.

Prof. Denton was initiated not only into Spiritualism proper, the intercommunication between the two worlds, but into this realm of psychometry through Spiritualism. The book written by him called "The Soul of Things," marked an epoch of thought in this direction. Perhaps though, one of the great minds, one of the most learned of men who devoted years and years of thought to this subject before he reached his greatest age was Joseph Rodas Buchanan. He studied psychometry from the standpoint purely of mental and intellectual philosophy, and it led him into Spiritualism. This wonderful phase of being able to trace things to their source by their aura, of being able to locate mines by the aura of metals or minerals, of being able to describe scenes in the Rocky Mountains or distant places by having a piece of mineral taken from the Rocky Mountains, by a psychometrist who had never been there, this reading of character and tracing the life line of people by retrospect and prophecy. In other words, time, space and substance seem to be annihilated by this gift of soul reading. "And in the atmosphere or light of the spirit alone can be found the solution, and we assure again, that these 'millions of spiritual beings' that walk the earth, both when you wake and when you sleep," make within your brains the sensitized condition of receiving, and make within the brains of those who will demonstrate to you later the sensitized condition of transmitting the thought. Marconi could as well send a message without any electric vibration as you can send or receive a message without this great spiritual atmosphere that impinges upon the human state, and makes up the life, and breath, and strength, and intelligent supply of every human thought, and every spiritual gift.

DIRE DREAM COMES TRUE.

An Englishman Hears of His Brother's Murder After Having a Vision.

London March 11.—An extraordinary murder trial which is proceeding this week in Edmonton, in the Canadian Northwest, is accompanied by no less extraordinary circumstances in the little Sussex village of Mundham, near Chichester.

A few weeks ago Harry Hayward of Mundham, whose brother Edward has been for several years in Canada, latterly guiding hunting parties out from Edmonton, came down to breakfast very disturbed. "I have had a bad dream," he told his sister. "I dreamed that I saw our Ted shot."

Hears of Murder After Dream.

Two days afterward Harry Hayward received a communication from the Canadian police telling him that his brother had been murdered, and requesting his presence for the purposes of identification at the trial of an American, Tom King by name, who left Edmonton some time ago in Edward's company, and returned without him, under circumstances so suspicious that he was arrested and charged. The body of Edward was found by the Northwest mounted police, and it was very much charred, as though an attempt had been made to dispose of it by burning.

Harry Hayward has gone out to Edmonton with a vivid picture in his mind of the man whom he saw in his midnight vision.

Meanwhile a sister of the deceased in Sussex has received a letter from Inspector Strickland, at Fort Saskatchewan, to say that "the case promises to be one of the most exhaustive as well as the most interesting in the records of the criminal law of this country."

There is no doubt at all, adds the inspector, that the remains in the hands of the police are those of Edward Hayward.

It is not the many oaths that make the truth, but the plain single vow that is vowed true.—Shakespeare.

The reason why all men honor love is because it looks up and not down; aspires, and not despairs.—Emerson.

Those who deny freedom for others deserve it not themselves, and under a just God cannot long retain it.—Abraham Lincoln.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Proude.

MISSIONARIES' REPORT

For December, 1904, and January and February, 1905.

During these three months we have held 92 meetings, organized 84 societies, visited Lawrence, Topeka, Herrington, Sterling and Hutchinson, Kansas; Denver, Colo.; Sheridan, Wyo.; Billings, Livingston and Butte, Mont.; Spokane, Seattle and Tacoma, Wash.; Portland, McMinnville, Corvallis, Cottage Grove, Medford and Ashland, Oregon.

Splendid work for Spiritualism and our organization is being done in Topeka and other parts of the state by A. Scott Bledsoe, president of the Kansas State Spiritualist Association, also by Mrs. Bledsoe, Mrs. Wagner and other good workers in that city. There is a division in our ranks in Topeka. We think it is caused more by difference of opinion regarding the best methods of work than from any other cause. Though holding different opinions regarding the work and the workers, they seem to be friendly to each other and all came and attended our meetings.

Sterling, Kans., has a fine little society with three good speakers, which we understand were developed within the society.

At McMinnville we found a society that had met with reverses and were holding meetings in a private home only. The faithful members were determined it should survive, so they called us to their assistance. They secured a hall and we remained there a week holding a "protracted meeting." Several were "converted" and joined "our church." The society again rented a hall where meetings are being held regularly.

Rev. G. H. Rodgers of the Universalist church of Hutchinson, who is an avowed Spiritualist, took part in one of our services and we returned the compliment by assisting him in one of his meetings. Bigotry is dying in some places, while it is very much alive in others.

Brother Rodgers publicly proclaimed his faith in Spiritualism, a Universalist, a Socialist and a Spiritualist. It would be well for the people if every minister had the courage of his convictions as has this earnest man.

At Denver, Colorado, we remained but 16 hours. We met Brother Alonzo Thompson there. Denver is his home now. We had a short but good visit with this venerable patriarch of Spiritualism. We attended one of his services. Brother Rodgers and I enjoyed it very much. After the service closed we gave a short address explanatory of the missionary work and were given the assurance that when we returned on our way east they would arrange for some public meetings.

We arrived at Sheridan, Wyo., at 1:30 a. m., and left at the same hour two days later, after holding two meetings and organizing a society. Brother McCormick, president of the Oregon State Spiritualist Association, arranged for our meetings at Sheridan, and he accompanied us to his home in Billings, Montana.

Sheridan has a large number of Spiritualists, many of whom we regret to say did not join the society for different reasons: one of which appears to be that they belong to the New Thought Society, which may seem to be more popular with people of intelligence, inasmuch as it lacks that which is most essential, most important, the all important truth of spirit communion. The New Thought movement may be denominated Spiritualism with the spirits left out. In certain localities there is a great deal of the old thought, the orthodox thought woven into it. We find the New Thoughtists like the materialists, and as it should be more popular with people of intelligence, inasmuch as it lacks that which is most essential, most important, the all important truth of spirit communion. The New Thought movement may be denominated Spiritualism with the spirits left out. In certain localities there is a great deal of the old thought, the orthodox thought woven into it. 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Press him at Berlin Heights, Ohio.

NOTE—The Questions and Answers are called forth such a host of correspondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes terse and terse, which of course is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the ordinary courtesy of correspondents is expected.

John Lite: Q. What truth is there in Lawson's "Frenzied Finance"? Are there any books explaining in brief the workings of Wall street?

Why do ministers of the gospel preach in favor of large families?

A. Whatever may be the impelling motive of Lawson, there is no doubt that he has told the truth. He has not told all the truth. The trouble is that the villainous robbery is difficult to prove, and the high-handed bribers and the contemptible bribed escape the punishment they so well deserve.

The franchises granted to corporations are worth untold millions, and almost invariably are gained by political pull or downright dishonesty. The people have been made by their official representatives, to give away their birthright. Mr. Lawson, according to his own story, was as bad as the crowd he was with, but he did not meet with that "honor among thieves," he expected, and has turned state's evidence. When thieves fall out, honest men get their due.

There are books explaining the "ways that are dark" of Wall street, but after Lawson's exposure, these are lame. Some of these books are written to draw in the lambs for the shearing.

Wall street speculation is another name for gambling, and is as much worse, as highway robbery exceeds petty stealing. It indulges the criminal desire to get something for nothing. Every dollar one gambles gains, another loses. In the millions and billions of dollars, the real value is added to or taken from the real value.

The talk of the loss of millions by shrinkage of stock, or grain, is ludicrous enough to go into the newspaper's "funny column." There was a time when people believed that rise and fall of stocks meant ruin or prosperity to the whole country, and when overconfidence had brought a "black Friday" the pitiable spectacle was presented of the treasure trove of the United States coming to the rescue of the gambling crowd. Now they may have a dozen black Fridays, and the people laugh, and the business of the country is not affected, nor could it be if the robbers' roost was wiped out.

There are two subjects which trouble the ministers. One is divorce, the other the rearing of families. It is easy to see why they are so zealous. The old belief that marriage is a sacrament, and for the husband and wife joined together by God through the offices of the priest, makes any dissatisfaction with the union a reflection on the wisdom of the priests as God's agents.

Hence they hold that there should be no separation, no divorce unless for the most heinous sin. If asked why, if unfortunately an angel becomes obliged to a beast, the marriage obligations must continue to the end of time, the answer is prompted by superstition. Divorce is deplorable, but there are conditions which make it the last and only resort.

The next step which the clergy would direct is what is to be done, after they have solemnized the marriage union. They take their cue from the Catholic priests, who constantly urge the laity to rear large families, for by that means the church flourishes. But why? Why? Methodist, Presbyterian, Episcopal or Baptist ministers should think it a duty to join the cry of passing strange. Because a child is of a family belonging to any of these sects is no surety that he will become a member. The chances are that he will not. Yet Protestant and Catholic unite in this explanation to the laity to rear all the children God in His wisdom gives unto them.

If they would only open their eyes and look around with common sense of ordinary mortals, they would see numberless examples where the wisdom was at least to human comprehension, reckless foolishness. In a little two-roomed shanty, a God in His wisdom has made a worthless drunkard father to ten children and the oldest less than fourteen years! The mother has made heroic efforts to make them comfortable and with ten thousand such mothers well earned the name of "race suicide."

The preachers should praise such examples. The Bible gives a special name to the crime of not carrying out the wisdom of God in this manner, and makes its punishment death, and the preachers assembled at the ministerial Association of Northern Methodist, set themselves on record as endorsing the views of our publication as uttered by our strenuous president.

Rev. Schultz voiced the meeting by saying: "Unless our American women have enough pride in their country to be willing to become mothers, there is no hope for our American Republic.... I feel that the evil [small families] has become of overshadowing importance demanding that the church take some action to save the country from the evil." The reverend brothers warmly endorsed his speech.

Why do not the truly American women compete with the foreign element

in rearing large families? The reason is not far to seek. They are governed by that good common sense which teaches that it is not well to bring into the world more children than can be well cared for; that a few well organized and well trained children are more profitable to the world than many badly-endowed and uncared for. On the other hand the "foreign element" take no more forethought than animals, and carry out the "wisdom of God," and commands of the Bible to the letter because exactly in accord with their brutal instincts. If the ministers have any remedy then to place "America" in this kind of rivalry, the country is surely doomed. Few of them will feel patriotic to the extent of sacrificing themselves for the good of the nation by such a contest with foreigners.

We can but think that "God in His wisdom" should have made all these preachers "American women," and compelled them to practice their own advice! They would then know more of man's desires and aspirations and be better able to counsel.

These ministerial advisors, should, consistently take a codfish as a church emblem, and have it on the seal, if they have a seal, of their association—for a codfish, in its efforts to prevent "race suicide," and the extinguishment of her tribe, lays three millions of eggs—but when these hatch and grow up, they are nothing but—codfish!

Harriet N. Craft: Q. What is the address of Rev. Minot J. Savage; where was he born and name of his parents?

A. Address Thirty-fourth street and Park avenue, New York City. He was born at Norridgewood, Maine. His father's name was Joseph L.; his mother's, Ann S. (Stinson).

B. F. R.: Q. I have a good influence in circles, seemingly assisting the manifestations. I am strongly urged by many to take up the work, professionally, of developing or assisting the development of mediumship. Will you kindly advise?

A. There is no doubt that there are persons so organized that although not mediumistic, they are of wonderful assistance in the production of manifestations. It is also the fact that there are others who are interested and desirous of developing communications, who act like extinguishers, or like a wire that taps the main conductor and draws away the current.

If one fortuitously has such an organization, he should give others the benefit and regard it as a gift he has no right to hold at a price. He should not make a profession of it and sell his powers of development. The moment he does this, the power is withdrawn from him, the divine light which bestows itself on others, disappears.

Whatever the fortunate recipient of such endowment can freely give, is of mutual benefit to others and himself, but when he makes a business of developing others, he will lose his power, and to sustain himself, become a cheat and a fraud.

The only mediumistic development which can be obtained with money is that of the tricksters. By all means go on and make your mediumship available to yourself and others, keeping it as a sacred privilege—a holy communion with the so-called dead—but never prostitute it to selfish gain by selling it as a commercial product.

A Pleasing Occasion in Washington. On the evening of March 1, the Ladies' Auxiliary of the First Spiritualists' Association of Washington, D. C., with many friends, met at the home of Mr. F. A. Wood, the genial and faithful president of the First Association, ostensibly to hold the regular weekly meeting of the auxiliary, which, however, on this occasion was but the secondary motive, the first being to celebrate the anniversary of the birth of President Wood, and to give him a genuine surprise, such as we have only a few of Spiritualists and sympathetic, warm-hearted friends can do.

The occasion proved to be all that one could wish; the regular meeting of the auxiliary opened with a service of song and attention to business, but was speedily adjourned for a session of social and spiritual delight; the rendition of vocal selections by C. P. Longley, also the pianist, Mrs. Ely, who much singing by the entire assembly made up the musical part of the exercises, after to a feast of the company was invited to partake of a generous and dainty collation, conspicuous at which was a large and delicious birthday cake.

During this portion of the entertainment, a screen was drawn aside by Mrs. Longley, disclosing a table on which a handsome, full set of Haviland china-ware stood, and in appropriate words, with well-measured commendation for the work and fidelity of Brother Wood in the cause of Spiritualism, the secretary of the N. S. A. presented this token of esteem and affection from the friends present, to Mr. Wood. This was a complete surprise to the recipient and for a moment he seemed lost for reply, but rallying his forces, he presently made response in fitting words expressing his thanks to all concerned in gift and in making this joyous entertainment for himself and his friends.

After the festivities of the dining-room had concluded the party assembled again in the spacious parlors above, where social converse continued until Spirit Nannie—coming into the presence of her medium, Mrs. Longley—delivered an impromptu birthday poem for Mr. Wood; this poem was stenographically reported by Miss Agnes Wink, and later delivered to its object and recipient.

During the evening a congratulatory letter from Mr. and Mrs. G. W. Kates to Mr. Wood, was read by Mrs. Longley, which added much to the pleasantness of the occasion. In every way this entertainment proved most successful and it was a deserved tribute to a conscientious and painstaking worker in our cause.

M. T. L.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Enjoyment of Humanity." By E. B. Abbott, LL. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.00.

"The Front and Inner Life; Ancient and Modern Mysteries Clarified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

AN IMPRESSIVE VISION.

A Conference of Spirit Teachers and Workers.

This morning, Sunday, February, 1905, at dawn of day I had a very pleasant mediumistic experience which I was requested to write out for your truly educational paper.

A group of spirits led by a venerable looking sage manifested themselves to me. The leader came to me and said in a pleasant, audible voice, "Your Spirit Band has permitted us to come in this manner. We desire that you listen to a spiritual conference which we as workers who labor jointly with mortals on certain lines, are going to conduct. We pray that you will write the results for a lesson to the people. We all make great efforts to do what can be done, because a great crisis of thought and ideas is to be passed shortly by the people, and all pursuits, and Spiritualism is even now trembling in the balance.

Our efforts are for its success, but the outcome is not clear. The great agitation, mental and otherwise in some directions, by almost all classes of people, and the indifference of others is due to the said approaching crisis."

So saying, they all departed, and suddenly I heard voices. They seemed very distant and fell on my mind not as the audible voices to which I had listened, but as language expressed from mind to mind.

At first I could not understand. I felt that something was amiss in the vibratory adjustment, but that was quickly remedied. I could then see and hear clearly.

It was quite an assemblage of seemingly all grades of spirits; some looking rather crude, others showing marks of advancement in their forms, dress and manner.

There were a number of bright saints interesting these spirit workers. The first clear speech that came to me was this: "Primeval beginnings of millions of ages ago, were not much different from those of these later processes."

"The plans for labor have been continuously improved and results have been more perfect. All is conducted, ever has been and ever will be in accordance with the drafts made by Creative Masters, and their rules and systems in conformity to nature's laws and Supreme sanction. In our present efforts to bring these eternal truths home to man's comprehension, we confine ourselves solely to the labors of this present eternity."

As he stopped speaking one of the audience spoke up for the success of his work, and he was permitted to speak, also to ask questions. As you all know, I am, so to say, a newcomer from Earth. I desire to be an active worker with mortals in the great work that is to be done. I have learned since coming here that quite many things are different from what I had been led to believe and hoped to find. On Earth I was an ardent admirer of one teaching cosmic unfoldments and to some extent demonstrating his theories.

"I now learn that his theories are not correct; but as I cannot see without aid wherein the mistakes lie, I beg to be instructed."

The one who answered him said: "The mistakes are that said Professor rejects the true basis or cause of cosmic facts. His premises are not correct, hence conclusions cannot be right."

"He has some splendid ideas however and is zealous for the success of his work, but he represents the ideas of a class of people only, instead of eternal verities. At this late day, it should be a self-evident fact to all true students on such lines of thought and labor, that creation is a scientific process throughout, and therefore there is a Supreme Scientist from whom all draw their wisdom to draft the referred-to plans for these great and wonderful processes. It needs no further argument. When the cause rejected, the arguments of world facts are useless."

As he ceased speaking, the whole assembly said: "Thank you," as with one voice.

At once another from the crowd spoke as follows: "I, too, beg to be instructed. I was, while on Earth, and am still, greatly interested in the so-called spiritual movement. Now it has been pointed out to me since coming here, that the most of these movements under different names are in fact, the same thing, and the only difference is in conformity to the eternal fitness of things. My desire is to work with and for the good of my Earthly kin, yes; for all people, but more especially for the laboring classes and Earth's poor."

"I had hoped that one special movement set on foot, would, in time accomplish great good, but something is amiss. Pray tell us as workers, where the trouble lies, and how we may do better work in joint effort with mortals, must be endured in Earth's atmosphere and conditions, if only good comes from our efforts."

"This spirit was very earnest in what he said; truly his whole soul was, so to say, poured out in his effort to be set right. The bright angel who endeavored to answer him was quite affected and looked sad as he replied in a very tender voice:

"The spiritual movement of the class you refer to, is strongly swayed by an undercurrent of selfish ambitions. There is, as we will show you, a mist in the anchorage of forces, and thought-waves. Currents miscarry owing to weakness in the links of the connection to talk splendidly of Brotherhood and how to make it a realized condition on earth and then not pursue the work of what was stated, but the rules of right, as it must, in failure of hoped-for success. We therefore admonish you each and all to hew to the lines of truth as shall be made clear to you by showing you the working processes, so that good and good only will result from your efforts."

As he closed, all again said, "Thank you. We are ready to do our part as we are instructed."

Then arose one who, by his bodily appearance, clothing and manner, showed that he was low in the grade of true manhood, but full of uncontrollable will. Thus he spoke: "Is it true that all men, women and children are God's children, spiritually speaking, because their spirit is of and from God?"

The angel said, "It is true."

Then said this spirit, "Why are the rich scorning the poor, the intelligent the ignorant, the tall and well built the short instead of giving them the needed help to uplift them? Please explain."

He said it all in an ugly tone of voice as if commanding rather than asking.

A very noble saint with white hair and beard replied: "My son, an explanation to you and the class you represent, is of no avail. We cannot force knowledge upon anyone who is not mentally and spiritually developed to grasp and comprehend the meaning of what is being stated, but we have infinite love and pity for you all and it shall be our greatest pleasure to teach you by experiences. The duties assigned you and your class shall alter."

WHY THE EXTREMES?

A Study of Forces That Balance Each Other.

"Why these extremes?" asks the bewildered student of human affairs. "Why this discord and confusion in the world to-day?"

Glancing about us over the world, we ourselves can hardly refrain from asking the same question. Liberal movements among the masses, have long been balanced first by military despotism and second by plutocracy; the extreme types of government struggle for mastery over mankind, military despotism and constitutional forms. Extremes of high education and degraded illiteracy as found in Russia, our own East and South, are balanced by a general common level as in our Central States, New Zealand, Canada, in Germany and in France, also Japan. The extremes of liberal thought and of religious superstition balance each other in our own country, while Spain and Russia are offset by England and Netherlands.

The extremes of rich and poor, the evolution toward world civilization, and the deepest pauperism in the Northeast States, the Pacific States, in Russia, China, Germany and Spain, Sicily and South Italy, is balanced by the general equal and wide distribution of wealth in France, Switzerland, Norway, Iceland, Denmark, North Italy and in our own Central States.

The narrow selfish class struggles of capitalist and labor unions, is being offset by the rapid growth of the broader socialism which claims to aim for the benefit and improvement of all men, of the entire nation, of the present material and practical world life. The extreme display of luxury in all large cities of the world is being offset by extreme poverty and growing pauperism. The rapid progress and prosperity of Germany, United States, Japan, Mexico, New Zealand is being balanced by Spain, Russia, Italy, Portugal, Turkey, Persia, South and the Old South.

Why these extremes in the economic, social and intellectual life in enlightened nations around us?

The classes, the masses and individuals of the enlightened nations, are keenly studying the forces of economic and social life as never before in the history of the world. Science is being employed to solve the complex problems of obtaining a livelihood, of winning comfort and security, of gaining wealth and independence, by the more advanced ones of mankind, and although much has been done, there remains much more to do, as the conditions of humanity are far from perfect.

The pessimists, the troubled, the discouraged and the diseased, glance about in horror and amazement at the stupendous task of alleviating human misery and suffering. But as the eyes and mind and reason of mankind are being opened and aroused by education, experience and science, the conditions of human life are certainly startling.

So we desire to give to the students some of the explanations, as to the causes, and the theories as to remedies that many are quite anxious. Only a few of the most advanced scholars can appreciate the fact that the causes of the present day conditions spring from Nature; ten thousand years of written human history cannot trace the origin or explain the first causes. To understand this we must go to astronomy, geology, to the origin of life, back to nature. From Mother Earth and the stars we can find the basis, causes of present-day life conditions on earth.

In the double process of learning down and of building up, in the stars, or earth, of human bodies, of nations, will we find the explanations of good and evil in life about us, and of the extremes of conditions, and the forces and conditions which may cause them.

When we realize the extreme conditions and double processes in the physical universe all around us, then it becomes apparent that feeble, ignorant humanity, with only ten thousand years of written history behind it, is subject to the same great laws of nature, as are the stars, of the boundless blue. As there is a relative escape or refuge from the directive forces and penalties, we must abide by them, learn to co-operate with them and to profit from their teachings.

It appears then, that the extremes in life all about us, and all over the earth, are but the normal and natural condition of things, and are merely the expression of forces at work, in the great evolution of humanity, and the unfolding of the forces which may cause them. The forces are suited to the conditions.

History and science teach that the present manifestations of these extremes, have grown from normal causes and therefore will pass again in due time, when new conditions arise and new forces are required for the future and more advanced mankind. At that time the survival of the fittest will prevail, and a new order of character, and will be as different from the present day, as is the modern from the ancient world.

It is evident, that there is order and system in human evolution and if this is true, the extremes of life have a purpose and they all work out for good and for progress in all phases of life, and that their present-day expression is necessary, but necessary to human experience and evolution.

The human mind and soul learn through contact and experience with these extremes and by these contrasts.

RICHARD E. TITUS.
Minneapolis, Minn.

note between the classes of people whom you have mentioned. Then only can causes be pointed out to you, which lead to just effects as they are being realized. The troubles are many-sided and can only be adjusted rightly by being seen in the true light by all concerned. Patient labor will bring the desired results."

When he ceased speaking, quite a class of that grade of spirits answered, "We will try. We will obediently do as you've spoken." Thus ended the vision.

MRS. M. KLEIN.
Van Wert, Ohio.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of the mind. Price 50c.

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1905. ANNIVERSARY LYRIC. NO. 2.

(Tune: Coronation).

Again we meet, a happy throng,
To celebrate this day;
With glowing speech and joyous song,
Our tribute let us pay.

A Dispensation new is here,
Of power and truth divine;
It comes from many a vision sphere,
Where Wisdom's light doth shine.

It comes to help mankind progress,
And teach them nature's laws,
To help great moral wrongs redress,
And obviate their cause.

Now history repeats itself,
Both sacred and profane,
And gifts have come that all earth's self
Would try to buy in vain.

"The spirit on all flesh is poured"
As 'twas in ancient days,
And spirit gifts are now restored,
With many a change of phase.

We've seers and prophets here to-day,
Who their commission prove;
They take no thought what they shall say,
But speak as spirits move.

Some prophets speak while they're entranced,
Like John on Patmos Isle,
While others talk with power enhanced
In Paul's accustomed style.

The weak and foolish, as of yore,
How oft confound the wise,
Who marvel at the wondrous lore
Which e'en their own outwits.

The sick are healed as Jesus taught,
By laying on of hands,
And once are healed by power of thought,
With aid from spirit bands.

Yea, all the powers they had of yore,
By inspiration given,
Are now conferred, with many more
From out the opened heaven.

The revelations of to-day,
Eschew mysterious birth,
And teach us in the plainest way
Concerning heaven and earth.

They tell us more of things divine,
And more of occult laws,
And add to scripture line on line
Of truth that upward draws.

Then let us thank the spirit band
That's with us here to-day,
Who come from their bright Summer Land,
To help us on our way.

Let's tune our lyres to sound their praise,
And pour their notes along,
And our united voices raise
With all the power of song.

CLARENCE CLARKE.

SYMPATHY.

I was feeling sad and lonely,
In the silence of my room,
While I heard the storm's loud wailing
Added to the dismal gloom;
I cared not for fame, or fortune,
They had little charm for me,
But my heart went out to loved ones,
And I longed for sympathy.

Those I loved who now are absent,
Those whom some speak of as dead,
Though at night-time in my dreamings
I can see them by my bed;
Forms of beauty past description
Have a loving smile for me,
Filling heart to overflowing,
Come to bring me sympathy.

O, how often in life's journey,
If our eyes could only see,
Loved ones who are watching o'er us
Give us their sweet sympathy;
And I hear grand strains of music,
Such as never heard before,
Like the murmur of the waters
Rolling on a distant shore.

BYRON D. STILLMAN.
Chicago, Ill.

Lyceum Work.

Dear Friends of the Lyceum Cause:
—It is with pleasure I submit this our fourth annual report of the Bower of Beauty Lyceum of Monson, Maine.

I cast a glance backward over the past four years; I can't but feel there has been a steady growth of strength and knowledge. Our work has been very small, is still small, but our little light is shining clear and steadily, and we know full well the work will grow until in the state of Maine lyceum work shall receive rightful recognition. Our beloved founder, Delana S. Droke, known by us who have been so long as Grandmother Droke, who went to her spirit home one year ago, has continually reached out to help us and given us gems of thought for our "Flower Basket." The outlook as viewed from the spiritual side is promising. The Progressive Lyceum, published by John W. Ring is a constant help.

We thank all the dear friends everywhere who have helped us by thoughts, words and deeds, and so we go confidently on to plant the seeds of truth in the children's minds, for it is a paying work.

Ever fraternally yours, for lyceum work,
MARY DROKE JENNE,
Secretary of "Bower of Beauty" Lyceum, Monson Maine.

Do You Suffer with Asthma?
If you do, you will be interested in knowing that the Kola Plant, a new botanical discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. R. Johnson, a prominent citizen of Grand Forks, N. D., writes: "I tried twenty physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering. Dr. W. H. Vail, an eminent physician of St. Louis, Mo., writes that he tried Himalaya on several difficult cases of Asthma with satisfactory results. One of our friends, Mrs. M. B. Borchers, Amanda, Ohio, writes: I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. V. E. Margittay, North Chatham, N.Y., writes: I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters have been received by the importers, copies of which will be pleased to send you, if you will send beyond doubt its working curative power, the Kola Importing Company, No. 1161 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

"Bright Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Price, 75 cents; by mail, \$1.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of the mind. Price 50c.

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BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusiastic ideas. By Emma Rood Tuttle. Price 25 cents.

Antiquity Unveiled. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50.

A. P. A. Manual. A complete exposition of the principles and objects of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents.

Apocryphal New Testament. being all the G

A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 10 cents.

YOU CANNOT afford to miss an issue of this paper, with its wealth of SPIRITUAL LITERATURE.

The Progressive Thinker.

SEND YOUR SUBSCRIPTION in at once, and keep pace with all that is transpiring in the ranks.

VOL. 31 CHICAGO, ILL., APRIL 1, 1905. NO. 801

OUR TWELFTH PREMIUM OFFER! EXTRAORDINARY! UNPARALLELED!! UNPRECEDENTED!!!

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This Book—THE TWELFTH VOLUME OF OUR PREMIUM LIBRARY—Is Now Ready for Distribution. See Special Offer Elsewhere in This Paper.

SIDE LIGHTS.

As They Emanate from the Pen of Mrs. Lois F. Prior.

Through the columns of The Progressive Thinker, am I glad to greet my many friends again.
I have been on a journey; the way was long and dreary, and I a weary traveler. I longed for rest, but no, I needs must return and take up my earth labors again.
Six weeks spent as an invalid was not to the liking of an energetic, active individual. My hold on earth life was very weak for a while, and the Land of Souls near; but the hour had not come when I was to lay aside physical efforts, and enter into spiritual pleasures. I was disappointed, for it seemed so easy to die, to get a nearer view of the sublimity of soul life, but return I must. And now I lay hold of my work more fully, if possible, a Spiritualist than before my recent illness. Many wonderful visions were given to inspire me to more constant effort for the cause of truth.

My trip to New Zealand, Australia and the far East, has been delayed, but not abandoned. I am hoping to sail from San Francisco, March 16, on the "Sierra."
The Sunday before I left Seattle I had the pleasure of meeting Mrs. Evelyn Lake Pomeroy, Mrs. Pomeroy is a psychic of rare ability, and no doubt will be heard from in the near future, as an inspirational speaker and test medium. She is intellectual, scholarly and pleasing in her address, making friends wherever she goes. The ceremony took place at the afternoon meeting, and the hall was filled with an interested audience. The candidate, clothed in pure white, carrying the sweet early spring blossoms, white hyacinths, came slowly and alone to the platform, while the notes of a beautiful march filled the air. There were few dry eyes in the hall when the charge was given. The hand of fellowship was extended her by the officers of the society, and the speakers and mediums in the city.

May our sister have ever the aid of spirit and mortal friends, in the mission entrusted to her!

My stay in Portland, Ore., will be short. While here I am lecturing for the First Society. This is my first visit to Portland Spiritualists for eight years, and I note many changes.

Some of the dear familiar faces have disappeared, called to their soul's home, and strangers have taken their place. Three of the "war-horses" are still in harness, though showing the marks of the many battles they have passed through—Col. Read, Capt. McMillan and Mr. Hendee. What will the Spiritualists of Portland have lost when they are called to answer the roll—these three old men that stand clearly silhouetted before us?

Rev. Love is active in the work, now state president, and doing a great deal of good, as no doubt Brother Sprague and wife will testify. They were guests of Brother Love and wife last week, and this city experienced quite a revival, which usually follows after Mr. and Mrs. Sprague. We will in time learn to associate "revival, organization," as their "familiar spirits."

Here this letter reaches your readers a new society will be well under way, the N. S. A. missionaries' work bringing forth fruit.

The officers of the First Society are doing all they can to present the best in the teachings of Spiritualism, and they should have the support of all lovers of truth. The meetings are held in a very pretty hall, which seats about three hundred people; three services on Sunday, and a children's lyceum.

The ladies of the society, under the leadership of Mrs. Ella York, have banded themselves together to build a temple, and they will succeed!

I bid farewell to Portland next week. You will hear from me again from San Francisco ere sailing for Wellington, New Zealand.

May the "side lights," which we trust will be turned on, lead us to greater doing, and higher achieving.

Sometimes a journey is long and tedious, and one is anxious to reach the end; but not so with the one I have just made over the Siskiyou mountains, from Oregon to California, by rail. The road winds its way through the prolific valley of the Willamette; 'tis early spring, and the plowed fields, and early wheat are a constant reminder, while the flower beauties are pushing aside the clouds of earth everywhere; and the broad flowing river shines like silver in the sun.

Eight hours of this panoramic life; then the scene changes, we are carried under the tall firs and pines, and up, up into the mountains, darting through tunnels, rumbling over bridges, and skirting great chasms. Here a giant pine of the forest, and yonder a great mass of stone, that Vulcan flung from his forge as useless, when he was casting beautiful Shasta. Many have been the snow-capped peaks that I have been privileged to see, but none more beautiful than Shasta, when she unfolds her banners of snow.

Now we commence to descend the mountains, going down, down into the valley of the Sacramento—what a saucy stream, laughing, dancing, shouting, as she bounds along, telling all that her life comes from Shasta's snow. How she changes into fury when she meets obstructions; now her laughter is changed to angry rumblings, her dancing to strong, swift leaping, her shouts to deep minor tones. Ah, she is overcoming all that hinders her progress on to the sea, and when she gains the lowlands, how her arms outspread to embrace all, saying, "See, here am I, my birthplace Shasta's snow, my life, a struggle against rock and boulder, my death, an ocean's embrace."

We give and are fed by the fountains—Thus endless God's symphonies play."

Two days and a night's travel, then San Francisco. While here I was privileged to listen to a lecture by Joaquin Miller, poet of the Sierras. What a grand old man—over six feet in height, long white hair and beard; how gracefully sits his age upon his shoulders. He is like the mountains which have been his home for long years; "let your foreheads touch God's even if your feet are in the dust," is an expression of his that is inspiring to higher being.

Called upon by Bro. W. T. Jones, editor of the Philosophical Journal, and found him the same genial friend as of yore, and doing good work. I think the Spiritualists should aid all editors of reputable papers—thus spreading the truth.

Mrs. Anna L. Gillespie is doing an excellent work, in this city, with the children's lyceum, and as pastor of the People's church. I had the pleasure of saying a few words at both meetings. There are many societies here and all working in their own way for the good of the cause. But they all join in one grand union meeting for anniversary Sunday. May the angels inspire them ever. My next letter will be from Honolulu.

LOIS F. PRIOR.

Some True Incidents Narrated.

To the Editor:—I have been a reader for years of your valuable paper, The Progressive Thinker, but never having contributed to its columns, I will ask space in which to express a few thoughts for the benefit of the readers of The Progressive Thinker, among whom are to be found many of my old friends, and some of whom have been in the field of spiritual enlightenment for years. My coming into the light and being converted to Spiritualism, with a knowledge of spirit communion, dates back about thirty years and through the wonderful spirit manifestations witnessed in circles held by Harvey Mott, then of Memphis, Mo., the fact of spirit return and continuity of life, through manifestation, was satisfactorily demonstrated to me and to many other truth seekers who are now in the spirit realms. Mr. Mott, who will be remembered by many readers of The Progressive Thinker, was one of the strongest and most convincing materializing mediums it has ever been my pleasure to meet.

Since attending Mr. Mott's seances I have attended seances held by a score of mediums, including about all of the phases of phenomena, and being a sensitive myself, have, in many instances, discovered the spirits who the medium was hoping for and looked for. Through Prof. A. J. Still, an excellent clairvoyant, I first learned I had healing powers, and for some years thereafter, when an opportunity was presented, did healing, and for the last six years have made healing a specialty, and am at present superintendent of a sanitarium known as the Natural Health Institute at Canton, Ohio.

I am also pleased to say that we have now in our city an excellent medium and worthy woman in the person of Mrs. Nina D. Challen. Mrs. Challen's phases of mediumship consist of clairvoyance, clairaudience, trance, and trumpet. She also speaks under inspiration and each Sunday evening lectures in Blanchard's hall. After each lecture she delivers tests and messages, mostly to non-Spiritualists, that are both instructive and inspiring. Through attending one of Mrs. Challen's trumpet seances recently, I had the pleasure of conversing with Mr. Mott, the materializing medium, herein mentioned, but who has been on the spirit side for some time, also his daughter Essie, who was an excellent state-writing medium, they claiming that they had come together. In addition to Mr. Mott and his daughter several other old acquaintances who formerly lived near Macon City also came, gave their full names, and to prove their identity mentioned incidents that took place years ago when I lived in Missouri.

At another sitting George Wise, a Spiritualist and a railroad engineer, who met his death in a railroad wreck near Canton, on the evening of March 6, came into the seance room where a special seance was being held by Mrs. Challen for the benefit of one of my patients, and gave his name. This was within two hours after his death. Being well acquainted with Mr. Wise, and knowing nothing of the wreck, I doubted that it was he who was talking, but when morning came and I went out for breakfast, I was told of the wreck and the death of two engineers, one of whom was Wise. I then went over to the morgue which was nearby and took a look at the body of Wise, and the other engineer, making a double-headed, were pulling a long freight train north on the Wheeling & Lake Erie R. R., and through some mistake in the orders collided with a passenger train south bound.

I could relate many more wonderful and strangely true incidents but will not ask for more of your valuable space.

Canton, Ohio.

Genius always gives its best at first; prudence at last.—Lavater.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Give up no science entirely, for science is but one.—Seneca.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Reason must be our last guide and judge in everything.—John Locke.

We have governed and learn in time to find pleasure in nothing but the truth and the just.—Aristotle.

OUR UNIVERSAL CITIZENSHIP.

A Forecast of the Oncoming Day of World Peace.

It is recorded to the credit of Thomas Paine that he announced his belief in the following words: "My country is the world, and my countrymen are all mankind." The trend of events at the present time is to bring the nations of the world into a closer political communion, to correspond with the closer social communion that the wonderful inventions of the age have consummated. The establishing of an international arbitration court is the first step in that direction. The second is the suggestion that an international parliament be formed to deal with all international questions. The first is an essential to the second, and the second is a realization, probably before the first quarter of the twentieth century has passed if the desires of the civilized world continue on the lines on which it is at present moving.

This may seem rather a curious statement to make, one that according to external signs is not correct. The intense anxiety to increase the size and efficiency of the armies and navies of the world, our own republic leading in that effort, would indicate that they anticipate a use for them. We will not assert that they will not be used, for the indications point very strongly that they will be used. But all that is only a ripple on the great ocean of thought forces that as time moves on is being controlled more and more by the spiritual aspirations of life that are bringing humanity into a closer communion by removing the barriers that have prevented the consummation of that universal citizenship.

There are forces more powerful than armies and navies, and before which they will eventually bow in humble submission. It is the spiritual aspirations of human life united and determined to evolve from out of the undisciplined higher manifestation of life. That gross condition which makes itself manifest and at times seems to control human aspirations will be superseded by a higher civilization, one that will cause our race and religious antagonisms to be banished forever from the domain of human life.

It was a glorious example that our world when in its formative stage it brought all the different states into a union that recognized the equal rights of each one to direct its own internal affairs, but made the compact more than a loose confederation, so that our citizenship is not local but includes our whole country. This means of communion between the different countries of the world has become so rapid that business can be transacted between the most distant parts of the world in less time than it took to communicate between the different states. As a result there is a growing demand for a closer political union, at the same time recognizing to each one a right of independent internal affairs, but making an union so strong that it would remove all possibility of conflict between the different nations.

Before the consummation of that superior condition of human life which those who are not overshadowed by its rammom's greed are patiently working for its advent, there will be convulsions that will shake the old heavens and earth to their very foundations, for the present patchwork structure of the "modern civilization" with its warfare and its selfish instincts that stop at nothing, showing no consideration for the rights of fellow beings if it only can accomplish its designs, will be sent to that realm where all the other outgrown barbarous systems have gone. The not eliminated barbarism that is mixed with our present civilization, would make a poor foundation on which to build a structure such as is anticipated by the advance thought of the age.

The work of preparing the way for the acceptance by the world of that universal citizenship must be thorough; no remnants of the old order can remain to be mixed with the new, and accord to the new appearance the political, moral and spiritual convulsions that will be needed to establish the new order may seem appalling to those who look only to the externalities of life, and expect to sit on flowery beds of ease waiting for its consummation.

No great good has ever come to human life, only through an earnest labor to bring about the result. Suffering and lack of appreciation have been the reward of those who have selfishly labored for the advancement of life, and many times physical martyrdom, and their sacrifices fertilized and made fruitful the fields on which is budding and blossoming and bearing the glorious fruitage of a more perfect life for humanity.

There is a growing unrest pervading the political, social and religious phases of human life, and it is for a higher phase of manifestation that has ever before been experienced; even the medieval empire of Russia is feeling the pulsations of that life coming from the new order, and banishment or imprisonment cannot prevent its manifestation but will be a means of hastening its development. So far it has been a sort of patchwork system, a mixing of the outgrown and should be discarded forms with which life formerly manifested itself in the new, resulting in a mixture which would not, because it could not, harmonize.

The call is for a new manifestation of life, absolutely rejecting everything that is not founded upon the truth; because that is the only thing that can lay claim to immortality, all else is of a transient nature, and therefore, useful they may have been in filling the gap for the time being, they must retire and give place to those forms of life, and which are better adapted to the growing demands of the present age.

Such idea is embodied in the demand for an international court before which all nations can come and present their claims knowing that strict and impartial justice will be administered. That supplemented with a parliament of nations with authority to deal with all subjects of an international character

THE GRANDEUR OF SPIRITUALISM.

Vividly Portrayed by G. S. Klock, a Spiritualist Minister.

Rev. G. S. Klock, a leader and preacher of the local association of Spiritualists of Lincoln, Neb., was an interested spectator at the last meeting of the ministerial organization when Rev. M. A. Bullock read an article on Spiritualism.
At the close of the reading of the paper Mr. Klock was invited to speak and tried during the brief time given him to throw more light on the question which has occupied the minds of many thinking men for generations. He was asked to explain his view of Spiritualism but was allowed only ten minutes. Later he announced that he would speak on the subject the following Sunday night and invited the members of the association to come out and hear him.

His subject was, "What is Spiritualism." He said in part:
"As our friends, the ministers, have after several years of soul-travail, got so near to the border-land of spiritualism in its best estate as to admit that 'mediumship proves a future existence,' but nothing more, they will permit me to publicly introduce to them for their own consideration the grandest truth, considering its attributes, inspirations, communications and encouraging, spiritualizing tendencies, that ever gladdened this rolling planet. Its keynote is Spirit—the One, the Absolute Presence underlying and over-reaching all the great reforms, all the ennobling, uplifting movements that have graced the agonies of ages. Spiritualism is all-inclusive, teaching that there is a germ of divinity in every conscious intelligence in this or spirit life; that all nations, races and tribes are brothers; that true soul unfoldment must arise from within; that the harmonious life should begin now and here; that discipline in all worlds is remedial; that intermediary instruments through vibrations, trances and various manifestations demonstrate a future progressive existence, describing with much accuracy the employment and golden opportunities of those who seek for the purer and the higher; that spirit intrusions into the spiritual world give us very exact ideas of the relations there existing; that differentiations of good and evil prevail in the spheres invisible; that these states 'range' from angelic asraphs down the moral scale to restless demon spirits tethered to the morbidly bound and crowded with terrestrial earthlings; spheres, tethered and morally bound to lower states of being till they seek, see the light, hear and answer the voice, 'Come up higher.'"

"Wisdom's door of mercy is never shut. The pulse of infinite love throbs and thrills through all the low cimmerian spheres of moral darkness. The tender voices, the echoing voices from celestial abodes are ever vibrating and crying, 'Come up to fairer spheres! Climb on, oh! souls, up the alabaster stairways that lead to the evergreen shores of immortality and to the lovely summerland parks that dot the measureless immensities with brilliancy unspeakable.'"

"Spiritualism as a principle, as a glowing truth can never die. It is afire and aflame with eternal hope. Its visions reveal the glories of the inner heavens. Its medium messengers (heaven blessed them) bring the glad tidings of sympathy and the glad tidings of loving ministrations. Oh! blessed Spiritualism, and blessed because it demonstrates a future existence, describes and largely defines the conditions and occupations of that existence, as well as prophesies of increasing progress, of intensified hopefulness, of increasing equal opportunities, of a widening co-operation and of an ultimate altruistic illumined and warmed and crowned with tenderest, sweetest love. It is this Spiritualism that I invite the ministers to come with me, and millions of others, and be a partaker. It will brighten and glorify their sunset days."

"The orthodox preacher must be a Spiritualist," declared Mr. Klock. "He cannot teach the true principles of a spirit unless he is one. The word God does not mean a spirit, but a spirit; that it is impossible to preach the universal spirit. The preacher of the orthodox faith must imbibe Spiritualism or he cannot be true to the things which he professes to believe and talk about in the pulpit and out of it."

will remove the last vestige of danger from war, and the energy and resources of the world can be used in its peaceful development so that it will literally blossom as the rose.

Our universal citizenship will in time be realized as one of the facts of human existence. It does not imply that the normal race and national differences which characterize the inhabitants of the planet will cease, but it does imply that the accursed "practices" that through ignorance have predominated will cease to control human life, and the higher law will not only be a beautiful ideal but an actual fact that is dominating human life. To those who are willing to work for that consummation there cannot be promised great earthly remuneration or the applause of those whom they are striving to benefit for the present, but the spiritual satisfaction that comes from the consciousness of a good deed overbalanced all other considerations.

HAMILTON DE GRAY.

West Troy, N. Y.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

Philosophy, in the final analysis, seems to consist of convincing one's self that it is easier on the whole not to want things than it is to get them.—Puck.

Aggression which is flagrant when committed by one is not excused when committed by a host.—Herbert Spencer.

BROTHERHOOD.

Let me sing for the weary millions, The patient tolling throng, Whose backs are bowed to the burdens, On a journey sad and long. For a song shall pierce thro' the gloaming.

If its note be true and high, And lift a glimmer of gladness To brighten a lowering sky.

Oh, not for the pampered thousands, Safe lapped from the storms away, And not for the strong and mighty, Shall my voice be raised to-day.

But for them, my brothers and sisters, Who eat of the bitter bread, And whose lips are salt from the waters Where their starving lives are fed.

For them I sing of a morning That breaks for them even now, Of the glory and gladness of living Where none shall disallow.

The rest for their earth-worn bodies, The balm for their wounded hands, The healing touch for their broken hearts.

In the beautiful Summer Lands. Oh, aching hearts of the many, My soul is rent with your pain; I lift my cry to the heavens, Where your prayers seem raised in vain.

And I call in the bitter travail Of a soul to your souls akin, That the open portals of knowledge May find and welcome you in.

That the loving, pitying angels Shall strengthen you for the fight And teach through each hour of anguish That "whatever is, is right."

BEATRICE ST. GEORGE.

Kemilworth, Ill.

And that never a pang or sorrow Or life's most stern demands But bears its lesson and recompense When the spirit understands.

Oh, souls of my brothers and sisters, If I, in the body bound, Can feel such pity and yearning, Such love to enwrap you round, Shall they that have passed the portal— And who loved you better than I— Shut heart or ear to your sorrows And give no heed to your cry?

Each strangled sob in the darkness To the angel host is known. You are not left in the silence To bear your burdens alone. Compassionate arms enfold you, Your lips by the lost are pressed; And your hidden tears you weep to-day On the heart that loved you best.

Their whisper of hope and comfort May pass you as idle air; You may not see them or understand, Yet the angel hands are there. And the gentle hands of your dear ones, Seek ever to lead you hence From your prison houses of bondage And the blindness of mortal sense.

Where ever earth's stress and trial Have set their seal on the soul, There stands a spirit immortal To proffer love's aureole. And in this, my voice, do they call you By the tie of our brotherhood; "In love and faith press on with hope Till the end be understood."

BEATRICE ST. GEORGE.

Kemilworth, Ill.

Philosophy of Happiness.

There is strong common sense combined with spiritual philosophy in some poignant remarks by one who signs herself Marjorie, in the Chicago Chronicle. Her words convey a rich lesson that should be learned and heeded by every one:
"Little things—chance words and unimportant incidents—often teach us mighty lessons. Years ago I was standing among a group of girls in the dressing-room at school. I wore for the first time a new coat which my mother had sewed for me. The little girls were exclaiming 'It's so nice and warm it is!'"

"Little too, whose sole protection against the winter's cold was an old black jersey."

"Yes, but I don't like it," I pouted. "I would rather have it red than brown, and I don't like the way mother made it."

"Oh, I would be so glad if I could only have one that was warm enough," sighed one girl of the black jersey."

All unconsciously her words reproached me; she made me ashamed of being ashamed of the coat my mother had made me. That winter she died of lung fever, the doctor said, but I knew it was of a not warm enough coat.

That was long ago. I have forgotten her name, but as I have grown older the lesson which I first learned from her—the lesson of being grateful and contented with what we have—has sunk more deeply in my heart. I have not learned it yet, but every day I am surer that it is not things that make us happy, but the content in our heart—

Not what we have, but our attitude toward what we have, that makes life worth living.

Of course, this has all been said before—unnumerable times and in unnumerable ways. Yet I believe that it is one of the greatest truths of life, which cannot be said too often. It is the universal experience of mankind to be dissatisfied with what it has and to strive and long for that which it has not. The poor workman wishes a better house; his wife wants prettier and richer clothes. The millionaire wants a finer yacht; his wife snubs thousands of dollars on dress and yet is not content. The king is not satisfied with his earthly might, but even envies and aches the Almighty in his power. 'Tis in the very nature of man to want what he has not. If it were not so he would not grow and progress and develop. If it were not so man would not be a finer and more complex and powerful being now than he was 2,000 years ago. It is his desire for more that leads to his self-development.

Yet it is a curious anomaly that they who, while striving and doing their best, still enjoy to the utmost the good things they have are the happiest. They who each day get the most joy out of life are they who think more of the blessings they have than of those which they lack. This is not any "high falutin'" philosophy, as an old friend accused me of writing; it is just everyday common sense. It means to enjoy a thing for what it is, instead of fretting because you cannot go in an automobile or ride in a carriage. It means to be thankful that you can have a \$1 seat at the opera and can go at all instead of spending the evening envying those in the parquet and boxes. It means to take a lively interest in fixing over your last year's hat and dress and to see just how pretty you can make them, instead of bewailing your fate because you can not afford to have some of the handsome new ones you see in the shop windows and on other women. It means to enjoy the little gatherings with your friends—to appreciate them and not to be a snob and try to get in with the rich. It means to enjoy and be grateful for the little, wholesome blessings and pleasures of life—to be glad because of health, and love, and friends, and books, and music, and nature, and whatever of good that you have. Of course, there are many things which you have not, but others who have them have not, for they only long for more. It is you will you can find plenty of things to be glad for, and if you do this you will have reached the aim of all living, which is happiness, for you will be content, and that is happiness.

FROM N. S. A. HEADQUARTERS.

Official Report of the Mediums' Relief Fund.

To the Editor:—It gives me much pleasure to report to you and to the readers of your helpful and valuable paper, concerning contributions received for the Mediums' Relief—or pension—fund of the N. S. A. Since our last appeal, Feb. 1, which opened the new list for the thousand dollars we are trying to secure by contributions, and thus gain the second thousand from a benevolent friend in this city, we have received the handsome and encouraging sum of \$431.55. We hope and pray that the hearts of all who have not yet donated to this grand work will be opened very soon in this direction and that their offerings will be sent to this office to help swell the list and thus make it possible to secure the desired and sorely-needed sum. The grateful appreciation, thanks and blessings of all in the N. S. A., and of our beneficiaries, go to all who have aided in this work.

Since our last report one of our aged and tired pensioners, Mrs. T. C. Pardee of Ellington, N. Y., has passed to spirit life at the age of ninety-three; the last days of this aged one were made comfortable and free from anxiety by the monthly pension devoted to her use from the Relief Fund of the N. S. A. Such work is blessed and brings its own reward.

Rev. H. C. Dorn is one of the donors in the following list. Brother Dorn held a seance for the benefit of this relief fund—he has done such work before, several times; his suggestion is that each medium hold a benefit seance for the N. S. A. pension fund, once in three months, and send the receipts to the N. S. A.; a good and valuable suggestion which we trust our mediums will adopt.

"Veta" gives five dollars and suggests that one hundred true Spiritualists who have been helped and blessed by mediumship, each send us five dollars, and that five hundred other good and true Spiritualists each send one dollar to the relief fund within sixty days, that the work of caring for needy mediums may go nobly on; wise and practical suggestions that we would like to see carried out. Contributions, large or small, will be gratefully received and acknowledged. Please do not let this grand work fail, but send your mite to this office, and the angels will surely bless each noble deed.

The list to date—March 15—is as follows:

Estate of Mary L. Farnum, via Mrs. Nelson, \$100; Spirit Oswald, to aid his old mother, Dr. Slade, \$25; J. A. Buckwalter, \$20; Helen A. Hadcox, \$20; Philadelphia Spiritualists' Society, \$20 collection; Friend, Washington, D. C., \$10; First Spiritual Society, James-town, N. Y., \$10; Mrs. J. W. Storrs, \$10; H. M. Edmiston, \$10; "Boston," \$10; Mrs. Geo. Fellows, \$10; Ohio State Association, collection, \$6.30; Progressive Spiritual Association, Waverly, N. Y., \$5.10; Mrs. D. Dickey, \$5; L. S. Burdick, \$5; Mrs. L. V. Burdick, \$5; J. K. Langdon, \$3.75; Nelson Adams, \$3; \$20 collection; Friend, Washington, D. C., \$10; First Spiritual Society, James-town, N. Y., \$10; Mrs. J. W. Storrs, \$10; H. M. Edmiston, \$10; "Boston," \$10; Mrs. Geo. Fellows, \$10; Ohio State Association, collection, \$6.30; Progressive Spiritual Association, Waverly, N. Y., \$5.10; Mrs. D. Dickey, \$5; L. S. Burdick, \$5; Mrs. L. V. Burdick, \$5; J. K. 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RHEUMATISM

In Tune with the Infinite
By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own power and to know the cause of every condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS: I. The Supreme Cause; II. The Supreme Cause of the Universe; III. The Supreme Cause of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret Power and Effect of Love; VI. Wisdom and the Power of the Mind; VII. The Power of the Perfect Peace; VIII. Coming into Fullness of Power; IX. Plenty of All Things—The Law of Prosperity; X. How to Have Success; XI. The Law of Success; XII. The Basic Principle of All Religion; XIII. The Universal Religion; XIV. Entering Now the Realization of the Highest Rights; XV. The

MY PILE CURE

THE DESCENT OF MAN.
By Charles Darwin. Cloth, gilt top, 75 cents.
On its appearance it aroused at once a storm of

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The PROGRESSIVE THINKER will be furnished until further notice at the following terms, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.30
Single Copy	5c

Remittance by Postoffice Money order, Registered Letter or Draft on Chicago or New York. If remittance is by check or money order, it should be made payable to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, APRIL 1, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Gods, With a Moral.

In the early days of the world, when the gods were young and the people were ignorant, rulers of nations accredited their victories and their defeats in battles to the gods they worshipped. If defeated in a great contest the tribal god was beaten, then force or strategy was employed to capture the victorious god of the enemy and compel him to serve them. If again defeated it was no fault of the army, but the captured god would not serve them faithfully, so a new raid was made on some other victorious people to gain the coveted prize of a successful fighting god.

As time advanced and wooden gods began to be suspected of imposture, the knowing ones taught the real God had a kingdom and throne just above the clouds, and his services could be gained by prayers and praise, and by the gratification of his senses. This led the way to the sacrifice of bullocks, and rams, and lambs, and doves; while Jews and Phoenicians sacrificed the first born of their own race—roasted them on the altar, while the burning incense ascended to their God, to placate his anger, and enlist him in the service of those who were most generous in contributing to his pleasure. In protracted contests with a powerful enemy whole hordes of humanity were frequently slaughtered and laid on the smoking altar.

Carthage, the rival of Rome, when envied by her powerful enemy; her fortress, palaces and temples aflame, and hope almost fled, selected a dozen of her most distinguished citizens and immolated them on a blazing altar. Though their smoke and incense ascended to God, yet he remained silent and indifferent while the slaughter went on. Towers fell; her walls were broken down; the toil and genius of long centuries were in ruin; her population dead; desolation everywhere, sackcloth, fasting, prayers and sacrifices had been of no avail. Two thousand years and more have fled; yet Carthage, the colony of Tyre, and her white sails on every coast, yet her ancient site remains a dreary waste; yet Carthage, the colony of Tyre, and her white sails on every coast, yet her ancient site remains a dreary waste; yet Carthage, the colony of Tyre, and her white sails on every coast, yet her ancient site remains a dreary waste.

Time passed. Ages lapsed. The whole world was sunk in barbarism. No sacrifices had yet been sufficient to appease Almighty wrath. Wit, genius, eloquence, the wise and brave had been laid on the altar in vain. A yawning gulf—let a good orthodox Christian tell the story—was yawning to receive the entire race, the young, the brave, the aged, the wise and good, all, were totally depraved. Their first parents had eaten of forbidden fruit, so they and all their posterity to the last vibration of the pendulum of Time were doomed to eternal tortures. Thus touch the creeds.

But, happy thought! The great Creator of this mighty universe, a wilderness of worlds, with fifty millions of suns, each greater than our own, with planets and satellites like our solar system, devised a way to save the wretches of his creation from impending, eternal torture. He overshadowed a Jewish maiden, begat a son, and allowed that first born to be offered as an atonement to himself, for the sins of the whole world. This would satisfy his ire, conditioned the sinner by inheritance, accepted this sacrificed son as his Redeemer, and would adore him as the Eternal God.

Modern religious ideas are but a slight remove from primal faiths. Though beyond the clouds, and above the cerulean vault, still the God must be pleased, it is applauded. To gain his favors he must have our prayers. He still determines results on the battlefield, and Christian armies, on both sides the line, have their chaplains to intercede with him and beg his kindly intercession in their behalf.

But, sad to relate, this God of the Christians, if rightly interpreted, has lost his power. There are the Russians, a Christian nation; its Czar the Supreme Pontiff, Pope of the Eastern

A Substitute for the Bible.

I was recently asked the following question: "What would you substitute for the Bible as a moral guide?" My reply was as follows:

"I do not regard the Bible as a 'moral guide.' The Bible is a collection of books, embracing history, fiction, myth and mythology; proverbs, prayers and imprecations; general moral precepts, which all nations accept, and particular conceptions, commands and prohibitions unsuited to this age, and more honored in the breach than in the observance.

The moral code of a nation may be said to be its real guide. It sums up the conceptions of morality which have grown through many centuries of human experience, and it is the result of the influences of natural character and education.

With discoveries in science and progress in morality, believers in book revelations modify their views so as to adjust them to the new order of things, and to interpret their bibles so that they will harmonize with the later conceptions. Bibles are appealed to as authoritative, but those who make the appeal get their moral ideas not from the Bible, but from their mental and moral environment. When the Bible conflicts with these current ideas, such portions of the book are ignored or twisted out of their obvious meaning. Thus, while the Bible teaches the subordination of woman, sanctions and authorizes human slavery and commands submission to government, under all circumstances, we may find Bible believers who favor woman's elevation, who condemn slavery, who believe in the right of revolution. Belief in the New Testament as a revelation from God is held by those who do not believe that wealth is a crime or that poverty is a virtue; yet the New Testament teachings are positive and plain on the subject.

It is only when people find in the Bible approval of what they have come to believe through all the influences (that of the Bible and other literature included), that they appeal to the Bible as authority. When current belief is divided, as it was on the slavery question, as it is now on the question whether it is a duty to abstain from the use of wine, both parties quote texts to sustain their contentions.

When it comes to the question, What is the standard of truth and right? I answer that the highest standard is the enlightened reason of man. It is the standard to which all enlightened minds ultimately turn for the settlement of questions of whatever kind. Human reason, at its best, is not infallible, but it is the highest and most reliable standard that we have, and to which all others, in the final appeal, must be subordinate.

The best "moral guide" is the knowledge of man, and his relations expressed in the moral codes of the world, which are essentially the same in all civilized lands. This is the guide of the Bible believer as well as of the man who rejects all special revelations and all forms of supernaturalism.

Let the Bible rest on its own merits, like other so-called sacred books. Let the fact be recognized that Bible believers and unbelievers are born and reared in the same general environment and have the same moral ideas and the same "moral guide." But when there is a difference of opinion as to the truth of some theory or the wisdom of some reform, both sides often try to sustain their positions by quoting Scripture. They do this to support and to advance opinions that were formed without regard to the Bible, which was no "guide," until the opinions were reached partly or wholly through other than either moral or religious considerations.

When men believed in slavery, they continued to quote Moses and St. Paul in its favor, merely in defense and perpetuation of it. When public sentiment in the north was strongly opposed to slavery, the Bible passages in favor of the institution produced no impression. Christians, like the heathen, because of their moral obtuseness, their selfishness and cruelty, enslaved their fellow-men. It was convenient to have a Bible to quote from to their slaves in favor of slave holding and slave beating. When, in spite of Bible teachings, public sentiment had grown strong against slavery, Christian ministers quoted whatever they could find in the Bible in favor of freedom. They could find no passages in plain denunciation of slavery, but passages against the oppression of the Israelites or declaring that "we are all one in Christ Jesus," served the purpose.

The moral guide is always back of bibles and revelations of all kinds; for out of revelations come only what man has put into them, and although ancient error, made sacred by age, may be obstructive of truth and justice, the sum total of human knowledge, experience and inheritance at any given time, serves as the determining influence and the practical guide of life. The moral precepts, which express the duties and obligations of human beings represent the ideal, the conception of which alone satisfies, but the realization of which is difficult, if not impossible, in any known social condition. B. F. UNDERWOOD.

IMPORTANT NOTICE

By order of the Official Board of the Illinois State Spiritualists' Association, all persons who believe they have been deceived or defrauded by Spiritualist mediums for any phase of manifestation, are requested to forward full particulars thereof to Dr. H. A. Cross, Secretary, 560 East 55th street, Chicago.

Christians, with a chaplain in each regiment to intercede with his God for kindly favors. And yet as we write, his armies, aided by all the modern appliances of wars, and specially skilled in the art of killing, with a triple pollution to that of her enemy; a people without a God, without a chaplain to address him, just emerging from barbarism, only science receiving their adoration, they drive all these concentrated Christian forces, their Cossack chiefs; their many-titled generals; their almost countless warriors; their chaplains and their Gods, before them! What a terrible spectacle, in the light of the claims of the dominant religion!

When our great generals, with their commands, were retreating in the war of the Rebellion, Gen. Grant only advancing, President Lincoln was approached with the complaint that a victorious leader at the front was indulging too freely in the use of whisky. "What brand does the General use?" inquired the president.

"I don't know."
"Well, find out. I will order a quantity for our other generals in the field. We need an abundant supply of fighting whisky, the kind General Grant uses, at this time."

President Lincoln placed his trust in the valor of his generals and their subordinates, instead of the Lord of Hosts. The result: Victory crowned his efforts; the nation retained its integrity; the whole world caught the contagion, and freedom became universal; while the blight on the Pope of Rome, the then only head of the Christian church, whose bull had authorized the enslavement of heathen, and who quoted divine inspiration for his sufficient authority, was made inoperative forever.

Moral: Place not your trust in princes, whether of earth or heaven, but in your own strong arm, clothed only with the right.

"Heliocentric Astrology or Essentials of Astrology and Solar Mentality," with Tables of Eclipses from 1850 to 1910. By Yarnold Wedra. For sale at this office. Price \$1.50.

In Honor of Adam.

A Southern newspaper suggests another legal holiday. The birthdays of great men are now in order. It says:

"As Adam was the first man why not honor his memory by making his birthday a legal holiday. He was the father of the whole country, while Washington was only the putative father of the United States, and yet he has a day to his credit."

Yes, let Adam's birthday be annually celebrated by all means, and preparatory to it, Congress should appoint a committee to find his place of burial, and mark it with a headstone and an inscription worthy so distinguished a character. How would Mark Twain do as chairman of that committee?

"THE OPEN COURT."

Next week the discussion of Obsession in the Open Court will be concluded. With some excellent articles.

During the time it has been running it has been EDUCATIONAL, AN EVOLVER OF TRUTH, SOUL-INSPIRING, THOROUGHLY INTERESTING, AND BRAIN-STRENGTHENING, and when placed in book form, it will fill a most important niche in the history and philosophy of Spiritualism, and will be remembered as one of the most important discussions that ever took place in the ranks of Spiritualism, either in this country or Europe.

We still have on hand many brief articles which are highly interesting, touching on Obsession and cognate subjects, and one will appear occasionally for a season, under another heading. Anyone who wishes to write on the subject in the future must not occupy over one-third of a column, as about all that can be said on the subject has already been given.

IMPORTANT NOTICE.

Once more the Spiritualists of Illinois are advised to have nothing to do with a man named C. A. Burdette, who is again heard from as traveling about in the state. Reports reach headquarters which place him in the light of an enemy towards our cause, unless he strikes a neighborhood where it pays him better to take the other side. He is credited with saying that he has no more use for officers of our state association than for a yellow dog. They have far more confidence in the dog than in Burdette.

Spiritualists of Illinois are urged to advise the state association, at 4203 Evans avenue, Chicago, whenever a transient, unendorsed and unknown medium appears in their neighborhood, giving all possible particulars as to their past field of labor and present methods. This request applies to individual Spiritualists as well as to the officers of local societies. A pull altogether upon this point will make us a power for good in Illinois, and bring honor to Spiritualism. GEO. B. WARNE, President Ill. S. S. A.

The Tyrannical Medical Octopus.

To the Editor:—I want to call the attention of the readers of your great, progressive journal to the fact that the tyrannical medical octopus is doing its deadly work on this coast, with a tenacity worthy of a better cause. The Anti-Compulsory Vaccination League of California, located at Berkeley, has been working early and late to push a bill through the assembly and senate that would allow the children to attend school without being vaccinated. The excitement has been running high. Quite a crowd of us met at Sacramento to present our claim before a special committee of both houses, and circulars and pamphlets have been circulated, meetings held, articles pro and con have appeared in the papers from the writers. The Hon. George C. Pardee, governor of this golden state, has seen fit to veto the bill. Inasmuch as he is an old-school physician by profession, and having two wealthy doctors in the senate, who, of course, are in favor of vaccination, the learned governor was very officious in stating his reasons in detail why the bill that passed both houses should not become a law.

But the Anti-Compulsory Vaccination League will not down any more than Banquo's ghost, and intends to fight from now on till the next session of legislature, and also will see to it that the Hon. G. C. Pardee will not be the next governor of California.

Will every Spiritualist and Liberalist assist us by sending the league an authenticated report of all cases of sickness and dangers resulting from vaccination as well as any cases of small-pox manifesting itself after vaccination, which can be used as evidence against the abominable practice of the inoculation of poison into the healthy bodies of our children.

Dr. W. W. Allen, Berkeley, is the president. Dr. Eugene Campbell of the same city is secretary. Any information sent them or to myself will be greatly appreciated.

GEORGE F. PERKINS.

1961 Myrtle street, Oakland, Cal.

THE SYMPOSIUM

And its Great Value to the People.

To the Editor:—Your symposium on Demonism, through the columns of The Progressive Thinker, has been producing thought-waves with the new readers as they come in contact with the views pro and con on this momentous and important subject. I think Spenser, or one of the authors of the story, says that a sharp disputation will arrive at facts.

It is, indeed, gratifying to observe that the most of the disputants have been governed by a spirit of friendly inquiry rather than a desire to cross swords with a view of demolishing an opponent.

I was deeply impressed by reading Dr. Peebles' reply to Brother Loveland. The entire article is replete with a deliberate and candid consideration of the subject under analysis, especially where Spiritualism is introduced. With me there is an underlying principle that transcends all phenomena; it is the base, the apex, the all-embracing, the embodiment of the most humane and rational view of life, with its marvelous, varied and complex expressions that ever was yet wrought by the human ego. It recognizes the universality of a common brotherhood. Its teachings embrace all the humanitarian reforms. Indeed, Spiritualism embraces a principle of an ever-increasing hope, an oasis in a lonely and desolate wilderness. It teaches though our sins are as scarlet, though we are unable to direct our ways from wanderings in the wilderness of pollution, yet love, the all-pervading attribute of the infinite, may guide us through the maze of confusion to a purer and more rational and consistent life. We are to find our way to the light of day, to the sun and the stars, to the beauty and glory of all the expressions of Nature.

The Symposium on Demonism has presented new views in relation to the doctrine of evil and fallen angels of antiquity ascribed to the old with the new or more rational and consistent premises. Yes, with all the combined contributions to The Progressive Thinker, Brother Peebles' article is richly worth one year's subscription. LEVI WOOD.

Kalamazoo, Mich.

"The New Life," by Leroy Berrier. Eminently suggestive along the lines of "New Thought." Excellent in tone and thought. Price 10c. In cloth, 15c.

"The Present Age and Under Lure: Ancient and Modern Mysteries Clarified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

Proceedings of the I. S. S. Convention.

The eighth annual meeting of the Illinois State Spiritualist Association opened Tuesday evening, March 21, followed by piano solo by Mrs. Lucille de Loux, an invocation by J. O. M. Hewitt, congregational singing, and a selected song by the convention choir.

Mrs. Laura G. Fixen, vice-president of the I. S. S. A., delivered the address of welcome and greeting to the convention in her usual enthusiastic and very interesting manner. She spoke of the truth and power of Spiritualism, and the force that lies in understanding one's self and keeping in touch with humanity and thus in communion with the only God known. She said many things that could not be given in the small space allotted to the proceedings of this convention. To say the least, the speaker gave all a sisterly and brotherly welcome. She is a grand and earnest advocate of true Spiritualism.

The piano solo by Albert J. Bliss, son of the medium Mrs. Bliss-Green, was good and rendered with spirit. He had to play an encore.

Miss Elizabeth Harlow, the speaker of the evening, with a strong contralto voice that would easily fill every niche in the largest hall in the city of Chicago, gave a grand and eloquent discourse; giving in glowing language just an inkling of what Spiritualism and Spiritualists have accomplished. Her words were a great comfort and encouragement to the deeply-beloved, enthusiastic, and now arisen Mrs. Colby Luther. Her discourse was able and to the point. She said that Spiritualism came not to build more churches, but to teach us how to use those we have. It is not owned by any sect or set of people. No class or creed can get a mortgage on it. She placed great stress upon the saying of Thomas Palmer: "The world is my country, and to do good my religion." Her address was of a nature to make a reporter wish for the aid of stenography, but it wasn't lost upon the large audience that was held in rapt attention from first to last. Miss Elizabeth Harlow has, no doubt, a busy future in the field of Spiritualism. She should have.

The vocal solo (Jerusalem) by little Miss Florence Daniels, was most beautifully rendered, exhibiting rare culture and excellent training. She carried the audience into an expression of deep appreciation, and to furnish an encore. Her soul seemed to enter into the song to an enchanting degree.

The psychometric readings by Dr. C. Burgess, and the messages by Mrs. Geo. S. Lincoln and Mrs. J. A. Murtha were greatly appreciated by those to whom they were delivered. Mrs. Lincoln works in a trance and Mrs. Murtha in her normal condition. After all is said in regard to messages from the platform, at the present stage, it is certainly all right, for it does much to interest skeptics in the facts of spirit return, and is a drawing card for our conventions. The time does not seem ripe to dispense with platform messages, and may not come for another quarter of a century.

Wednesday—Morning Session.

The committee on credentials, comprised of W. L. Skeels, O. E. Kropp, Geo. Drummitt, after deliberation, reported a voting membership of 277 and the delegates representing those votes were seated in the convention.

President Warne's report he stated that the greatest need of the state association is funds. He spoke of the work accomplished in the past year, the meetings attended by himself and others as missionaries, stating here that missionaries were badly needed in the state work.

Reading of secretary's and treasurer's reports and reports of societies consumed most of the morning session. But the showing of Spiritualism over the state, from the reports read, is indeed encouraging.

S. H. West, of Leroy, Ill., presented the state association with a photo of Abraham Lincoln, gotten through the Bangs sisters. Upon the election of officers, Dr. Geo. B. Warne and Mrs. Fixen, president and vice-president, were elected by acclamation. For secretary, Mrs. Ella J. Bloom declined the nomination, and the names of Dr. Cross, Mr. Kropp and Mr. Smoot were presented, resulting in the election of Dr. Cross. Mr. N. Speight was elected to succeed himself as treasurer. The three trustees chosen are Mrs. J. R. Francis, Mrs. Ella J. Bloom, of Chicago, and Geo. Drummitt, of Dana.

Business meeting adjourned till Thursday, 9:30 a. m.

Afternoon Session.

Session opened with song by quartette, and the introduction by President Warne, of Will J. Erwood, president of the Wisconsin State Association, who gave his usual fine discourse upon Spiritualism, ancient and modern, making many good biblical insinuations and hints in support of spirit return. Mrs. Margaret E. Skeels, of Onarga, Ill., delivered an interesting inspirational address. She is indeed a ready talker, and uses good language to express her ideas. She is not one of the younger speakers, but is young in spirit and progressive in thought. Her inspiration is ready and logical.

After a song by the quartette, Mrs. C. Kircchner gave a number of messages, all being well received.

Mrs. Nellie Kussorow, in the absence of other message bearers upon the program, was called to the rostrum and for a few moments interested the audience with her gift of reading.

Evening Session.

A piano solo by Albert J. Bliss opened the meeting with a very fine selection. Mrs. Warne's voice gave out, but he succeeded, by a struggle, in introducing Rev. B. F. Austin, of Toronto, Canada, the first speaker of the evening, who spoke from the subject, "Why I Became a Spiritualist," relating his early studies, experiences, and changes in doctrine, from Methodism to Spiritualism, weaving into his discourse many laughable incidents. He is a scholar, trained for old theology, and is using his scholarship for opening the doors of credal prison-houses and releasing the victims of false imprisonment. He is truly a bright light to our truth.

The vocal duet, "What Are the Wild Waves Saying," by J. W. Caldwell and Mrs. Lucille de Loux, seemed to be well received.

Miss Elizabeth Harlow followed with "The Crisis of the Hour" as her subject, and delivered an interesting address. She scored the class of fortune-tellers found principally in the advertisements in daily papers, plainly telling the audience that "Spiritualism lays no claim to this class of persons." She explained the difference between the medium and

the psychic: One a machine operating between spirits and mortals, and the other a soul-sensing, which may be cultivated by all to some extent. She rapped the stuff that is commonly labeled "materialization," good and proper, and made light of the idea of such men as Louis Paine and Grand such men as Louis Paine and Grand coming back merely to amuse us at seances; spirits of wisdom and with an eternal and universal purpose before them, and an uplifting aim for humanity returning to aid designing mortals in running pre-shows for money.

When the last speaker closed her remarks the hour was too late and the audience too restless for the message bearers' work, and the meeting closed with Mrs. Fixen, acting for Mr. Warne, as chairman.

Thursday—Morning Session.

A short business meeting was held between 9:30 and 10 o'clock, in which considerable unfinished business of the previous meeting was transacted, regarding committee reports and their approval and the organization of a Ladies' Auxiliary of the I. S. S. A., to assist in raising funds for the promotion of many important and much needed branches of the work over the state. The officers of the Ladies' Auxiliary are: Mrs. Dr. Cross, president; Mrs. J. B. Wilson, vice-president; Mrs. Ella Johnson Bloom, secretary; Mrs. F. A. Koehler, treasurer. Board of directors: Mrs. H. L. Lichtig, Mrs. H. K. Stewart, Mrs. A. W. Bloom, Mrs. B. Hilbert, Mrs. C. Kircchner, Mrs. J. R. Francis.

At 10:30 the conference opened with J. O. M. Hewitt on the floor to present from his point of view the subject chosen, "Past Lessons, Present Duties, Future Possibilities." He claimed that we had no frauds and rakes in our ranks in early days, when there were nothing but curses and ostracism in even phenomenal mediumship; the fraud came when there was found to be much money in it. He related many interesting personal experiences direct to the subject, and made a forcible plea for honest mediumship and active, energetic work.

Mrs. Dr. Juliet Severance was next called and spoke as though while she remains in the form, she is destined to retain her force of mind and generous spirit to the end, if there be an end.

Lucinda B. Chandler, that beautiful soul and active reformer, was called on and talked upon that which is always nearest her heart—the social responsibility of every man and woman to make the life better.

Dr. Warne spoke upon the reciprocity in our "labor of love." He also spoke of the great warfare now on between principle and fraud, between truth and deception. His talk was the most forceful your reporter has ever heard him give. We should have more such advocates of truth.

Mrs. India Hill of Decatur, Ill., proved herself a host in the cause by her ready wit and easy flow of words, which makes us know there are those yet in the home work who are deserving of greater and broader fields.

Mrs. Cora L. V. Richmond brought a message of congratulations and encouragement from the Morris Pratt Institute. She spoke to the subject calling attention to the methods of the gang of fakers, but claiming that Spiritualists are much to blame, by their "everlasting" lecturing.

Will J. Erwood spoke of the mix-up between the true and false in testing, and how hard it is for the true to compete with the false in sensational tests. In fact, the conference took the turn of discussing the fraud question, showing this question to be taking deep root in the ranks of Spiritualism.

Miss Sarah Thomas spoke beautifully to the point in her good-natured and energetic manner, with many a witty fling to enliven the spirit of the conference into touch with her own.

The conference was, without doubt, the most intellectual feast, and the highest in dignity and influence for good of any conference your reporter has attended in the city. The best talent stood out in bold relief from first to last, and points most vital to the cause of Spiritualism were discussed with great force.

Afternoon Session.

After choir singing, B. F. Austin began his discourse upon "Higher Spiritualism." It is useless to attempt to give even an inkling of the magnitude of this man's ideas of Spiritualism and of the infinite powers that belong to him. He said in part: "The main thing is to seek our own possibilities and reach out through opportunities to our limitations, and even carry that seeking out beyond our human bounds. The higher Spiritualism is true Spiritualism, and there can be no low Spiritualism."

We ought to be glad, and no doubt all are, that the Methodist church ousted him for his heresy. In conclusion he said, "We must organize our lives upon the principle of harmony and prayer (the soul's true inspiration), and inbreathing the breath of divinity."

Miss Dell Stone, of Elmhurst, Ill., favored the audience with a beautiful whistling solo.

Will J. Erwood, protesting against the prefix "Rev." being used in connection with his name, launched out into the realm of Spiritualism uncurbed by prefixes, affixes or credal appendages or appointments.

Messages were given by Mrs. Weaver and Mrs. Murtha.

Evening Session.

Opened with singing "Shall We Gather at the River," by the congregation.

Albert J. Bliss played a piano solo, and as usual was loudly applauded.

Mrs. Cora L. V. Richmond discoursed upon the subject, "Is Spiritualism on the Decline?" She said, "Truth cannot decline, and that, builded upon truth, Spiritualism has done more to change the thought of the world in less than sixty years, than anything else that ever came upon the earth, and when anyone is in the ranks of Spiritualism, it is on the decline, we prefer to call it a nervous attack and would recommend a magnetic treatment." She said that Spiritualism is the only religion or philosophy that includes every human being on earth; that this burden of evil spirits and the decline of Spiritualism go together—but your reporter will not here attempt to follow the speaker in the many good things she said, as her husband has it in shorthand and no doubt The Progressive Thinker will get it in full some time.

Dr. L. H. Freedman sang a solo.

Miss Elizabeth Harlow delivered the closing address upon, "Foreglimpses of the Future." She took the position that our cause can best be pushed forward by organization from the local to the

THE POWER OF SELF-FORMATION.

A Book of Far More Than Ordinary Value to Every Thinking Person.

Early in January The Progressive Thinker announced a new book by Leroy Berrier. The title of the book which is now on the market, is "The Power of Self-Formation," and judging from the demand for this first edition, it is destined to have a very wide circulation. When the advance orders were filled there were only about 300 copies left, and these are now going out. This remarkable demand for a book of this character and with such a title evidences the wide-spread interest in the new psychology and physiology.

Comparatively recent discoveries in psychological and physiological sciences have demonstrated that the forces that build up, operate and sustain the organism are subconscious mental forces which are amenable to conscious control and direction; that is to say, the thought of those subconscious mind forces can be controlled and directed by the conscious mind. This is a most wonderful discovery. The author holds that it is the greatest discovery of all the ages. These subconscious organic forces operate in all formation, and if they can be controlled, it is evident that formation can be controlled. The discovery of the fact that they were mental, was made by discovering that conscious thought influenced them. The form of the subconscious thought has been christened "suggestion," and the science and art of suggestion has been originated. Suggestion is the subtle power that controls and directs the subconscious mind which is known as the life forces and capacities.

There are different forms of suggestion, and they are divided into two general classes: suggestion and auto-suggestion, the latter meaning self-suggestion. Through auto or self-suggestion we gain self-control of the subconscious mind.

The author of The Power of Self-Formation is a devotee of the science of human culture. As we all know, the purpose of human culture is to develop desirable characteristics, powers and capacities, both physical and mental. In order to do this, the science of human culture must control and direct in some way the subconscious life forces which accomplish all formation. The author has incorporated into the science of human culture the new science and art of suggestion, or the new psycho-physiology. He employs suggestion, especially auto-suggestion in all of his systems of self-cultivation. Human culture deals with the powers of self-formation and auto-suggestion control one of the greatest, if not the greatest.

The new psychology and physiology has regenerated human culture. At best the unregenerated human culture was a blind, sluggish procedure. It considered the forces it dealt with as mere forces in nowise mental or intelligent. Not so with the new human culture; it deals with those forces as mental and intelligent. A most wonderful step in progress.

There are thousands of persons who have become acquainted with the use of suggestion and auto-suggestion as the powers utilized in controlling and directing the subconscious mind. There is no lack of evidence to convince them that the subconscious mind is amenable to suggestion in either form, but on attempting to utilize suggestive influence either on others or themselves, there are no successful effects observed. A thorough reading of "The Power of Self-Formation" should assist any intelligent person in making his or her auto-suggestion effective. Certainly every human being should understand the power of self-formation. The book is issued in cloth, gilt top, for 80 cents; in durable paper for 50 cents. Address The Progressive Thinker.

national, and that the reason we have been so slow in this matter is that people are just stepping out of the rigid organizations of the theology of the past and want to catch a shining season of perfect freedom. The point is well taken. Her discourse was so roundly applauded she had to arise and acknowledge the compliment.

Mrs. de Loux sang a solo, and Mrs. May Elmo, Mrs. Isa Cleveland and Mrs. J. A. Murtha gave tests and consoling messages, mostly to strangers, so acknowledged.

Financially the meetings were a success, and that without the customary urgent solicitation or strenuous begging for extra funds.

I want to say in conclusion, that this convention was in every way

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The PROGRESSIVE THINKER will be furnished until further notice at the following terms, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	5c

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, APRIL 1, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Gods, With a Moral.

In the early days of the world, when the gods were young and the people were ignorant, rulers of nations accredited their victories and their defeats in battles to the gods they worshipped. If defeated in a great contest the tribal god was beaten, then force or strategy was employed to capture the victorious god of the enemy and compel him to serve them. If again defeated it was no fault of the army, but the captured god would not serve them faithfully, so a new raid was made on some other victorious people to gain the coveted prize of a successful fighting god.

As time advanced and wooden gods began to be suspected of imposture, the knowing ones taught the real God had a kingdom and throne just above the clouds, and his services could be gained by prayers and praise, and by the gratification of his senses. This led the way to the sacrifice of bullocks, and rams, and lambs, and doves; while Jews and Phoenicians sacrificed the first born of their own race—roasted them on the altar, while the burning incense ascended to their God, to placate his anger, and enlist him in the service of those who were most generous in contributing to his pleasure. In protracted contests with a powerful enemy whole hordes of humanity were frequently slaughtered and laid on the smoking altar.

Carthage, the rival of Rome, when envied by her powerful enemy; her fortress, palaces and temples aflame, and hope almost fled, selected a dozen of her most distinguished citizens and immolated them on a blazing altar. Though their smoke and incense ascended to God, yet he remained silent and indifferent while the slaughter went on. Towers fell; her walls were broken down; the toil and genius of long centuries were in ruin; her population dead; desolation everywhere, sackcloth, fasting, prayers and sacrifices had been of no avail. Two thousand years and more have fled; yet Carthage, the colony of Tyre; her ships in every port on the Great Sea, and her white sails on every coast, yet her ancient site remains a dreary waste; her victors claiming the gods had abandoned her to desolation. The Carthaginian god was inferior to Jupiter, of the Romans, hence the melancholy result.

Time passed. Ages lapsed. The whole world was sunk in barbarism. No sacrifices had yet been sufficient to appease Almighty wrath. Wit, genius, eloquence, the wise and brave had been laid on the altar in vain. A yawning gulf—let a good orthodox Christian tell the story—was yawning to receive the entire race, the young, the brave, the aged, the wise and good, all, were totally depraved. Their first parents had eaten of forbidden fruit, so they and all their posterity to the last vibration of the pendulum of Time were doomed to eternal tortures. Thus teach the creeds.

But, happy thought! The great Creator of this mighty universe, a wilderness of worlds, with fifty millions of suns, each greater than our own, with planets and satellites like our solar system, devised a way to save the wretches of his creation from impending, eternal torture. He overshadowed a Jewish maiden, begat a son, and allowed that first born to be offered as an atonement to himself, for the sins of the whole world. This would satisfy his ire, conditioned the sinner by inheritance, accepted this sacrificed son as his Redeemer, and would adore him as the Eternal God.

Modern religious ideas are but a slight remove from primal faiths. Though beyond the clouds, and above the cerulean vault, still the God must be praised, that is applauded. To gain his favors he must have our prayers. He still determines results on the battlefield, and Christian armies, on both sides the line, have their chaplains to intercede with him and beg his kindly influence in their behalf.

But, to relate, this God of the Christians, if rightly interpreted, has lost his power. There are the Russians, a Christian nation; its Czar the Supreme Pontiff, Pope of the Eastern

A Substitute for the Bible.

I was recently asked the following question: "What would you substitute for the Bible as a moral guide?" My reply was as follows: "I do not regard the Bible as a 'moral guide'."

The Bible is a collection of books, embracing history, fiction, myth and mythology; proverbs, prayers and imprecations; general moral precepts, which all nations accept, and particular conceptions, commands and prohibitions unsuited to this age, and more honored in the breach than in the observance.

The moral code of a nation may be said to be its real guide. It sums up the conceptions of morality which have grown through many centuries of human experience, and it is the result of the influences of natural character and education.

With discoveries in science and progress in morality, believers in book revelations modify their views so as to adjust them to the new order of things, and to interpret their bibles so that they will harmonize with the later conceptions. Bibles are appealed to as authoritative, but those who make the appeal get their moral ideas not from the Bible, but from their mental and moral environment. When the Bible conflicts with these current ideas, such portions of the book are ignored or twisted out of their obvious meaning. Thus, while the Bible teaches the subordination of woman, sanctions and authorizes human slavery and commands submission to government, under all circumstances, we may find Bible believers who favor woman's elevation, who condemn slavery, who believe in the right of revolution. Belief in the New Testament as a revelation from God is held by those who do not believe that wealth is a crime or that poverty is a virtue; yet the New Testament teachings are positive and plain on the subject.

It is only when people find in the Bible approval of what they have come to believe through all the influences (that of the Bible and other literature included), that they appeal to the Bible as authority. When current belief is divided, as it was on the slavery question, as it is now on the question whether it is a duty to abstain from the use of wine, both parties quote texts to sustain their contentions.

When it comes to the question, What is the standard of truth and right? I answer that the highest standard is the enlightened reason of man. It is the standard to which all enlightened minds ultimately turn for the settlement of questions of whatever kind. Human reason, at its best, is not infallible, but it is the highest and most reliable standard that we have, and to which all others, in the final appeal, must be subordinate.

The best "moral guide" is the knowledge of man, and his relations are expressed in the moral codes of the world, which are essentially the same in all civilized lands. This is the guide of the Bible believer as well as of the man who rejects all special revelations and all forms of supernaturalism.

Let the Bible rest on its own merits, like other so-called sacred books. Let the fact be recognized that Bible believers and unbelievers are born and reared in the same general environment and have the same moral ideas and the same "moral guide." But when there is a difference of opinion as to the truth of some theory or the wisdom of some reform, both sides often try to sustain their positions by quoting Scripture. They do this to support and to advance opinions that were formed without regard to the Bible, which was no "guide," until the opinions were reached partly or wholly through other than either moral or religious considerations.

When men believed in slavery, they continued to quote Moses and St. Paul in its favor, merely in defense and perpetuation of it. When public sentiment in the north was strongly opposed to slavery, the Bible passages in favor of the institution produced no impression. Christians, like the heathen, because of their moral obtuseness, their selfishness and cruelty, enslaved their fellow-men. It was convenient to have a Bible to quote from to their slaves in favor of slave holding and slave beating. When, in spite of Bible teachings, public sentiment had grown strong against slavery, Christian ministers quoted whatever they could find in the Bible in favor of freedom. They could find no passages in plain denunciation of slavery, but passages against the oppression of the Israelites or declaring that "we are all one in Christ Jesus," served the purpose.

The moral guide is always back of bibles and revelations of all kinds; for out of revelations come only what man has put into them, and although ancient error, made sacred by age, may be obstructive of truth and justice, the sum total of human knowledge, experience and inheritance at any given time, serves as the determining influence and the practical guide of life. The moral precepts, which express the duties and obligations of human beings represent the ideal, the conception of which alone satisfies, but the realization of which is difficult, if not impossible, in any known social condition.

B. F. UNDERWOOD.

IMPORTANT NOTICE

By order of the Official Board of the Illinois State Spiritualists' Association, all persons who believe they have been deceived or defrauded by Spiritualist mediums for any phase of manifestation, are requested to forward full particulars thereof to Dr. H. A. Cross, Secretary, 560 East 55th street, Chicago.

Christians, with a chaplain in each regiment to intercede with his God for kindly favors. And yet as we write, his armies, aided by all the modern appliances of wars, and specially skilled in the art of killing, with a triple population to that of her enemy; a people without a God, without a chaplain to address him, just emerging from barbarism, only science receiving their adoration, they drive all these concentrated Christian forces, their Cossack chiefs; their many-titled generals; their almost countless warriors; their chaplains and their Gods, before them! What a terrible spectacle, in the light of the claims of the dominant religion!

When our great generals, with their commands, were retreating in the war of the Rebellion, Gen. Grant only advancing, President Lincoln was approached with the complaint that a victorious leader at the front was indulging too freely in the use of whiskey.

"What brand does the General use?" inquired the president.

"I don't know."

"Well, find out. I will order a quantity for our other generals in the field. We need an abundant supply of fighting whiskey, the kind General Grant uses, at this time."

President Lincoln placed his trust in the valor of his generals and their subordinates, instead of the Lord of Hosts. The result: Victory crowned his efforts; the nation retained its integrity; the whole world caught the contagion, and freedom became universal; while the blight on the Pope of Rome, the then only head of the Christian church, whose bull had authorized the enslavement of heathen, and who quoted divine inspiration for his sufficient authority, was made inoperative forever.

Moral: Place not your trust in princes, whether of earth or heaven, but in your own strong arm, clothed only with the right.

"Heliocentric Astronomy or Essential of Astronomy and Solar Mentalities, with Tables of Ephemeris from 1850 to 1910." By Yarnou Yedra. For sale at this office. Price \$1.50.

Mary and Benjamin

What suggestion and auto-suggestion can accomplish is forcibly illustrated by the fact that thousands of people are flocking to Benton Harbor, Mich., for the purpose of meeting Christ. A special telegram states that The Living Roll of Life, the religious sect which anticipates a visitation of God, announces that Mary and Benjamin, writers of the Star of Bethlehem, who as messengers left this city last November for Australia to speak to the people of the great hope of Israel, which those Australians, it is claimed, recognized as the voice they longed to hear, will arrive in New York on March 22 and will come in special cars direct to Benton Harbor, arriving here two days later. Many people have left their native country on account of oppression that they may be free to worship God in their way in America, but these Australians have had no reason of this kind. They have had social and religious freedom, some of them prominent citizens of Melbourne. Thousands are yet to come for the great gathering of Israel at Benton Harbor.

Many Israelites, as they style themselves, all over the country have been waiting for the return of Mary and Benjamin to come to the gathering, and it is asserted they will now come by hundreds and thousands until the full number (144,000) is made up, as the closing time is at hand.

In Honor of Adam.

A Southern newspaper suggests another legal holiday. The birthdays of great men are now in order. It says:

"As Adam was the first man who honored his memory by making his birthday a legal holiday. He was the father of the whole country, while Washington was only the putative father of the United States, and yet he has a day to his credit."

Yes, let Adam's birthday be annually celebrated by all means, and preparatory to it, Congress should appoint a committee to find his place of burial, and mark it with a headstone and an inscription worthy so distinguished a character. How would Mark Twain do as chairman of that committee?

"THE OPEN COURT."

Next week the discussion of Obsession in the Open Court will be continued. With some excellent articles.

During the time it has been running it has been EDUCATIONAL, AN EVOLVER OF TRUTH, SOUL-INSPIRING, THOROUGHLY INTERESTING, AND BRAIN-STRENGTHENING, and when placed in book form, it will fill a most important niche in the history and philosophy of Spiritualism, and will be remembered as one of the most important discussions that ever took place in the range of Spiritualism, either in this country or Europe.

We still have on hand many brief articles which are highly interesting, touching on Obsession and cognate subjects, and one will appear occasionally for a season, under another heading. Anyone who wishes to write on the subject in the future must not occupy over one-third of a column, as about all that can be said on the subject has already been given.

IMPORTANT NOTICE.

Once more the Spiritualists of Illinois are advised to have nothing to do with a man named C. A. Burdette, who is again heard from as traveling about in the state. Reports reach headquarters which place him in the light of enemy towards our cause, unless he strikes a neighborhood where it pays him better to take the other side. He is credited with saying that he has no more use for officers of our state association than for a yellow dog. They have far more confidence in the dog than in Burdette.

Spiritualists of Illinois are urged to advise the state association, at 4205 Evans avenue, Chicago, whenever a transient, unendorsed and unknown medium visits their neighborhood, giving all possible particulars as to their past record of labor and present methods. This request applies to individual Spiritualists as well as to the officers of local societies. A pull altogether upon this point will make us a power for good in Illinois, and bring honor to Spiritualism.

GEO. B. WARNE, President Ill. S. S. A.

The Tyrannical Medical Octopus.

To the Editor:—I want to call the attention of the readers of your great, progressive journal to the fact that the tyrannical medical octopus is doing its deadly work on this coast, with a tenacity worthy of a better cause. The Anti-Compulsory Vaccination League of California, located at Berkeley, has been working early and late to push a bill through the assembly and senate that would allow the children to attend school without being vaccinated. The excitement has been running high. Quite a crowd of us met at Sacramento to present our claim before a special committee of both houses, and circulars and pamphlets have been circulated, meetings held, articles pro and con have appeared in the papers from able writers. The Hon. George C. Pardee, governor of this golden state, has seen fit to veto the bill. Inasmuch as he is an old-school physician by profession, and having two wealthy doctors in the senate, who, of course, are in favor of vaccination, the learned governor was very officious in stating his reasons in detail why the bill that passed both houses should not become a law.

But the Anti-Compulsory Vaccination League will not down any more than Banquo's ghost, and intend to fight from now on till the next session of legislature, and also will see to it that the Hon. G. C. Pardee will not be the next governor of California.

Will every Spiritualist and Liberalist assist us by sending the league an authenticated report of all cases of sickness and dangers resulting from vaccination as well as any cases of small-pox manifesting itself after vaccination, which can be used as evidence against the abominable practice of the inoculation of poison into the healthy bodies of our children.

Dr. W. W. Allen, Berkeley, is the president. Dr. Eugenia Campbell of the same city is secretary. Any information sent them or to myself will be greatly appreciated.

GEORGE F. PERKINS.

1961 Myrtle street, Oakland, Cal.

THE SYMPOSIUM

And its Great Value to the People.

To the Editor:—Your symposium on Demonism, through the columns of The Progressive Thinker, has been producing thought-waves with the new readers as they come in contact with the views pro and con on this momentous and important subject. I shall sympathize with the ancient philosophers who say that a sharp disputation will arrive at facts.

It is, indeed, gratifying to observe that the most of the disputants have been governed by a spirit of friendly inquiry rather than a desire to cross swords with a view of demolishing an opponent.

I was deeply impressed by reading Dr. Peckley's reply to Brother Loveland. The entire article is replete with a deliberate and candid consideration of the subject under analysis, especially where Spiritualism is introduced. With me there is an underlying principle that transcends all phenomena; it is the base, the apex, the all-embracing, the embodiment of the most humane and rational view of life, with its marvelous, varied and complex expressions that ever give us a glimpse of the human mind. It recognizes the universality of common brotherhood. Its teachings embrace all the humanitarian reforms. Indeed, Spiritualism embraces a principle of an ever-increasing hope, an oasis in a lonely and desolate wilderness. It teaches though our sins are as scarlet, though we are unable to direct our ways from wanderings in the wilderness of pollution, yet love, the all-pervading attribute of the divine, which purges away forever, is sufficient to guide our wanderings in the infinitude of time, to finally see and realize the truth and beauty of all the expressions of Nature.

The Symposium on Demonism has presented new views in relation to the doctrine of devils and fallen angels of antiquity ascribed to teachings, which will apply all to harmonize the old with the new, or more rational and common-sense premises. Yes, with all the combined contributions to The Progressive Thinker, Brother Peckley's article is richly worth one year's subscription.

LEVI WOOD.

Kalamazoo, Mich.

"The New Life." By Leroy Berrier. Eminent suggestive along the lines of "new thought." Excellent in tone and tendency. Price, cloth, \$1.

"The Secret of the Ages—Lives of Ancient and Modern Mystics—Classical and explained." By Andrew Jack. See Davis. We have a few copies of this work by the celebrated seer, cloth, \$1.50.

Proceedings of the I. S. S. Convention.

The eighth annual meeting of the Illinois State Spiritualist Association opened Tuesday evening, March 21, with brief remarks by President Warne, followed by a piano solo by J. O. M. Hewitt, congregational singing, and a selected song by the convention choir.

Mrs. Laura G. Fixen, vice-president of the I. S. S. A., delivered the address of welcome and greeting to the convention in her usual enthusiastic and very interesting manner. She spoke of the truth and power of Spiritualism, and the force that lies in understanding one's self and keeping in touch with humanity and thus in communion with the only God known. She said many things that could not be given in the small space allotted to the proceedings of this convention. To say the least, the speaker gave all a sisterly and brotherly welcome. She is a grand and earnest advocate of true Spiritualism.

The piano solo by Albert J. Bliss, son of the medium, Mrs. Bliss-Green, was good and rendered with spirit. He had to play an encore.

Miss Elizabeth Harlow, the speaker of the evening, with a strong contralto voice that would easily fill every niche in the largest hall in the city of Chicago, gave a grand and eloquent discourse, giving in glowing language just an inkling of what Spiritualism and Spiritualists have accomplished. Her mode of delivery, and accent of language, and one of the best of the kind, and enthusiastic and now arisen Mrs. Colby Luther. Her discourse was able and to the point. She said that Spiritualism came not to build more churches, but to teach us how to use those we have. It is not owned by any sect or set of people. No class or creed can get a mortgage on it. She placed great stress upon the saying of Thomas Paine: "The world is my country, and to do good is my religion." Her address was of a nature to make a reporter wish for the aid of stenography, but it wasn't lost upon the large audience that was held in rapt attention from first to last. Miss Elizabeth Harlow has, no doubt, a busy future in the field of Spiritualism. She should have.

The vocal solo (Jerusalem) by little Miss Florence Daniels, was most beautifully rendered, exhibiting careful voice-culture and extraordinary training. She carried the audience into an expression of deep appreciation, and had to furnish an encore. Her soul seemed to enter into the song to an enchanting degree.

The psychometric readings by Dr. C. Burgess, and the messages by Mrs. Geo. S. Lincoln and Mrs. J. A. Murtha were greatly appreciated by those to whom they were delivered. Mrs. Lincoln works in a trance, and Mrs. Murtha in the normal condition. After all is said in regard to messages from the platform, at the present stage, it is certainly all right, for it does much to interest skeptics in the facts of spirit return, and is a drawing card for our conventions. The time does not seem ripe to dispense with platform messages, and may not come for another quarter of a century.

Wednesday—Morning Session.

The committee on credentials, comprised of W. L. Skeels, O. E. Kropp, Geo. Drummitt, after deliberation, reported a voting membership of 277 and the delegates representing those votes were seated in the convention.

Dr. W. J. Erwood's oral report he stated that the greatest need of the state association is funds. He spoke of the work accomplished in the past year, the meetings attended by himself and others as missionaries, stating here that missionaries were badly needed in the state work.

Reading of secretary's and treasurer's reports and reports of societies consumed most of the morning session. The showing of Spiritualism over the state, from the reports read, is indeed encouraging.

S. H. West, of Leroy, Ill., presented the state association with a photo of Abraham Lincoln, gotten through the Bangs sisters.

Upon the election of officers, Dr. Geo. B. Warne and Mrs. Fixen, president and vice-president, were elected by acclamation. For secretary, Mrs. Ella J. Bloom declined the nomination and the names of Dr. Cross, Mr. Kropp and Mr. Smoos were presented, resulting in the election of Dr. Cross. Mr. N. Speight was elected to succeed himself as treasurer. The three trustees chosen are Mrs. J. R. Francis, Mrs. Ella J. Bloom, of Chicago, and Geo. Drummitt, of Dana.

Business meeting adjourned till Thursday, 9:30 a. m.

Afternoon Session.

Session opened with song by quartette, and the introduction by President Warne, of Will J. Erwood, president of the Wisconsin State Association, who gave his usual fine discourse upon Spiritualism, ancient and modern, making many good biblical insinuations and hints in support of his return. Mrs. Margaret B. Skeels, of Onarga, Ill., delivered an interesting inspirational address. She is indeed a ready talker, and uses good language to express her ideas. She is not one of the younger speakers, but is young in spirit and progressive in thought. Her inspiration is ready and logical.

After a song by the quartette, Mrs. C. Kirekner gave a number of messages, all being recognized.

Mrs. Nellie Kussorow, in the absence of other message bearers upon the program, was called to the rostrum and for a few moments interested the audience with her gift of reading.

Evening Session.

A piano solo by Albert J. Bliss opened the meeting with harmony. The convention sang a selection.

Mr. Warne's voice gave out, but he succeeded, by a struggle, in introducing Rev. B. F. Austin, of Toronto, Canada, the first speaker of the evening, who spoke from the subject, "Why I Became a Spiritualist," relating his early studies, experiences, and changes in doctrine, from Methodism to Spiritualism, weaving into his discourse many laughable incidents. He is a scholar, his scholarship for opening the doors of credal prison-houses and releasing the victims of false imprisonment. He is truly a bright light to our truth.

the psychic: One a machine operating between spirits and mortals, and the other a soul-sensing, which may be cultivated by all to some extent. She rapped the stuff that is commonly labeled "Materialization," good and proper, and made light of the idea of coming back merely to amuse us at seances; spirits of wisdom and with an eternal and universal purpose before them, and an uplifting aim for humanity returning to aid designing mortals in running peep-shows for money.

When the last speaker closed her remarks the hour was too late and the audience too restless for the message bearers' work, and the meeting closed with Mrs. Fixen, acting for Mr. Warne, as chairman.

Thursday—Morning Session.

A short business meeting was held between 9:30 and 10 o'clock, in which considerable unfinished business of the previous meeting was transacted, regarding committee reports and their approval and the organization of a Ladies' Auxiliary of the I. S. S. A., to assist in raising funds for the promotion of many important and much needed branches of the work over the state. The officers of the Ladies' Auxiliary are: Mrs. Dr. Cross, president; Mrs. O. B. Wilson, vice-president; Mrs. Ella Johnson Bloom, secretary; Mrs. F. A. Koehler, treasurer. Board of directors: Mrs. H. L. Lichtig, Mrs. H. K. Stewart, Mrs. A. W. Bloom, Mrs. H. Hilbert, Mrs. C. Kirekner, Mrs. J. R. Francis.

At 10:30 the conference opened with J. O. M. Hewitt on the floor to present from his point of view the subject chosen, "Past Lessons, Present Duties, Future Possibilities." Mrs. O. B. Wilson, vice-president, said that we had no frauds and fakes in our ranks in early days, when there were nothing but curses and ostracism in even phenomenal mediumship; the fraud came when there was found to be much money in it. He related many interesting personal experiences direct to the subject, and made a forcible plea for honest mediumship and active, energetic work.

Dr. Juliet Severance was next called and spoke as though while she remains in the form, she is destined to retain her force of mind and generous spirit to the end, if there be an end.

Lucinda B. Chandler, that beautiful soul and active reformer, was called on and talked upon that which is always nearest her heart—the social responsibility of every man and woman to make this life better.

Dr. Warne spoke upon the reciprocity in our "labor of love." He also spoke of the great warfare now on between principle and fraud, between truth and deception. His talk was the most forceful your reporter has ever heard him give. We should have more such advocates of truth.

Mrs. India Hill of Decatur, Ill., proved herself a host in the cause by her ready wit and easy flow of words, which makes us know there are those yet in the home work who are deserving of greater and broader fields.

Mrs. Cora L. V. Richmond brought a message of congratulations and encouragement from the Morris Pratt Institute. She spoke to the subject calling attention to the methods of the gang of fakers, but claiming that Spiritualists are much to blame, by their "everlasting test-tube."

Dr. Erwood spoke of the mix-up between the true and false in testing, and how hard it is for the true to compete with the false in sensational turns. In fact, the conference took the turn of discussing the fraud question, showing this question to be taking deep root in the ranks of Spiritualism.

Miss Sarah Thomas spoke beautifully to the point in her good-natured and energetic manner, with many a witty fling to enlighten the minds of those who are into touch with her own.

The conference was, without doubt, the most intellectual feast, and the highest in dignity and influence for good of any conference your reporter has attended in the city. The best talent stood out in bold relief from first to last, and points most vital to the cause of Spiritualism were discussed with great force.

Afternoon Session.

After choir singing, B. F. Austin began his discourse upon "Higher Spiritualism." It is useless to attempt to give even an inkling of the magnitude of this man's ideas of Spiritualism and of the infinite power that belongs to him. He said in part: "The main thing is to seek our own possibilities and reach out through opportunities to our limitations, and even carry that seeking out beyond our human bounds. The higher Spiritualism is true Spiritualism, and there can be no low Spiritualism."

We ought to be glad, and no doubt all are, that the Methodist church ousted him for his heresy. In conclusion he said, "We must organize our lives upon the principle of harmony and prayer (the soul's true inspiration), and breathing the breath of divinity."

Miss Dell Stone, of Elmhurst, Ill., favored the audience with a beautiful willowing solo.

Will J. Erwood, protesting against the prefix "Rev." being used in connection with his name, stepped into the palms of Spiritualism uncurbed by prefixes, affixes or creedal appendages or appointments.

Messages were given by Mrs. Weaver and Mrs. Murtha.

Evening Session.

Opened with singing "Shall We Gather at the River," by the congregation.

Albert J. Bliss played a piano solo, and as usual was loudly applauded.

Mrs. Cora L. V. Richmond discoursed upon the subject, "Is Spiritualism on the Decline?" She said, "Truth cannot decline, and that, builded upon truth, Spiritualism has done more to change the thought of the world in less than sixty years, than anything else that ever came upon the earth, and when anyone in the ranks of Spiritualism says it is on the decline, we prefer to call it a nervous attack and would recommend a magnetic treatment." She said that Spiritualism is the only religion or philosophy that includes every human being on earth; that this bugbear of evil spirits and the decline of "Spiritualism" go together—but your reporter will not here attempt to follow the speaker in his many good things she said, as her husband has it in his mind and no doubt The Progressive Thinker will get it in full some time.

Dr. L. H. Freedman sang a solo. Miss Elizabeth Harlow delivered the closing address upon, "Foregleams of the Future." She took the position that our cause can best be pushed forward by organization from the local to the

THE POWER OF SELF-FORMATION.

A Book of Far More Than Ordinary Value to Every Thinking Person.

Early in January The Progressive Thinker announced a new book by Leroy Berrier. The title of this book which is now on the market, is "The Power of Self-Formation," and judging from the demand for this first edition, it is destined to have a very wide circulation. When the advance orders were filled there were only about 300 copies left, and these are now going out. This valuable demand for a book of this character and with such a title evidences the widespread interest in the new psychology and physiology.

Comparatively recent discoveries in psychological and physiological sciences have demonstrated that the forces that build up, operate and sustain the organism are subconscious mental forces which are amenable to conscious control and direction; that conscious mind does not control subconscious mind, as has been controlled and directed by the conscious mind. This is a most wonderful discovery. The author holds that it is the greatest discovery of all the ages. These subconscious organic forces operate in all formation, and if they can be controlled, it is evident that formation can be controlled. The discovery of the fact that they were mental, was made by discovering the conscious thought influenced them. The force that has been christened "suggestion," and the science and art of suggestion has been originated. Suggestion is the subtle power that controls and directs the subconscious mind which is known as the life forces and capacities.

There are different forms of suggestion, and they are divided into two general classes, suggestion and auto-suggestion, the latter meaning self-suggestion. Through auto or self-suggestion we gain self-control of the subconscious mind.

The author of The Power of Self-Formation is a devotee of the science of human culture. As we all know, the purpose of human culture is to develop desirable characteristics, powers and capacities, both physical and mental. In order that the various systems of human culture must control and direct in some way the subconscious life forces which accomplish all formation. The author has incorporated into the science of human culture the new science and art of suggestion, or the new psychophysiology. He employs suggestion, especially auto-suggestion in all of his systems of self-cultivation. Human culture deals with the powers of self-formation and auto-suggestion constitutes one of the greatest of the greatest of the new psychology and physiology.

The new psychology and physiology has regenerated human culture. At best the unregenerated human culture was a blind, sluggish procedure. It considered the forces it dealt with as mere forces in nowise mental or intelligent. Not so with the new human culture; it deals with those forces as mental and intelligent. A most wonderful step in progress.

Random Shots.

The world is full of shams and pretenders. The poorest student that enters college never fails to graduate. No applicant for priestly orders or professional honors is ever rejected. An M. D., D. D. or L. L. D., attached to a man's name means nothing.

The most profound lawyers are not selected for judges, nor the ablest men for rulers. Napoleon could make kings of his brothers, but not marshals to command his army. If it was not for the extreme gullibility of people most of the lawyers, doctors and priests would have to seek other employment.

Things are not always what they appear. It is hard to detect the genuine from the imitation. There is a science of surgery, but no settled science of medicine. The doctors are the last ones to denounce false systems of practice. It is the man who cries "Thief! thief!" that does the stealing. The doctors kill more people than "Mental Scientists," "Christian Scientists," "Metaphysical Healers," and others of like nature, all combined. It is only in certain well defined diseases, where good nursing and dieting are the main necessities, that the physician succeeds. If the patient gets well, the doctor claims the credit, if he dies the responsibility is thrown upon Providence.

The less a man knows the more assumption he makes; the lower his station in life the greater his concern lest he be unduly catalogued. The ignorant assume to be learned, the foolish, wise, and the poor, rich. The barber, the cobbler and the tailor, are more apt to wear silk hats and kid gloves than the lawyer or the doctor. The clergyman is an artificial person, and of course exempt from the rules governing ordinary mortals. His dress, the tone of his voice, his benign countenance, all proclaim his vocation. He lives a fictitious life. Everything about him is artificial and unnatural. His very appearance upon the scene changes the natural current of thought and action. Women speak in pious tones, and men at once begin to look thoughtful and serious. The man of God is taught that he has been born of the Spirit and assigned to his work by some special intervention, when in fact he is only of the earth earthy, and comes a great deal nearer being a sinner than he does to being a saint. The only call any man has to preach is his ability and fitness, the same as any other business or profession. Neither the age of a doctrine, nor the number that believe it, is any proof of its truthfulness.

Schopenhauer is quoted as saying that "the universality of an opinion is no proof, nay, it is not even a probability that it is right." There was a time when men believed that the earth occupied the center of the universe and that the sun, moon and stars were all made especially for its benefit. It was a terrible revelation to the world when Copernicus overthrew this doctrine.

"Even humanity," says Michelet, "weighs little in the balance. Who does not remember that the world was on one side, Copernicus and Galileo on the other?"

In all the ages, the majority of mankind live, work, believe, and die, in error, under the spell or shadow of some great name, doctrine, or institution. I think it was Carlyle who said, "For the multitude of voices is no authority; a thousand voices may not, strictly examined, amount to one vote. Mankind in this world are divided into flocks, and follow their several bell-wethers."

There is a strange inequality in life; but often the most absurd things go unnoted by reason of their slow growth, long standing, and common acceptance or occurrence. The man who steals a loaf of bread goes to prison, but the one who steals a railroad or robs the people of a million dollars is more liable to reach the United States Senate than the penitentiary. "Rob a chicken roost" says one, "and you are a thief. Wreck a bank and you are an embezzler. Ruin your competitor and you are a financier. Return a dribble of your stealings and you are a philanthropist."

The legislator who betrays his constituents and the people for the sum of a thousand dollars or more despises the poor voter whose votes he buys at the polls for five, but the principle is the same in either case. There is no such thing as consistency. No man is consistent. Watch his zigzag course and see. Thomas B. Reed once said, "the only place where you can find sympathy now is in the dictionary." The same can be truly said of consistency. Selfishness stands at the bottom of all our acts; even our loves and our friendships are not exempt from the general rule. Value received is written upon nature and life. A man who can give nothing, receives nothing.

The background is always an important part of a picture. The setting of a gem enhances its brilliancy and beauty. If you want to know what position a man will take on a given question study his history and surroundings.

There is a key to every artist's and author's life which gives form and color to his work;—a background which finds expression in each picture he paints, in each word written and act done. No radical change takes place in a person's thought without a moving cause. Chance has only a small place in this world; all actions and conditions are governed by law.

One state and purpose prepares the way for another. As a mode of travel it is a long way, from a sedan chair to riding through the air in a balloon or airship;—in architecture, from a hut to a Parthenon, St. Peters, or the Capitols of the world;—in recording knowledge and facts, from using all manner of signs and hieroglyphics, to the printing press, —in conveying intelligence from the one part of the country to another, from the stage coach to the telegraph and telephone.

There are no cataclysms in history. What appear to be so, on closer observation prove long years of preparation. Both progress and retrogression proceed in orderly course. First the Feudal System, then the Crusades, then the reformation. First flattery, then authority. First a demagogue, then a tyrant. The liberties of a people are never subverted at once. The common people never ruined any country. Moral rottenness works down and not up. Society commences to decay at the top and not at the bottom. Just in proportion that patriotism, and love of country and its institutions, decline, the army must be increased and the laws made more stringent.

As the faith of the people in the legendary history of Christianity weakens, forms, ceremony and liturgy increase and become more important and satisfying. Protestantism is disintegrating—Catholicism is growing stronger. The church of Rome is to regain her medieval power. Her star is already in the ascendant. She has but one purpose—authority, but one goal—power. She fawns upon neither kings, potentates or rulers, but steadily clings to her divine right to rule the world.

Some writer, speaking of Pius X., says, "he must be a statesman, he must keep constant watch on the political purposes of every government in Europe, and be on the alert to oppose, to obstruct, to check, to hinder, to delay, all those which are hostile to the church." The trend of religious worship, to-day, is toward ritualism, symbolism, and whatever addresses itself to the senses. The crowd must have images, badges, music and parades. You cannot organize and hold the mob on principle.

It matters not whether it concerns religion or politics. The people require something to fill the eye and satisfy the imagination. Were it not for the music, the dress parades, the gold braid and brilliant display of uniforms—there could be no army recruited. No man can fully understand the present because incidents, conditions and circumstances are seen in detached lines; it requires distance, perspective, to see the bearing that one event has upon another. The soldier engaged upon the field is cognizant of but a small division of the battle.

The only way to read the future is by the past. History is largely repetition. Everything bears fruit in due season. It requires a million years to make a sun, form a planet or set a star in the sky. A nation, a race, a civilization, is only an incident, an episode, a passing phase in the great panorama of time. It takes hundreds of years to mold the rational type so that out of each individual difference there comes to be a general universal likeness clearly seen and recognized the world over. The longer people live together the more they become alike in thought, looks and action.

Each community has certain uniform habits, customs and usages. The merchant buys what his customers demand and in time their tastes, and ideas of fitness become one. Above the individual differences of opinion—there is a higher level where communities move in common. As a matter of fact, we are simply drops in a big eastern, and we take on, in spite of ourselves, the characteristics of the drops next to us. Take a drop of pure water and throw it into the ocean, it becomes salt. Throw the same drop into a cesspool, and it becomes foul. Human beings, in spite of themselves and without any exception, absorb the characteristics of those around them.

There is a likeness, a general tendency to sameness in a community, but, as in passing through a country one occasionally sees steep hills and mountain heights rise abruptly out of a vast plain, so in society individual greatness, sometimes, stands out, marked and distinct, in striking contrast with the mediocre surroundings. Greatness is not a child of luxury or privilege. Epoch makers, kingdom founders, revolutionists, come from barren places. It is the tree that stands alone, far away from any other, that develops the greatest strength and beauty.

Where everybody is educated, there are few learned. In a community, in which wealth, position and literary advantages are equal, all will be ordinary, but none great. Inequality seems to be an incentive to action. "The rule is, that the common possession and enjoyment of every advantage does not make for excellence in any special branch. The average intellect becomes the dominant factor. Where everybody is educated to a certain level, the tendency is for nobody to rise above that level. * * * Where everybody is a humorist, the odds are that nobody is a wit. The mere force of numbers holds back the elect few."

Peoples, institutions, governments and rulers are nothing but symbols. They represent the spirit of the times in which they exist. The religion, the laws, the morals of a nation are a true gauge of their civilization and appreciative ability along these lines. The philanthropist sees in the future of mankind the goal of human happiness. The highest expression of art is to axiate nature. The artist paints his ideal—not the real picture. Even science, history and religion are improved by a touch of fiction.

"No man will ever an artist shine
Who copies nature line for line."

Some things can be learned—others are innate. Oratory is natural—rhetoric is artificial. Genius must be born—talent can be acquired. Genius is nature, not art. It will not always stand near observation. It requires distance, times, occasions. Nature in some of her grandest and most exalted expressions is fictitious, not real. There is no beauty in the clouds, in the landscapes, in the mountains, only as distance gives the varying shades of light and color and the blending together of all objects, scenes, tints and hues. What is ugly and uncouth at close range becomes grand, sublime, inspiring when viewed from afar.

Whether a man, or a principle, or a doctrine seems consistent or not—depends upon our point of view. In the days of slavery remove a man from the north to the south and he became a slave-owner. A hair's weight, sometimes, turns the scale of life. Some one has said, "Lower the temperature of the tropic seas by ten degrees, and thousands of millions of organisms will die from lack of heat alone. Millions of others will perish for lack of food. Raise the temperature slowly and the Arctic Esquimaux will evolve into the Arab."

All things are in constant change. Words wear out, language dies, new Saviors are born, new creeds established. No state, institution, or society stands still. Science teaches that every atom in the most solid substance is in constant motion. The vibratory motion in a block of marble or stone is so slow as to pass unnoted by the eye, but it is surely going on. The most widespread movements in the physical, moral and social world move slowest. It may take a hundred years in a nation's history to see whether the trend of civilization is moving backward or forward.

Mankind is ever learning, ever advancing, but after a long line of progression, first moral, then intellectual bankruptcy sets in. This is history. It is impossible to ever reach our ideals. Man was born to worship—yet he is always doubting, always sinning, always reasoning. There are certain questions that affect communities, others that apply to states, but there are still others which are universal. The same blue skies cover all the earth; the same moon and stars light all nations. Events fade out, people and races pass into forgetfulness, heroes become gods, and history and fable blend together and become indistinguishable.

We don't know whether Homer, Zoroaster, or Job were men or myths. All the great life problems remain unsolved. Not an interrogation point has been removed. Our ideas of immortality and a future state are as vague, dim, and uncertain now as they were ten thousand years ago; they come not from logic but from revelation. The heart sometimes is a surer guide than the head; instinct, intuition and feeling are more potent factors than reason.

To what point of civilization mankind is bound to reach is also problematical. No prophecy has foretold or vision seen the final consummation of human history. But Herbert Spencer says: "Long studies * * * have not caused me to recede from the belief expressed nearly fifty years ago that the ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the functions of a social unit." HENRY MORRISON TEEFT.

Norwich, N. Y.

TWO ANGELS.

I dreamed I saw two angels hand in hand
And very like they were, and very fair.
One wore about his head a golden band;
A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow;
A radiant spirit-smile of wondrous grace
Shed, like an inner altar lamp, a glow
Upon his beautiful uplifted face.

The other face, like marble-carved grief,
Had placid brows laid whitely o'er with pain.
With lips that never knew a smile's relief,
And eyes like violets drenched in rain.

Then spake the fair, sweet one, and gently said:
"Between us—Life and Death—choose thou thy lot.
By him thou lovest best thou shalt be led;
Choose thou between us, soul, and fear thou not."

I pondered long. "O Life," at last I cried,
"Perchance 'twere wiser Death to choose, and yet
My soul with thee were better satisfied!"
The angel's radiant face smiled swift regret.

Within his brother's hand he placed my hand;
"Thou didst mistake," he said in underbreath,
"And, choosing Life, didst fail to understand;
He with the thorns is Life; and I am Death!"

—Harpers.

MRS. MARGARET FOX KANE VINDICATED.

An Account of Remarkable Tests Given During Her Last Hours.

In New York City, the subject of Spiritualism was taken up. It was at a meeting of the Medio-Legal Society, the members of which are among the most learned and respectable of two professions. The famous medium, Mrs. Pepper, who for a dozen years past has been the favorite test-subject of the most competent investigators of Spiritualist phenomena, has removed from Boston to Brooklyn, N. Y., where she has invited an investigation by sharpest minds thereabouts. The meetings were called to consider the appointment of a special committee of the society to investigate Mrs. Pepper and Spiritualism in general.

The motion for the committee was made by a lawyer who said that he had seen Mrs. Pepper do things that caused him almost to believe. The principal opposer of the motion was a prominent physician, who asserted that it would be absurd to investigate a humbug that had already been exploded sufficiently. Then a woman doctor, Mrs. Mellen, joined in the discussion, saying that she was not a Spiritualist, but that, all the same, she personally knew of facts that made it quite proper for the Medio-Legal society to examine Mrs. Pepper or any other reputable medium.

Her story had to do with one of the Fox sisters, Mrs. Margaret Fox Kane. She said that shortly before her death, in a room in tenement-house on Ninth street, she passed some hours every day at the bedside of the sick woman. Mrs. Fox Kane was unable to move a limb or foot. There was not a closet in the place nor any other hiding place of any kind. And yet the knockings were heard, now through the wall, now through the ceiling and again through the floor.

"They were heard," continued Mrs. Mellen, "in response to questions the woman put to her guide, as she expressed it, and she was as incapable of cracking her toe joints at this time as I was." The sequence was this, according to Mrs. Mellen: "One day she unexpectedly asked for paper and pencil. I brought the articles to her and she placed them on a small table that stood by her bed. She began to write feverishly and kept this up till she had filled some twenty pages with rapid scrawling. When she had finished she handed me the pages, which I looked over, and to my surprise found that she had written down a detailed story of my life. The most startling thing did not appear till near the end, where Mrs. Kane mentioned the will of my mother and certain persons at Manchester, Ind. I wrote at once to my brother. He sent a friend to Manchester and the will was recovered. The persons who had the will were as ignorant of its existence as I and my brother were." This story determined the action of the meeting. The motion carried to appoint a committee to investigate Mrs. Pepper.

F. A. EASTMAN.

Spiritualism and Stanford University.

Mrs. Leland Stanford was one of the noblest of women. At the age of 80, a short time ago she passed to spirit life. In founding the great University in California, she did a great work for humanity, and that too, under the direction of wise spirits. Her crowning work in contemplation, cut short by her death, was founding a Chair of Psychology, the object being to have scientifically investigated all occult and Spiritualistic subjects. Too bad, indeed, that she could not have lived a short time longer. Arthur McEwen, not a Spiritualist, reviews the case, deploring the failure to have the Chair of Psychology endowed for the University.

Deplorable in all its aspects, Mrs. Stanford's death is peculiarly so in the loss to intellectual freedom which it entails. The great seat of learning which her husband founded has been deprived of the inestimable blessing of her guiding mind and, it is to be feared, may now yield to the usual academic tendency and sink into the rut of the commonplace.

"With the name Spiritualist," President Jordan is reported as remarking in an interview at Honolulu, "I associate masks and other fancies."

So do most people, particularly educated people, but it is hardly possible Dr. Jordan would have said that—at least for publication—while his benefactress, and the benefactress of the institution of which he is the official head, was living.

Mrs. Stanford was a Spiritualist, and that fact had an important effect upon the external Palo Alto attitude toward the whole question of the occult. It compelled a gravity and respect which otherwise would have been withheld. The disposition of the modern educator, when unrestrained, is to scoff at the phenomena of Spiritualism—indeed to hold in contempt the supernatural altogether. Thus it comes about that beliefs and manifestations which are dear, even sacred, to many, are denied scientific consideration. Were President Eliot of Harvard, and President Hadley of Yale, and President Wheeler of Berkeley asked to undertake a serious investigation of the claims of Spiritualism, in all probability they would decline instantly and impatiently, on the ground that they were concerned with realities and had neither time nor inclination to give dignity to the delusions and superstitions of the credulous ignorant by admitting, even by implication, that such preposterous imaginings were worthy the respectful consideration of enlightened men. But so long as Mrs. Stanford lived Palo Alto was not at liberty to thus insult the noble woman who was its Providence.

On the authority of Mrs. Ariel Lathrop, wife of Mrs. Stanford's brother, it is stated that the lady whose strange death has shocked all California, desired to establish at Stanford University a Chair of Psychology, whose special duty it would be to study the facts of Spiritualism. President Jordan himself admits, in the Honolulu interview, that Mrs. Stanford had told him "she hoped there would some day be an opportunity for scientific research into psychological matters, so that the living might be placed in communication with the dead."

That research, that Chair of Psychology, cannot be expected now. The influences which were efficient to prevent it during Mrs. Stanford's lifetime will doubtless continue to be powerful enough to deprive the university and the world of its advantages.

Those advantages would have been manifestly great, in the direction either of demonstrating the genuineness of mediumistic communications and materialization of spirits, or of proving their fraudulent character.

It is true that the establishment of such a Chair of Psychology would have subjected Palo Alto to ridicule. The irreverent would have said that Dr. Jordan had preferred the derision of his scientific brethren to the disfavor of his employer—that he had chosen to incur the disesteem of the intelligent for himself and the university in his charge rather than quarrel with his bread and butter.

It hardly needs saying, however, that an educator animated by the scientific spirit should ever have the moral courage to have ridicule in the search for truth. The pioneers of knowledge have always walked with bleeding feet and smarting backs in advance of the stone-throwing and jeering multitude.

For myself, I have to admit with Dr. Jordan that "with the name Spiritualist I associate masks and fancies." I have small acquaintance with mediums and seances, and have no more desire to increase that acquaintance than to busy myself with the witchcraft which was once regarded as the corner-stone of Christianity, and in which all our pious forefathers believed on pain of damnation. In my view, the medium has the same rank as the fortune-teller, and those who patronize the medium in faith that of muddle-minded dupes whose standard of probability belongs not to the twentieth but sixteenth century. The negro who carries about in his pocket a rabbit's foot to cure his rheumatism seems to me quite as rational a creature as the person who can give credence to the money-making miracles of the medium.

That is the customary way of looking at Spiritualism. It is Dr. Jordan's way of looking at it, as is evidenced by his contemptuous remark about "masks and fancies." He, like the rest of us who don't take kindly to the occult, are children of our age, responding to its skeptical spirit.

But while I or any ordinary man, is to be excused—in his engrossment with immediate concerns—for trusting to his common sense for his posture toward the supernatural, Dr. Jordan is not so privileged. We ordinary folk are of the laity; he is, or ought to be, an expert. It is his business to know, not to assume. His duty as an educator, as a scientist, as a seeker for knowledge through original research, is to prove all things, to the end that he, and we through him and his like, may learn what is good and hold fast to it.

Were my best friend to tell me that he had seen a ghost, I should laugh at him, or suggest the doctor, and that would end the matter for me. But Dr. Jordan is not entitled to so off-hand and comfortable a method of dismissing the testimony of undoubtedly respectable and seemingly sane persons. When somebody in whose general veracity he has confidence, and whose intelligence he would not venture to impugn, tells Dr. Jordan that he has seen a ghost or received communications from the dead, the obligation is imposed upon Dr. Jordan, as a scientific man, to go into the thing and find out all about it. He is at the head of a university, and a university should be the last place to harbor indifference, contempt or hostility for any form of honest belief. There unpopular opinions ought to be sure of a respectful hearing. Always the university should offer sanctuary to persecuted truth. The central facts of astronomical science were once under odium as heavy as that which bears upon Spiritualism. A generation has not passed since the pulpit was as hard on evolution as it is still upon the phase of supernaturalism which soiled Mrs. Stanford's grief-bruised heart. The discovery of the circulation of the blood was ridiculed by the medical profession. So was Pasteur at first.

Although belief in Spiritualism may seem to Dr. Jordan, and me, and most other people, discreditable to the intelligence of those who give it shabby wonders credence, that belief is no more absurd and disreputable in our view than other beliefs have been held to be which we now know were correct, founded on truth. Truth can be ascertained only by investigation, and a willingness to investigate is the soul of a living and therefore useful university.

There is no university anywhere which could so appropriately as Stanford set about the investigation of Spiritualism. Had Mrs. Stanford survived there is ample reason to think that sooner or later she would have insisted upon the Chair of Psychology. Apart from its immediate work of subjecting Spiritualism to searching inquiry, its mere existence would have had a beneficent effect by inducing a tolerant and respectfully interrogative spirit toward the unorthodox in the whole field of human thought. That would have been the greatest service of a department which would doubtless have evoked the mirth of conventional education institutions, which are lamentably prone to subservience to the opinions, prejudices and pecuniary interests of the orthodox in science and religion.

That Mrs. Stanford should not have insisted is a circumstance which reveals to us the beautiful gentleness of her character. For experience had taught her that, with reference to the university, she had only to command in order to be obeyed. Insistence on the Chair of Psychology must have ultimately not merely in its establishment, but in its becoming perhaps the most conspicuous feature of the university. Ever sedulous to please and do honor to his benefactress, Dr. Jordan could have been trusted to withdraw his opposition, and even, did she greatly desire it, to take the chair himself.

For the prosperity of Spiritualism, as I have said, men like myself have no concern, but all who desire the spread of knowledge and the growth of the liberal spirit of inquiry in every domain of human thought and belief, can but sorrow that the death of Palo Alto's munificent patroness entails as one of its consequences the absence of a Chair of Psychology, a Department of the Occult, from Stanford University. The loss is mankind's, however great the relief to President Jordan.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make special equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do this they will, unless otherwise indicated, be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. We will not do so for the Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

F. E. Akhn writes: "The Progressive Thinker is full of meat nowadays for everybody; always was good, but of late has been overflowing itself. Long late continues for a grand work it is being done. The controversy aroused by Dr. Peebles' book on Obsession will result in much good, and all should appreciate the freedom of the columns of The Progressive Thinker for the discussion now going on. When I read the articles written by Sister Watson, Brother Barrett and others, I say unto myself, how fortunate are they who escape who do not have to pass through the experience that I have just passed through. I get the best of experience has its drawbacks, no matter how severe they may be, for without experience, all is theory and theory without experience is of very little use. We have been receiving theory for ages, and the experiences gained through Spiritualism are fast proving their unreliability. The writer has seen too many cases, not to know that Obsession is a fact, and why not? Why should it not be so? Are we any different after transition than before? Do we not carry the same character, fads with us? Does anyone claim to have knowledge that we are immediately transformed into angels, pure? or do they think we are chained below until made pure? As long as we send them over we must expect them to return. Many in the form have been taken unaware of such a thing as obsession. This discussion will tend to protect them. Keep up the good work."

Georgia Gladys Cooley concluded her second engagement with the First Spiritualist Society of Syracuse, N. Y., Sunday, March 19. She was engaged to lecture in the opera house at Little Valley, N. Y., March 21, 22 and 23, and to occupy Thomas Grisham's rostrum at the First Spiritualist Church, 3015 Pine street, St. Louis, Mo., during the month of April. Address her while there in care of General Delivery. Permanent address 3148 Prairie avenue, Chicago, Ill.

The Chronicle says that the venerable Judge J. B. Bradwell is a self-declared Spiritualist and no one who knows him will doubt his sincerity. He is wont to allude to the most of the professionals with something like contempt as "these mediums." He says that a true Spiritualist, in order to communicate with spirits of the departed, does not need assistance from any living person. He himself, he says, lives in daily communication with Mrs. Bradwell, who left him many years ago for the other world. Another firm believer, a man of prominence in this city, but who has asked that his name be reserved, was on Saturday seen on the subject and the talk with Judge Bradwell was gone over with him. The second well-known man was of the opinion that not less than 12,000 individuals in Chicago are on the same plane of spiritual advancement as Judge Bradwell.

Of Will J. Erwood, the Sparta Herald says: "Mr. Erwood teaches not only religion found in the churches, but religion that should be found in the homes. If the teachings he gives out are followed it matters little what name you are known by, be it Methodist, Congregationalist, Catholic, Baptist, etc. It is a good religion to follow. He has much of gentleness and during his stay here has made many friends."

H. F. Schrader writes from Newport, Ky.: "The First Temple Society of this city intend celebrating the 57th Anniversary in grand style, on March 26, with J. Clegg Wright for speaker, both afternoon and evening."

H. Smith writes: "Sunday evening, March 19, the Society Students of Nature, 1555 Milwaukee avenue, had a large meeting. Sister McIntyre, Bro. Schimmler and Prof. Hunt gave spirit messages, which were convincing and consoling to the listeners. The Northwest side people have become much interested in Spiritualism this winter, through reading The Progressive Thinker."

G. E. Runyan writes: "The First Spiritual Church of Elwood, Ind., which has recently been organized, has from the start been doing good work. We have had good speakers, among them T. W. Smith of Anderson, Ind. Mrs. Dr. S. E. Pierce has been with us since January 8, as test medium, and we have a crowded house every Sunday. Mrs. Pierce closed her engagement with us, March 19. She will return to Camp Chesterfield in a short time. We have always good local talent."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

H. H. F. writes from Reynolds, Ind.: "We have had with us, Brother A. A. Finney, the best trumpet medium in the country, I think. We had some wonderful demonstrations through the trumpet. Very many friends had the consolation of talking with their dear ones who have gone before, giving true assurance of the life hereafter. Much good was done."

Thos. S. Kizer writes from Decatur, Ill.: "On last evening we had a fine social at our house, over fifty in attendance, conducted by Bro. H. M. French of Toledo, Ohio. He has been serving our society for the last two Sundays, and will be with us until after the 2d of April, at which time he will conduct (or the spirit forces through him) the 57th anniversary exercises. We are all pleased with his work and feel that his coming among us will be the means of largely increasing our membership."

Mrs. C. Kitchner writes: "At the afternoon services of the Rising Sun Mission, Sunday, March 19, Brother Montague, looking into the audience by the clear and concise manner in which he showed how the Bible is nothing but Spiritualism, and that if the orthodox ministers deny our religion, they deny the Bible. Mrs. Luce and Mrs. Gifford gave some fine messages. In the evening Dr. J. H. Randall occupied the platform, and his lecture was full of fire, and the audience heartily applauded his remarks. Sister Traflet did good work in convincing the audience of spirit return in giving her messages. An elaborate program has been arranged for the celebration of the 57th Anniversary of Modern Spiritualism, which will be held Sunday, April 2, afternoon and evening, at 2 and 8 o'clock, at the People's Institute, corner Van Buren and Leavitt streets. Good speakers, good vocal and instrumental talent, and plenty of good mediums will be present. Ordination services will be held in the evening. All are welcome. Our speaker for April 9 will be Mrs. H. Petrie, president of the Ladies' Douglas Park Club. Come early to get good seats."

BISHOP A. BEALS WRITES FROM SUMMERLAND, CAL.: "YOUR PAPER IS THE EXPONENT OF THE BEST THOUGHT OF THE AGE, AND THE GLEANER OF TRUTH UPON EVERY IMPORTANT SUBJECT PERTAINING TO THE WELFARE OF MAN HERE AND HEREAFTER."

Edwin A. Ford writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Society is to celebrate the 57th Anniversary of Modern Spiritualism on the Sunday in March, at its hall, the Lincoln Club rooms, 66 Pearl street. Good talent has been secured, and a good time will be had. Services to commence at 10:30; again at 2:30 and 7:30."

Mrs. May Price, whose contributions have often appeared in The Progressive Thinker, will answer calls to lecture and give tests and messages. Address her at No. 423 First street N. E., Washington, D. C.

O. W. Barnard writes: "The good old Progressive Thinker comes to hand every week regular as clock-work, filled to the brim with the highest order of literature, with only one drawback, too much so. I find it hard to read it all. I read the letters from the spirit world with deepest interest. I also read all the questions and answers in Brother Tuttle's department. To answer all the questions sent in requires an able and versatile writer, which Mr. Tuttle certainly is."

F. W. Faulkner, a prominent Spiritualist and a philanthropist in every sense of the word, lately passed to spirit life at Cedar Rapids, Iowa. V. Drahoas says of him: "He was a true Spiritualist, a believer of our great and good cause. My heart is too full to say what I feel. He drew most attention to their work, and his best test is found in contemplation of the good achieved, and by asking if there is one good thing that has been proposed for city or for state that he has opposed. Can anyone now cite an improvement for which he did not work. There was no man too lowly to have necessities as great as the most exalted. This fact he knew, and these necessities he sought to relieve. He slighted differences of status between the wealthy and the poor, the cultured and the unlearned, had no weight with him. He knew that all lived on the plane of humanity, and that to the eye of the Creator the one possible difference was in character. Neither wealth nor poverty could take man from the plane in which he was made to move."

At Faellen Hall, 30 Huntington, avenue, Boston, at 11 a. m. and 7:30 p. m., J. C. F. Grumbine lectured, there being standing-room only. His themes were "Your Own Will Comes to You," and "M. J. Savage and the New Spiritualism."

Forest Home camp, located at Snowflake, Ariz. county, Mich., will open July 30, and close August 21. All those desiring programs or information of any kind pertaining to camp, will receive prompt attention by the secretary, Ruth Eastman, Mancelona, Mich.

Harriet Duhl writes from Elmira, N. Y.: "We are prospering, working together in harmony for the blessed white light of truth. We have as pastor, Bro. J. C. F. Grumbine, who has been a great help to us. Mrs. R. W. Barton. She will take up her residence the first of April at 360 West Third street; present address is 313 Columbia street, from where she can be called by those who wish her services for lectures through the week, or to officiate at funerals. Mrs. Barton is a forceful speaker; her messages are clear and recognized by those fortunate enough to receive them, and there are many. We have fine evenings in all kinds of covered with a coating of ice, but our church was nearly filled."

Maggie Henry writes: "The Universal Occult Society, March 19, had a very interesting meeting in the afternoon. In the evening Evangelist F. M. Stoller, read for the scripture lesson the fifth chapter of St. Matthew. After listening to a song by the quartette, Prof. Stoller introduced the speaker, Dr. Geo. B. Warner, who delivered a very interesting lecture on the progress of Spiritualism is making today. As the Doctor is a very interesting speaker, all enjoyed his remarks, and we hope to have him back again very soon. Messages were given by Madam Lucile de Loux and Mrs. Wagoner, followed by psychometric readings by Prof. Stoller. All are invited to attend. On Wednesday evening, March 22, the ladies connected with the society held their social. We did not have a very large attendance, but all had a delightful time, and a dainty lunch. We hold the socials every two weeks, if you have not attended one of our socials, just make an extra effort, and attend the next one. I can assure you a good time."

Mr. Chas. A. Macpherson writes: "The Society of Modern Truth Seekers of Elkhart, Ind., have engaged the services of Mrs. Ma Elizabeth Slanker, of Fort Wayne, a semi-trance medium, for the month of March, and she has delivered two very good lectures before good sized audiences in G. A. R. Hall, which was rented for the occasion. She held the attention of her hearers from start to finish, and presented some very fine and edifying thoughts which were well received and fully appreciated by all present. She is a lady of pleasing address and makes friends wherever she goes. On Sunday evening, March 19, after the lecture she gave some very good tests from the platform, which were acknowledged to be correct by those to whom they were given."

Secretary of Forest Home Camp Association writes: "Once more I wish to announce to all attendants of Spiritualist camps, campers, roomers, in fact every one, believer and non-believer in the philosophy and phenomena of Spiritualism that our talent will be of the best. Mr. and Mrs. E. W. Sprague and Mr. and Mrs. Morrill will be our speakers and message bearers. Their presence at camp will be a great incentive for others to wish to be there. In the first place the natural scenery of surrounding woodland, consisting of trees, of which there are upwards of fifty varieties, is beautiful. Those attuned to the beautiful in nature, can not help being benefited by the panorama spread before them. Our location is a panacea for that dreadful disease, hay fever. Mosquitoes and other small insects do not molest. Our grounds border on beautiful Intermediate Lake, belonging to the long chain of water, either by river, brook or lake of northern Michigan, navigable many miles by large and small craft. The atmosphere is salubrious. Come, and get good seats. The new hall, a two-story building, erected before them, our location is a panacea for that dreadful disease, hay fever. Mosquitoes and other small insects do not molest. Our grounds border on beautiful Intermediate Lake, belonging to the long chain of water, either by river, brook or lake of northern Michigan, navigable many miles by large and small craft. The atmosphere is salubrious. Come, and get good seats. The new hall, a two-story building, erected before them, our location is a panacea for that dreadful disease, hay fever. Mosquitoes and other small insects do not molest. Our grounds border on beautiful Intermediate Lake, belonging to the long chain of water, either by river, brook or lake of northern Michigan, navigable many miles by large and small craft. The atmosphere is salubrious. Come, and get good seats. 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YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE

The Progressive Thinker.

SEND YOUR SUBSCRIPTION IN AT ONCE, AND KEEP PACE WITH ALL THAT IS TRANSPERING IN THE RANKS.

VOL. 31

CHICAGO, ILL., APRIL 8, 1905.

NO. 802

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.
"I long to know the truth hereof at large." Shakespeare.
"Let us make truth catching instead of falsehood and disease." Ingersoll.
"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.
"Plows, to go true, depend much upon the truth of the iron." Mortimer.
"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and defy fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

"My mouth shall speak the truth." Prov. viii., 7.
"Truth crushed to earth shall rise again." William Cullen Bryant.
"To have truth and not live it is like having lungs and refusing to breathe." John Stuart Mill.
"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth."

OBSESSION AND SELF-PROTECTION.

Is it madness or obsession, or some kind of little germ? Is it sickness or possession, or some kind of ugly worm? These are questions in discussion, and are varied by each mind. And to all must come conviction by the evidence they find.

Some say spirits have no power to return and obsess man. Yet believe in spirit's presence as a great eternal mind. And believe a conscious ego that controlled a form one time. May return to other beings, but cannot commit a crime.

It matters not what people call it--there's nothing in the name; Few can pass along life's highway and be always just the same. There are human demons passing, as there are the human good, And if one returns in spirit, it is plain another could.

If need not follow that the victim be a demon in his mind; He may be a helpless person, if receptive, and be kind. It is WILL that is the power; and the strongest in the soul. With a WILL for good or evil, is the one that will control.

You need never fear obsession by a demon of the dark, When you cultivate the power of this Nature-given spark; When you learn the force of selfhood and assert it all the time, No "Demon of the Ages" can persuade you into crime.

When you count your own pulsations, in the stillness of the night, Know that back of all, your own great spirit is--of owner's right. Know that Nature, at the fountain, drew this form and gave it you; Keep your thoughts away from evil and your spirit ever true.

No one has a right to trespass on your Nature-given own;

Your own spirit is the ruler; is the king upon the throne. With the demon of the darkness can usurp your holy right. To possession of your body, if you WILL turns on the light.

Light of reason; Light of goodness; Light of one's eternal soul; Must be ever burning, gleaming, to be ever in control.

WILL of spirit, born of spirit, is the mark of manhood; And no other has a right to one's own channel of the mind.

Here on earth man rules his fellows; owns their very forms and souls; And no wonder that, returning from the soul-land he controls; "The karmic nature now as ever, till his mind sees fit to change, And to think he still can do it is both likely and not strange.

Self-Protective Resolution.

If I have no right in Nature to express through matter here, Then all rights of human beings must forever disappear. I have come through Nature's channel, and am her own offspring still, And to stay where she has placed me by the grace of Her I WILL.

No one has a right to trespass. I am ruler of my own. This is my own true possession, made for me and me alone. I accord to others likewise, all that Nature made for them, And shall claim no tyrant flat-to-control, possess, condemn.

Mine is mine, and I shall hold it while on earth I am to stay, And no mortal or immortal can possess and take away. All the laws of Life Eternal gave this form and mind to me; They are mine for use, and truly shall I hold my title free.

DR. T. WILKINS.

THREE MOST REMARKABLE TESTS

Given at the Church of Spiritual Unity, Masonic Temple--Odeon--St. Louis, Mo., Prof. W. F. Peck, Pastor.

Sunday, January 29, at the close of the conference meeting, Miss Ella C. Preston was called upon to give tests and messages. After giving several very satisfactory ones with full names, (she nearly always gives full names), she said: "I now see a spirit in female form, and she takes me to the back of the hall."

Walking down the middle aisle she stopped in front of an elderly gentleman and gave the spirit's name in full, saying, "She is your mother, sir." He said the name she gave was his mother's name.

She repeated the mother's appeal to her son, to accept the grand truths of Spiritualism, assuring him that it was but the acceptance of the natural law. The medium turned to go up the aisle when he asked if she could not give him something more definite. She answered him, "If that is not definite, what do you want?" He made no answer to this question.

She turned to him again and said, "You have a book about three by five inches in size, in the inside pocket of your coat, have you not?" "I might have one," he replied. "She said, 'I know you have one.'"

"Well, yes, I have one about that size."

She said, "There is a pencil in the book."

"Yes," he answered.

She said, "There is also a pass over the Missouri Pacific R. R."

He said there was.

She said there was also another card on which there was something about emigration bureau.

"Yes," he said, "that is right. I have the pass, and am an agent of the emigration bureau."

He arose and stated that he had attended a great many meetings but had never received a satisfactory test before, but was now satisfied that there was some truth in Spiritualism.

On Sunday afternoon, Feb. 12, Miss Preston was again called upon at the close of the conference meeting. After giving several tests and messages, she said: "The next spirit I see is a man who says his name is George Ney, a great grandson of Marshall Ney (Napoleon Bonaparte's field marshal at the battle of Waterloo). She walked down the aisle and stopped in front of a gentleman who sat in about the same place as the one who received the former test. I then saw that it was the man who had received the former test. She said, 'This spirit comes to you, sir. He says you knew him in earth life, well; he lived in the south of France.'

"Yes," he said, "I knew a man with that name."

Then she gave a general message, all of which I cannot now recall, all of which he said he recognized. The spirit urged him to lay aside his skepticism and accept the grand truth of Spiritualism.

She started to go up the aisle, when he said: "Now, lady, when you can give me that much you can give me more."

She immediately turned toward him, laughingly saying, "That sounds so silly to me that it does not seem that it could mean anything, but I will tell you what he says." Then commenced a dialogue. I knew that it was as though a member of a secret society was working his way into the lodge room, for he responded with his part of the dialogue as though he was the guard or sentinel. Then she repeated another to which he responded. Then she turned and went down the aisle. He immediately arose and stated that every word that she had uttered was the very words used by a member of the secret order that they both be-

Some Pagan and Christian Epitaphs.

A Christian writer has remarked: "There is not much hope on the pagan tombs, though all that is affectionate and humane is there." This is probably true, generally speaking. In the later days of the republic and in the empire there was much Stoicism, but no excess of optimism; and while there was no such religious fear of death as has prevailed in Christendom, there was no well-defined idea of a future life, and no joyful anticipations in regard to it. Doubt and disbelief as to the reality of conscious existence after death were as common then perhaps as now. The popular idea was that of a dark underworld as the home of the dead. Thus:

"The bones of Nien are luried here. Ye who live in the upper air, live on, and farewell. Hail ye, below, receive Nien."

Another epitaph says: "Traveler, curse me not as you pass, for I am in darkness and cannot answer."

The Roman Pagan epitaphs have usually at the top "D. M.," meaning Dis Manibus, "to the manes," or souls of the departed. A wife entreats the manes to take good care of her husband, to allow her to see him in her dreams, and soon to be with him again. She says:

"When I lost thee, O my husband, I lost the sweet light at the same time."

Husbands testified to the worth of their wives in words like these:

"I loved her better than myself, and nothing could part us but death."

"Though dead, she will always be alive to me, and always golden in my eyes."

"She never pained me except by her death."

"She was chaste, modest, irreproachable, a mother to all the world; she came to the help of all who were needy."

Aulus Memmius Urbanus to his "dearest fellow-freedman," expresses himself in these words of friendship:

"Between thee and me, my most excellent fellow-freedman, there has never been a dispute. We first met in the slave market; we received our liberty in the same house; and nothing but this fatal day could separate us."

Among other inscriptions are the following: "I have restored everything committed to my trust, I have not been quarrelsome. I have done all the good I could."

"I have never had any lawsuit, I have not quarreled, I have paid my debts, I have been faithful to my friends. I had a small fortune, but a great mind."

"When my daughter Lydia died, the model of beauty perished. Strangers, who pass, fill with tears the hollow recess in this marble."

"Our hope was in our boy; now all is grief and ashes."

"The fates judged ill when they robbed me of my boy."

Some of the epitaphs emphasize the brevity of life: "Life is a trifling gift."

"Live for the present hour, since we are sure of nothing else."

The skeptical and agnostic view of the future is expressed in the following inscriptions:

"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"I lived as I liked, but I don't know why I died."

up by and be counted with Mrs. Clara Watson, Sar'g's and Prof. Lovejoy, and others who, like me, believe the book has, and will do a good deal more harm than good.

D. M. DUNLAP.

Anniversary at Philadelphia, Pa.

In celebration of the 57th anniversary of Modern Spiritualism, the Philadelphia Association of Spiritualists, presided over by Thomas M. Locke, made elaborate preparations for the occasion to be observed on Sunday, Mar. 26. The exercises commenced at 1:30 p. m., and continued until about 10 p. m. The children's lyceum exercises occupied a major part of the afternoon, and were replete with many surprises of the talented and careful preparation. Under the leadership of Mr. and Mrs. McKinnon, the children always take an earnest interest, if they have a devoted leadership by some adults.

The lyceum has had good help from most of our speakers during the past year, and from Mr. and Mrs. Kates' regular visitation during their engagements with the society. That added much to the children's expectancy each Sunday. Mr. Kates had offered a book to each scholar who would attend each Sunday. These were won by reciting each Sunday. These were won by reciting each Sunday. These were won by reciting each Sunday.

At the conference meeting held previous to the service, the following persons made short addresses of much interest and earnestness: T. M. Locke, F. Corden White, Dr. Ravlin, Mr. Rawson, Mr. Duffield, Mr. McLean, Samuel Wheeler, and others. This proved to be a very happy and profitable program. Mrs. Kates gave the address of the afternoon, and paid a thankful tribute to the Fox Sisters and scored the Spiritualists for their neglect.

At the evening service Mr. Kates gave the address upon the topic of "Its Buts." It proved to be a defense of Spiritualism.

Mrs. Kates gave spirit messages at each service in her usual accurate and convincing manner.

The hall was elaborately decorated, and all of the large audiences were much enthused by the occasion.

The exercises will be further continued Friday afternoon and evening, March 31st, when our home mediums will participate, aided by Mr. and Mrs. Kates, Mr. Brooks, our speaker for April, and others.

The spirits prophesy of grand celebrations to come in the future, but we gathered up my feet and kicked old theology, with all its Gods, Christs, devils, and superstitions clear over the edge of time into the bottomless pit of oblivion and have never been bothered with them since. I therefore vote to condemn the book, and I want to stand

CHRISTIAN SCIENCE.

Some Pertinent Facts in Reference to It.

There has been a great deal of discussion the past week, and the papers have given considerable space to the matter regarding Miss Grace Carpenter, a music teacher of West End avenue, who it is stated has been crazed by Christian Science.

Mrs. Carpenter, the mother of the young lady, who was interviewed by a reporter, said: "My daughter is not the first of our family that has been mentally irresponsible by Christian Science. My nephew, Louis Ballet, the husband of Mary Fargo, grand-daughter of the founder of the Well-Fargo Express Co., is in an insane asylum in Canada as a result of studying the Mrs. Eddy cult. When Mr. Ballet married Mary Fargo she and her sister were ardent students of Christian Science. They interested him. Four months after his marriage he lost his mind. His wife tried to cure him by Christian Science. She put him in a Christian Science home near Boston, but was finally compelled to have him committed to the insane asylum at Middletown, N. Y. Later he was removed to a Canadian asylum."

"Mrs. Ballet has given fully \$90,000 to Mrs. Stetson's Christian Science church at Ninety-sixth street and Central Park West. Her sister has given \$30,000 more; both are firm apostles of Mrs. Eddy."

The reason I give this, and lay so much stress on the matter, is that we Spiritualists and others wonder how the Christian Scientists can build such magnificent temples, as they have two in Central Park west in this city. The answer is easily told, when people give such large sums as mentioned above, and the question is, Why do they give it, and how are they drawn into giving such large sums which are really fortunes in themselves?

To enter either of these imposing edifices on Central Park west, you imagine yourself at once in some foreign temple or cathedral. The other evening at one of these churches, I attended what was called a lecture, but it was one of the most tiresome affairs it has ever been my fate to attend, and it was impressed more on me, because the day before I had had the great pleasure of hearing one of Dr. Savage's grand and inspirational discourses.

This person at the Christian Science church talked in the same tone of voice for about two hours, and strange to relate the church was crowded, but people got up and went out all through the evening. What seems strange to me is, that Mrs. Eddy for the good of her own cause does not have some men with some magnetism and oratorical power to hold their audiences, for what they call their lectures. It is the same thing over and over again--no change.

While I am on this subject, I would like to say that Mr. John T. Dow's article on Christian Science in the issue of January 21, hit the nail on the head. He says Mrs. Eddy was a Spiritualist medium years ago in Lynn, Mass., and I have seen the very house that she resided in at the time. She was then Mrs. Glover or Patterson, and our own Dr. Peebles has stated that he has attended her seances. Without doubt, as he says, "Christian Science has

ism, and mixed it with some sugar-coated orthodoxy, and that has just suited the church people, and they are just leaving their old churches and rushing into 'Christian Science,' and having to put their little \$3.50 or \$5, each one, for their 'Science and Health.'"

What amuses me very much, that at all their meetings when they refer to their text-book, they have to recite the whole thing every time, and finish by saying by Mary Baker G. Eddy.

As Mr. Dow says at the end of his article, "Spiritualism is sure to become the science, philosophy and religion of all live, intelligent lovers of virtue, purity and truth."

J. OSBORNE LUNT.

"ALL IS GOOD."

Looking Through the Mist of Incomprehensiveness.

I have always been a student rather than a teacher and never thought of contributing anything to your appreciated journal, but the remarks upon the question, "Whatever is, is right," by Emma Gibbs, has touched in me a responsive chord counter to that which leads one through the mist of incomprehensiveness. There is so much common sense in what she says, that a man though he be a fool cannot fail to understand.

There is so much on "All is good; all is good; there is no evil," in so-called New Thought, it has come to sound idiotic. Admitting that our experiences are our best teachers, there are experiences from which we cannot see any benefit derived. For instance: I once knew a most promising young man, and shall never forget how happy he looked as he stood beside his intended bride. His mother was a good, praying woman; his fervent, were her supplications, had they been answered, all of her posterity would have been blessed. Yet all of her children were afflicted in some way which afflictions were inherited, no doubt. But the one of whom I speak was the greatest sufferer of them all. Only a few years after he was married, he became crippled in all of his limbs, and he was so generally distorted that he was a pitiable sight to behold. His suffering was intense, and he was wholly dependent. Finally after suffering for about thirty years, the only prop left was a dissipated son, whose dissipation coupled with his own affliction drove him to desperation and he committed suicide.

Many of us know of similar cases, but it is certainly beyond human comprehension to see that it is right.

In the case of dumb animals, if whatever is, is right, it must be right for people to breed them and send them adrift to suffer, and die from want. But Abby Judson, and I, who were dear lovers of dumb animals, did not think so; and did all that we could to relieve their suffering by putting them painlessly out of existence, and concluded that our heavenly world not be complete unless we sent away from this world of woe, all those who gambled in their malice and yearning for this world of woe, and the account given of Miss Judson meeting and marrying an old lover in the spirit world,

seems to me erroneous in the extreme. I became very intimate with Miss Judson after she went to Arlington to live (which is divided from Newark by the Passaic river). We dined together frequently and she told me a great many of her experiences from her childhood up to the present, but never hinted anything about a lover, although we touched sometimes upon the question of matrimony. But, to use a common expression, her whole heart and soul were wrapped up in Enney, a pet name she gave her brother Elmathan, who was a very great sufferer, and whom she took care of in his last sickness. I heard her say more than once that the great joy that could await her would be to meet him in a world where suffering is unknown. Now, when I hear that she has slipped off and married an old lover, it does not seem to me like Abby Judson.

But to return to the subject:

Let us work with all our might To set this cruel world aright. For oh, there is so much to do, To remove the old and build the new.

REBECCA NORTHROP CRANE, Newark, N. J.

PSYCHICAL HOSPITAL.

An American Institution for Scientific Research.

The plans for a psychical hospital for New York are being advanced. The plans were thoroughly discussed at a meeting of the American Institute for Scientific Research, at which Dr. J. H. Hyslop was the principal speaker.

Dr. Hyslop explained that the institute is to have a board of trustees similar in scope to the board of the Carnegie Institute, and that the field of the institute should be a scientific study of abnormal psychology, with a view to the curing of certain forms of insanity, hallucination and functional mental troubles in a clinic to be established by the society, as well as the study of supernormal phenomena, whose physical side is frequently explained fraudulently in favor of "spirits."

Dr. Hyslop gave some examples of what he meant by treating cases within the domain of abnormal psychology. "Pierre Janet," he began, "the great French psychologist, had the case of a woman 55 years old who went insane over the loss of her cat. She was cured by suggestive induction of affection for another cat. 'One young woman used to drink petroleum and eat lead and refused all other forms of nourishment. By hypnotic suggestion Janet restored her to sanity.'

"These are examples of work done at institutions like the Salpêtrière in Paris. In this country nothing has been done as yet in the psychical treatment of disease. We shall need a hospital for this and the aim of our society should be to provide one. People in this country are still afraid of hypnotic treatment of disease because they fear it would place them in the physician's power. The institute would also abolish this fear; it would aim to facilitate publication of documents like the records of the cases on Ward's Island, to take care of people who come out of asylums and who seem to be worse off so far as getting employment goes than criminals just out of the penitentiary."

THE IDEAL HOME.

Woman's Interest in Good Government.

For all time the family relation has been and will continue to be the essential factor for continuing the race and perpetuating ideas and institutions, that are destined to survive. For more than any other reason, because he is a home-maker, man needs the ballot. Woman's relation to the home, as home-keeper, is stronger, finer, closer than man's and quicker than he she recognizes the defects of environment that result from bad government. She suffers from neighborhood nuisances, filthy streets and unsanitary conditions. If the schools are defective, she is the first to know it. If, for want of room, children are excluded from school, she grieves over it. When an evil influence overshadows the neighborhood, she is the first to feel it. These things often injure her and her influence on her family before they thoroughly attract the serious attention of the men.

Men, absorbed ten or more hours of the day in business pursuits, are not conscious of good or bad government, except as it touches and passes through the home interests. Woman, ever present in the home, is alert to discover and realize danger. Is it wise longer to withhold the ballot from these home-keepers who so sorely need this safeguard to make strong their influence upon the growing family?

Is not the ideal home that in which the father and mother have equal power, and where the best characteristics of both parents find expression? The ideal state is that in which the best characteristics of both man and woman are represented. We assert that the home interest is paramount in any good government, and by according woman the franchise the continued supremacy of the home and the permanency of institutions are secured.

CORNELIA K. HOOD.

Letter From Dr. M. F. Hammond.

To the Editor:--The Progressive Spiritualist Church, which I am at present serving, is prospering in every way. Unfortunately it can not hold services in the hall which it now occupies but once a day, but hopes soon to secure one which will allow of two services. At present the afternoon services are held in the parlors of a true and devout Spiritualist, Sister Sarah Zeigler, at 139 S. Noble street. The afternoon services take the form of a conference. Usually there are several mediums present. This city has a good number of honest mediums, so with the tests and communications by the mediums, and a general conversation by all visitors, very much good is being done, for all investigators have questions, which if intelligently answered, will do far more good than lectures or tests. Our audiences at Plerson's Hall, 135 N. Delaware street, Sunday nights, usually take its seating capacity. I have lectured every Sunday night for two months, and after my lectures I have been followed by Mrs. Amos (nee Ropp), and Mrs. Haden, two noted, and truly honest test mediums. They, with several others, have done this society much good. Such mediums ought to be supported instead of those who will practice fraud if the conditions prove to be such that genuine manifestations can not occur, when they see a great big round dollar (or several) before them.

The Progressive Thinker, No. 800, was a corker! I have conversed with several staunch Spiritualists during the past week, and all have freely expressed their satisfaction at your course. Bro. Francis is commended by all for his courage. Now, if "thoughts are things," "telepathy" a fact, then your efforts to cast light on hidden things, and uncover the naughtous, foul, treacherous, renegades of the most holy thing in the sun-gods of the universe, will be aided by the thousands of true Spiritualists, not only in America, but all over the world, who are constantly sending their best thoughts to 40 Loomis street, Chicago, and saying, "Go on! We will aid you. It is my hope that the efforts now being put forth by The Progressive Thinker in particular, and all the able minds working in conjunction with it, that some movement may be worked out whereby something can be done to eliminate from our ranks all fakes, of whatever name and nature, and if by no other way, then let it be done by State legislation, compelling licenses to all who do not possess credentials from a state Spiritualist association, or the N. S. A.

M. F. HAMMOND, General Delivery, Indianapolis, Ind.

Letter From a Former Church-Member.

To the Editor:--Will you allow me a little space in your paper? I say our paper for I feel that we are all getting so much more than what we pay for at a dollar a year that we are all sharing in the profits. I have kept pretty well posted in the proceedings of the Open Court as published from week to week, and trust it will do much good in opening the eyes of the people to the truth or fallacy of spirit obsession.

I would not burn Dr. Peebles or his book, for that would be going back to paganism, from which some of us are, I hope, emerging.

I have not read the Doctor's book, neither do I want to. I have seen enough of it in the extracts given by him and others from it to satisfy me wholly. Neither do I read the stories of dog fights, prize fights or foot ball games or associate with those that promote them; they are all too horrible and bloody.

Like the good Doctor, I was formerly a church member and took its teachings for truth, but when after much tribulation and long searching for the truth I broke the old theological shell and was born into the full and glorious light of our philosophy, and felt that I was as free as the bird that flies, I just gathered up my feet and kicked old theology, with all its Gods, Christs, devils, and superstitions clear over the edge of time into the bottomless pit of oblivion and have never been bothered with them since. I therefore vote to condemn the book, and I want to stand

MRS. THOMAS M. LOCKE, Corresponding Secretary.

Give up no science entirely, for science is but one--Seneca.

PARKER C. MARSH.

St. Louis, Mo.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book on "Obsession, or Demonism of the Ages."

Fact Vs. Theory.

For several months the discussion of Obsession in the Open Court has waxed warm, and the same has attracted world-wide attention. During the time it has been running it has been educational, an evolver of truth, soul-inspiring, thoroughly interesting, and brain-strengthening, and when placed in book form, it will fill a most important niche in the history and philosophy of Spiritualism, and will be remembered as one of the most important discussions that ever took place in the ranks of Spiritualism, either in this country or Europe. We still have on hand many brief articles which are highly interesting, instructive and suggestive, touching on Obsession and cognate subjects, and one will appear each week for a season, under another heading. Anyone who wishes to write on the subject in the future must not occupy over one-third of a column. The following from Miss Nora Batchelor will be read with interest.

In the study or investigation of any subject, one well attested fact is worth volumes of theory. In the present controversy upon the subject of obsession, or the power of demagogical influences, Dr. Peebles has immensely the advantage, for the simple reason that he is in possession of the facts. Probably no man living possesses the evidence on this subject which he possesses. His opportunities have been great. He has traveled extensively, and is acquainted with many races and with many peoples. He has studied the subject both from the written page and the living man. He knows whereof he speaks. His book is one of the most important contributions to Spiritualist literature in many a day.

On the other hand, his opponents, while possessing as much learning and scholarship in certain lines, as the Doctor, on this particular subject are not informed. They are not acquainted with the facts. If they were, they would not be found on this side of the question.

When I hear a person denying the fact of obsession I know at once that he is proceeding wholly upon theory, that he knows nothing whatever of the subject. He proceeds upon the assumption that evil spirits ought not to influence mortals, therefore they do not. It would be quite as much in harmony with the truth to assert that evil beings in this world ought not to have the power of doing harm, therefore they have not.

If the evilly minded possess power to do mischief in this life, they must possess it in the other. If not, this world is governed by one set of laws, and that by another. Who believes such a doctrine as this? It is contrary to every principle of the Spiritualist philosophy.

But the old idea still lingers that on this mundane plane men are free to do evil, but in realms above they are restrained by some mysterious power, that as soon as the mortal form is dropped all power to work mischief is lost; that police regulations in the Great Beyond are so perfect that not a culprit escapes the vigilance of higher powers. Not so. Bolts and bars may hold the physical body of the wrong-doer, but what chain or fetter or prison wall will hold the decaffeinated spirit?

The whole question narrows itself down to this. Men on the earth plane are subject to hypnotic suggestion. This is a demonstrated fact. Only the ignorant will deny it. These suggestions may be good or bad. They may be given through good or evil intention. The hypnotist may be a high-minded, noble man, or he may be a demon in human form. Suppose he passes into the unseen world. Does he lose that power of giving suggestions? Or does he retain the power of giving any but good suggestions? Are mental and psychic laws reversed on the other side of the grave? No, the hypnotist will possess the same power there over his fellow spirits and over mortals, that he possesses while here. Any other conclusion is impossible. If he chooses to exert an evil influence there is nothing to prevent.

Now take the case of the subject. If he is susceptible to the hypnotic suggestions of mortals, he will be susceptible to those of disembodied spirits. But here the danger is ten-fold greater, because the spirit hypnotist is unseen, and his presence unsuspected. He therefore has an immense advantage over his earthly fraternity. When his influence is felt by the mortal subject, he can assume a virtuous character, he can play the part of a friend, and his intended victim be none the wiser. He can practice his nefarious art until the unsuspecting subject is thoroughly in his power, and then laugh like the fiend he is, at the desperate struggle for liberty.

How do I know? Because I have had the experience. A little personal experience in this matter would teach our theorists a few things of which they are now ignorant.

But whether suspecting or unsuspecting, the sensitive subject, the psychic or medium, is open to suggestions, good and bad, from the unseen side of life. When he has once yielded himself, through ignorance or otherwise, to such control, he has formed a bond which, if the hypnotist be unwilling, will require all his strength of body, mind and soul to break.

Not that he is under any compulsion to accept and act out the suggestions offered. Not at all. He is free to do or not to do the thing suggested, just as he chooses. For it is a law in hypnotism that no subject can be compelled, even in the hypnotic trance, to do what his moral sense condemns. He is not compelled to act, or to do an evil thing unless he chooses, but he is compelled to receive whatever suggestions may be forced upon him, to be conscious of things of which he would give worlds to remain in ignorance. But they come streaming in upon him, vile, loathsome, disgusting, abominable—and he has no power to shut them out. His sleep is broken, his health impaired, his mind all but unhinged. Months; perhaps years must pass before he can free himself from the hateful influence.

What is the object of such persecution? I do not know, unless it be to gratify a feeling of revenge because of plans frustrated and hopes destroyed. Why does an evil spirit seek to control a mortal? Obviously, for some selfish purpose, to gratify some low passion or desire. When followed in that purpose, when baffled in that desire, the vials of his wrath are poured forth. He turns upon his former subject with the hate and vengeance of an infuriated demon. He has the power to inflict utterable pain upon the sensitive organism, and he does not fail to use it.

But this is not obsession, you say. No, but it is persecution and torment unspeakable. It is what many mediums are obliged to endure. Obsession is another thing. If the subject is weak-willed, if his ideals and natural inclinations are not of the highest, if he yields to the evil suggestions, and does the bidding of the unseen power, then we have obsession, and the inevitable consequence of degradation and ruin.

Who that has felt the power of an evil unseen intelligence, can doubt that much of the world's misery, sin and crime is the direct result of hypnotic suggestions from the throng of low, depraved beings who infest the earth's atmosphere, and seek to gratify through mortals their own vile appetites and passions?

"But goodness and purity," it is said, "are a bar to the approach of these evil intelligences. Persons of upright character carry with them an atmosphere of purity which protects them against the approach of the vile and wicked." Is this fact or theory? Who is authority for this oft-repeated statement? Where are the facts which support it? Is it uprighteous of character a bar to the approach of evil beings in this world? When the virtuous man threads the streets of a strange city at midnight, does his integrity protect him against the attack of footpads? Does the club or sandbag strike his "atmosphere of purity" and glance harmlessly aside? Does it? When the innocent girl is caught unprotected upon some lonely road, does her "atmosphere of purity" repel the villain who may chance to meet? Does it? If a pure spiritual atmosphere will not repel evil beings in the flesh, how in the name of all that is wonderful can it repel those out of the flesh?

Here is the old idea cropping out again, the idea that law in the spirit world is something entirely different from that which governs us here. No more foolish or erroneous doctrine could be set forth.

Direct Testimony from One of the Obsessed, as Found in Dr. Peebles' Book on Spirit Obsessions.

Permit me a little space in the Open Court, the articles of which I have read with deep interest. The truths and valuable lessons drawn from observation and mediums' experiences, and recorded in Dr. Peebles' book, "The Demonism of the Ages," are above price at this coming crisis in Spiritualism. There has been a very opinion been a more important volume written or placed before the public and especially before Spiritualists for consideration and discussion.

It is to the editor of The Progressive Thinker that we most largely look for the all-side considerations of the great questions of the day and age. Here we have arrayed in Open Court some of the oldest and ablest talent in the Spiritualist field. Mr. J. S. Loveland, said to have been the first speaker upon our rostrum in behalf of spirit philosophy, and who has ever been awake to the great reforms of the times, and especially do I admire him for his stand in regard to Socialism, the later, yet sister co-worker, with Spiritualism, when I come to consider the matter of obsession, is a parting of the roads between me and myself. HE WRITES OF THEORY AND I FROM DIRECT AND POSITIVE PERSONAL EXPERIENCE.

Mr. Loveland and our Michigan Dr. Peebles, able, learned and venerable, are cross words. Both are thoroughly in earnest. It is for us to watch the conflict and draw our own conclusions. Of one thing I have nothing to say, only to express my regrets at his severe, harsh, unbrotherly style. It is his matter, however, and not mine. The people must judge.

The cases in court are supposed to be decided by the evidence—EVIDENCES, and as my name appears in this book of Dr. Peebles, I ask to be heard, and I trust that intelligent Spiritualists will allow me to say this much of myself. I was a born sensitive. I was mediumistic from childhood. I look back and now understand many things that were a sealed book before spirit mediumship threw more light upon this matter. I have for years been both a worker and an official more or less in the ranks of Spiritualism. I organized one of our prominent camp-meetings. I have done some public work. I am engaged with one of the largest life insurance companies in the world and am doing what I can to build up the grand and glorious truth of a rational Spiritualism. I consider myself pretty level-headed.

I read in Dr. Peebles' wonderful book the straightforward testimonial from very many different witnesses, claiming in the main the same thing, and that was that they had been influenced, obsessed, or controlled by some unseen power or powers which upon investigation proved to be physical, embodied spirits. Some were influenced for a time to say and do good things and others bad things. Some were influenced by physically disembodied spirits to drink intoxicating liquors until actually drunk, others were influenced to cease drinking, and stop their bad habits. To me with my clairvoyance and personal experience all of this is perfectly natural, and I consider Dr. Peebles' book, a book of facts and testimonials, the most important ever published upon this subject.

No author has ever taken the pains to make the investigations, or to go so thoroughly into the matter, as has the venerable Doctor. Having been around the world four times visiting the different countries, studying the numerous local and different religions of the different people, surely he above all others is in a position to know whereof he speaks. His works account for all the different manifestations in a clear, lucid and logical manner. He maintains the ground that every cause has its necessary effect, that the change called death does not change the moral standing, nor destroy the individuality, nor the personality of human beings. If a soul on earth life has cultivated and developed low, vile, sensual or malicious habits, those habits are not of the body but are a part and parcel of the physically disembodied spirit.

The opposition seems to take the ground that all vice dies with the physical body and that when the spirit is physically disembodied it immediately sails off into a condition of sublime purity, becoming at once holy and unaltered. This is a matter of words, the great law of compensation is absolutely obliterated by the fact that a low, vile, licentious drunkard or libertine, the malicious rascal, the one who has expended all his energies in the development of his lower, baser nature, is immediately converted into an angel. I do not wish to convey the impression that I would condemn the wrong-doer to any punishment in the future life, but whatever my inclination might be, it matters not, for the law of compensation is as fixed as the law of gravitation. The transgressors of natural law must suffer the consequences of those transgressions whether in this or any other life, and the influence of every spirit in the spirit world is an exact representation of what that spirit really is.

If physical death were a great equalizer we should at once proceed to petition Congress to inaugurate exterminating expeditions to thrust the vile and wicked criminals into summer camps, we should ask all believers to unite with us in earnest prayers to the Great Controlling Influence of this universe asking him or it to again deliver the earth, and start all over again—but away with such nonsense! I doubt whether any of Dr. Peebles' critics believe that death destroys the moral agency of the spirit, and the power to do the right implies the power to do wrong.

Referring to my letter published in the Doctor's book (pages 163-164), I want to say that every word of it is true. I know that as a medium have been influenced by both good and evil spirits. I have seen those spirits clairvoyantly, and it seemed to me that they were engaged in an almost deadly contest over my organism. Mark my words, I CLAIRVOYANTLY SAW THESE BAD SPIRITS. I do not say this because I want to parade my own case before the public, but because I hope that out of the experiences I have had I may be able to warn and guide others.

I did not fully know at first what it was that forced those terrible impulses upon me, and in my undeveloped or ignorant condition at times attributed it to the orthodox devil. I attended church and revival meetings and tried there to find the necessary help. I wanted a strengthening influence for a time, but when I suddenly there would come over me what I now know to be the psychological power of that very demon. He would simply take me and FORCE ME TO DO HIS BIDDING. None can know excepting those who have had this terrible experience, or realize what this awful burning desire is, and one who passes through it, I have can positively say that there is such a thing as direct control by evil spirits. This I actually know.

The first spiritual seance I ever attended, a medium who was present told me of the conditions that I was passing through, told me of this EVIL SPIRIT THAT HAD COME INTO MY ATMOSPHERE, and not only influenced but controlled me, also told me that my desire to overcome the evil influence that was leading had attracted to me a band of higher spirit friends who were trying to break conditions that surrounded me and to liberate me from this demon's influence. She told me if I would go to my home and form a home circle I would soon get manifestations that would prove to me beyond the shadow of a doubt that Spiritualism was a fact, and that what she had told me pertaining to myself and my mediumship was a real fact. I followed her instructions, and for the next two months I sat faithfully, and learned that she told me was true, and with the help of those higher influences I was not only liberated from that dark, depressing influence, but we had the pleasure of showing to this VILE DEMON OP MINE, that he was making, and I am glad to say that he is now that of my truest spirit friends. Higher spirits, as I deemed him. And here I want to say that eternal vigilance is the price of liberty. ALL SENSITIVES MUST BE CONSTANTLY ON THEIR GUARD, FOR THEY ARE JUST AS SENSITIVE TO THE EVIL INFLUENCES OF DEMONS AS THEY ARE TO THE GOOD. Now let us consider this philosophy a little further.

Take for instance, Leon Czolgosz, who assassinated President McKinley. He was either controlled by a mad, vicious, murderous demon, or else he was one himself. In either case that spirit is to-day in the spirit world. Is there anyone who will contend that it was his physical body that committed that crime, or was it the MALICIOUSNESS OF HIS VIOLENT SPIRIT? We all know that the spirit, that conscious life-force which manifested itself through his physical organism, "by their works ye shall know them," good spirits do good deeds, their life purpose is to make this or any other world in which they may live a better, grander and more beautiful place to inhabit.

Recognizing the fact that happiness is not attained by perfecting conditions of the human mind and righteousness, on the other hand evil spirits live only for the purpose of satisfying their evil, sensual desires. Their only ambition is to pay tribute to those abnormal conditions produced by their earthly dissolutions.

It is high time that the Spiritualists began to recognize these facts, and began to draw the lines of distinction between these two conditions; for theirs is the true philosophy of life. They can look back to old Mother Nature and studying her evolutionary processes they can to a certain extent account for their origin. They can by the same application of their reason applied to the conditions of their every-day life prescribe a scientific means to attain true life.

Knowing all of these things, should we not have hands in a movement for the purpose of abolishing at least to a limited degree how we control the evil or earth-bound phenomena? THE TWO FORCES ARE CONSTANTLY AT WAR WITH EACH OTHER AND WE AS INDIVIDUALS MUST TAKE SIDES WITH ONE OR THE OTHER. Which shall it be? You and I as individuals will attract to us spirit influences from the other side of life. They will either be good or evil; much depends upon ourselves. If you will live a pure, simple and unselfish life, striving and aspiring to develop the best that is within you, you will attract to you spirit influences who will be guardians and instructors. On the other hand, if you have no desire to develop the best that is within you, if you are in the least sensitive you are sure to attract to you spirit influences who may land you in the penitentiary or in the insane asylum. The disembodied spirits having no physical organism can suffer no physical punishment at the hands of the law, but the medium who is obsessed is held as the responsible party.

My advice to every Spiritualist is to get this work of Dr. Peebles and carefully digest the facts therein set forth by him. J. E. WALKER, Grand Rapids, Mich.

Everything Has Its Opposite. I have read with considerable interest the pro and con of Demonism, as viewed by the different writers, and as far there seems to be no controversy as to the fact that there is some power somewhere that does obsess, possess, or dispossess people of their innate goodness and make of them demons for the time being. What that power is, or where it comes from, is the question.

Some say it cannot come from the spirits of men, for the spirit comes from God, and God is good; therefore there are no evil spirits or demons that obsess. Then again, if a God, he would not permit them to come. It seems, by the way, that some Spiritualists write that they can not get rid of the old idea of a personal God.

A God, the law that governs all things, cannot be changed. We are at liberty to go good or evil, but if we transgress a law we are sure to be punished. One of the old Bible writers says: "God will by no means clear the guilty." The sooner we learn this fact the better it will be for us. Again, some Spiritualists, as well as others, say that evil cannot come from God, and at the same time they declare God is all and in all, that he created all things and that he is everywhere present. As one of the old Bible writers says: "If I take the wings of the morning and fly to the utmost parts of the sea, thou art there; if I make my bed in hell, thou art there." In fact, there is no place where God is not. If that is so, God is the evil as well as the good. I think I hear some say that cannot be. You forget that everything has its opposite, and the wrong-side; the upper and the lower; the good and the bad; the positive and the negative, the high and the low, and without the wise and the foolish,

A FATAL CASE OF OBSESSION.

I hope to be pardoned for taking the liberty of trespassing upon the space of columns and also upon the patience of the thousands of interested readers who peruse his columns weekly. If this is not an obsession, will some one please demonstrate the real cause?

A dearly beloved sister of the writer passed to spirit life recently.

An account of the particulars of this case just at this time I consider quite important, as it has something of interest to add to the much-discussed question of obsession, probably not the first that I referred to this case in a former number as one that was brought on by improper use of the planchette. This sister, about six years ago, while visiting me when I and a brother were living near Greeley, Iowa, at the time made alternate calls on both families. Seeing that she was a fine subject or sensitive to spirit impressions, but did not seem to be in time to make use of the planchette. Shortly after this she and some of the members of my brother's family improvised one and immediately proceeded to business. The next visit to my family she soon rehearsed to us the experience and fun she, with others, had been having with the planchette, "as she termed the planchette."

Being myself acquainted with the fact of her marriage with a Catholic, I was impressed very forcibly that she was probably dominated by a strong Catholic influence, consequently I strongly opposed her having anything more to do with the planchette.

"Why?" said she, with a look of surprise which I see still as I refer back to this interesting interview.

I explained to her that I thought would be the dreadful result of meddling. She only laughed at me, as she assured me she could will off all bad influences if she found them about to overpower her. Self-conceit having been a very prominent trait in our family from our youth, it was no exception to the rule that she should come in for a large share, being the last of the family, this trait naturally became prominent when she grew up.

She most always did about as she pleased. Her visit terminated, but I parted with her with my heart exceedingly heavy. Three years later she came again after I moved my place of residence to Thorpe, Iowa. She told me what wonderful experience she had been having with her spirit band who all Catholics, led by a German priest.

This band were going to perform a very important mission through the medium, at some future time, but all they did of importance was to warn my wife of the pitfalls and snares that awaited her unless she acted solely upon their advice; which had no effect upon us for we understood too well the true nature of the case to pay any attention to their glaring prophecies. One morning she asked me to walk out with her, to which as a matter of course I readily consented.

During this walk she informed me that the priest had a great secret to give me, which he wished me to keep from my wife as it directly concerned her both as to her physical and spiritual future welfare. She told me very confidentially that inside of my wife was a devil who would remain for two years from that time, and she would die at that time if she continued to be the instrument of the band who controlled her.

One Sabbath evening we three were at home alone when in the course of a discussion on the presence of the spirits then around us, she asked me how they got in the house as the doors were all closed.

Upon being told that we understood that the most dense material substance was no hindrance whatever to their movements, she laughed heartily, while stoutly maintaining that they (the spirits) could no more pass through matter than one or us. I tried to explain to her how they could pass through matter as easily as a bird could glide through the atmosphere, but so conceited was she and her superior habit of spirits that they (and she also) would not admit a single point upon our side of the question.

I put to the priest this question: "What do you understand by the term obsession?" He admitted that he did not know.

I argued and pleaded with her, but all in vain; she knew it all.

At the close of this visit with me we were as usual apart on the true import of the philosophy of spirit intercourse as we had been at any time.

After returning home, it was not long until she wrote to me that she could not see any reason why to be a medium was not the greatest curse this life had in store for any mortal being.

PROOFS OF OBSESSION.

Stating Facts of Better Existence, and Illustrating Extremes in an Individual Life.

I have read both sides of this argument in the Open Court and I believe that Dr. Peebles is right, for he seems to know all about obsession and the different kinds of evil spirits who do the obsessing.

Twenty years ago there was a man who stood well in spiritual work, and my wife and I invited him to make a visit at our house. He came, and we did all we could to make him at home. He was a fluent talker, and had lectured and he spent many hours in extolling the beauties of a good and spiritual life. We had always subscribed liberally to literature, and had several volumes of magazines relating to occult matters on hand which we prized highly. These our guest read with avidity. He asked us if we would give him several to keep; but we made known to him that such a course would break up the volumes, and thus we could not comply with his request. But to our astonishment, later on, after our guest had departed, we found that he had carried away several of the magazines; in short, I suppose, I might be justified in saying that he had deliberately stolen them.

Our son, who was at that time a growing youth, had shown great reluctance at sharing his room with our visitor, and we now learned the reason why. He was a man of most depraved habits, obscene actions and had made our innocent son the victim of his depravity. Shocked and full of rage at the duplicity of the wolf in sheep's clothing, whom we had unwittingly taken to our hearts, we wrote him such a letter as must have caused the blush of keenest remorse to crimson his face, and had he not been out of our reach we would have put him in jail, where he deserved to be.

We told her nothing of the story, as we were ashamed to have it known that our innocent boy had been corrupted by the vile beast. The medium "Oh what a bad man! I see a man who looks like this." She described the man perfectly, and then said: "Why, this man is obsessed by evil spirits of the lowest order, and he is thoroughly depraved. And yet how strange, for I see him talking to the multitude and they hang on his words. He talks most beautifully on the platform. He raises his hearers to the seventh heaven of delight, and then, after we have handed her the gloves for spiritual perception, which this hypocrite had left behind him.

We told her nothing of the story, as we were ashamed to have it known that our innocent boy had been corrupted by the vile beast. The medium "Oh what a bad man! I see a man who looks like this." She described the man perfectly, and then said: "Why, this man is obsessed by evil spirits of the lowest order, and he is thoroughly depraved. And yet how strange, for I see him talking to the multitude and they hang on his words. He talks most beautifully on the platform. He raises his hearers to the seventh heaven of delight, and then, after we have handed her the gloves for spiritual perception, which this hypocrite had left behind him.

I said to the clairvoyant: "Why is it that he is obsessed by these spirits?" She answered: "Because he began his life with these low acts and has attracted to him the most depraved of these same demons in earth life, and they live over again in his life, and enjoy a vicious existence. These Jesuits had to take a vow of chastity and thus they had to resort to perversions against nature, and they have obsessed him to do likewise. They inspire him to lecture beautifully so as to hide their hand. This man must suffer dreadfully later in spirit life, for his crimes against the young."

The medium told us much about our whilom guest, which we verified afterward, and although he is alive to-day and has lived to octogenarian age, yet his indelible stigma has followed him all his life, and he will find some day that, even a hoary head will not save him from condign punishment, nor will his efforts at whitewashing himself at this late day avail him.

Another case of obsession that came under my notice was that of a servant girl who used to howl and scream and declare that Satan himself stood at her bedside. I investigated her case thoroughly and knew for a fact she was obsessed.

J. M. Peebles is on the right track. He is an octogenarian and his work gives evidence that he will live close to a new century. He seems to have been under all the attacks from his opposers. The latest one from his foes declares that, "Although hoary-headed, he is obsessed by Jesuit spirits," but he laughed at their missiles. The Open Court is for those who can testify as to the truth of obsession. Come forward, one and all, and give your testimony, and help make The Progressive Thinker the greatest and grandest paper in the field of Spiritualism to-day.

THOMAS CAMPBELL, Revere, Mass.

OBSESSION.

A Short Article in Further Explanation.

In the contributions to the Open Court which have lately appeared in The Progressive Thinker, one fact and the theory which it developed, explain it, seem to have been overdone. It has been assumed by some correspondents that the animal propensities, having no means of expression other than the physical body, die with it. It has been stated that these weaken and finally cease with advanced age or bodily infirmity. The fact, I think, is that where a sufficient amount of self-control has been exercised through life, a mastery over them has, to a greater or lesser degree, been attained. Where the intellectual or spiritual powers have been more used than the physical, and for higher purposes, they have gradually supplanted them. But these cases are the exceptions, not the rule in human lives.

There is born in the mind and expressed itself through the body, mind or soul, according to the development, or lack of development, of the individual. It does not cease with its former means of gratification. That is true in this life, and it is reasonable to conclude it is true in all life. In time the lesson may be learned and the soul seek nobler pleasures; but this takes time. Meanwhile there is much longing for the flesh pots of Egypt.



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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The PROGRESSIVE THINKER will be furnished until further notice at the following terms, in advance:

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SATURDAY, APRIL 8, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

No One Religion Can Fit All People.

Long years ago, many years before the war of the Rebellion, philanthropists projected a colonization society, its purpose to gradually remove the colored population in America, to their original habitat in Africa. The distinguished Henry Clay was president of the organization. A fertile territory was selected on the west coast of Africa, which received the name of Liberia, and a ship was secured to ply between American ports and Liberia, its special purpose to transport those who would volunteer to become colonists. It was hoped and expected that in time all Africa would become Christianized through the influence of that colony and a similar one near it was established by British philanthropists.

But horror of horrors! A few years' residence of civilized and Christianized negroes in sunny Africa, where nature supplies the greater part of man's needs, and he relapsed into barbarism. His Christian teaching was laid aside, and he affiliated with the native tribes as one of them.

Now the announcement: A negro child fifty years ago was taken in charge by a Christian church in Huntington, Indiana. He was specially educated from infancy, under discipline for missionary work in Africa. For twenty-five years, say the newspaper accounts, Rev. Daniel Pickering Wilberforce served the missionary board. But that board reports: "This missionary has been lured back to heathenism, he has become chief of a tribe of devil worshippers, and has contracted plural marriages in the wilds of Africa."

Rev. Wilberforce has done just exactly what the climate and productiveness of Africa will do by all his race if sent there. No incentive to labor, why should he toil? The climate of the temperate zone, from a third to half the year covered by snow and ice, necessity has compelled the students to become industrious; and all our institutions are the outgrowth of that industry. Our religious faiths are native productions; but they are exotics in Africa. The action of Rev. Wilberforce, only one of a multitude of somewhat similar cases, confirms us in the position stated. The attempt to make one system of religion for all peoples is the reenactment of the practice of Procrustes, the robber of Greece, who stretched the legs of the short, and cut off those of the long, to make all fit a common bed.

Herculeanum to Be Exhumed.

A mine of great wealth now awaits the pick and spade of the archaeologist, and the prospects are, the explorations will commence in the near future. All our discoveries among the ruins of ancient cities, so far as practical results are concerned, will be small in comparison to these. That mine is no less than the resurrection of Herculeanum, only eight miles distant from the ruins of Pompeii, and buried at the same time, in the year 79. Pompeii was covered with hot ashes, scoria and cinders from Mt. Vesuvius; but a torrent of mud spread over Herculeanum, to which additions have subsequently been made, until now from 80 to 120 feet of debris overlies the buried city.

Pompeii was a commercial town. Not a single manuscript was found while making the explorations. In the sister city, the home of Grecian art and literature, 1,750 papyri were found while exploring one small villa. It is believed a vast amount of ancient learning will be restored to the world in exhuming Herculeanum; and it is hoped the lost books of Livy, giving a history of the Roman empire, when originally embraced 140 books, only 26 of which remain, will come to light. A sea of mud from the volcano overwhelmed the city, and buried all in a common ruin, the very site being lost until within a hundred and fifty years, hence everything must remain precisely as it was when the calamity came. And, best of all, no priestly hands have had access to what is buried there, to manipulate in the interest of the church and a more modern faith.

As Italy is unable to meet the great expense of unearthing the lost city, it is proposed the present literary nations unite in the undertaking, and jointly pursue the work of exhumation.

Pompeii added greatly to our knowledge of a remote civilization; but Herculeanum will give us treasures of which the world has no conception.

"Just How to Wake the Solar Flare." By Elizabeth Towne. Price 35 cents.

"The Hope of Science." By Moses Hull. Price 10 cents.

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Science Versus Faith.

Did the reader ever stop to contrast the ancient religions, Zoroastrianism, Brahminism, Confucianism, Mohammedanism, Buddhism and Christianity with Spiritualism, and note the distinguishing differences between the older religions and the new, provided the latter may be designated a religion? The former religions are all based on faith, with no facts behind them for their support. The latter—as we have ascertained many times and repeat, is predicated on positive knowledge, therefore is a science.

Christianity, according to its own claim, had its root in Judaism, though soon after it came into being it made war on its parent faith and persecuted, even to death, its votaries.

The Jews claimed man in his primeval condition fell from his high estate, became totally depraved, and expected a Messiah to come and restore him to his original condition. Christians claim that Messiah appeared in the person of Jesus.

Thinking persons, including Spiritualists, in this age of education, do not believe in the fall of man. They know the race is not totally depraved. They do not believe God required the sacrifice of a son, nor any man, not even a dove, a goat, or a bullock, to reconcile him, therefore they have no need of a Redeemer, and have none save that of knowledge.

All sorts of fictions have been devised to make need of a Savior. An almighty prison-house, with a devil in charge, sulphurous heat and eternal torture, and no possibility of escape. Once there, forever there. But no man in his sober senses in this age of general education believes in these lurid pictures of another life. A general judgment day when time shall end, with the separation of saints and sinners, is now only preached by revivalists, or the most ignorant of the clergy, to scare their victims into the church.

Books written by whom and when compiled no one knows, are not a part of the new faith. A revelation if made to persons two thousand years ago, passing through more than seventy generations, and numberless translations to accommodate it to a living tongue, cannot be more than hearsay now. Certain it is, it is not a revelation to us, whatever it may have been to others.

As science is but another term for knowledge, so if there ever was a scientific religion it is that given us by disembodied minds, that is disembodied to our gross material senses.

Science, contra-distinguished from faith, is the cornerstone of Spiritualism; hence its votaries have no occasion to distrust the great truths it has unfolded. Geology furnishes the stone record of a past Eternity. Astronomy makes us acquainted with the immensity and grandeur of worlds, and of their Creator. While the microscope enables the investigator to become acquainted with the minute details of matter. Each science of itself is a revelation which ignorance cannot successfully controvert, sophistry confuse, or skepticism overwhelm.

Spiritualists have no martyrs, and need none. No wars have been waged to propagate its inculcations. No dungeons have been constructed in which to confine its opponents; the stake and fagot have never been called into requisition to silence criticism. Humble in beginning with varied means of communication between the mortal and the immortal, yet the faith of all sects have been changed and enlarged in consequence of its teaching.

All hail the new day, already dawned, which will sweep away the fogs of error and cruder faiths, and give place to the new whose foundation is Truth, whose superstructure was reared by angel hands, and whose duration is eternal.

TO CONTRIBUTORS.

The Open Court has crowded out many interesting articles, which will be published as soon as space will permit. Each contributor must be patient and forbearing. But such a thing as pleasing everybody is impossible.

ADJOURNED.

The Open Court Will Take a Brief Vacation.

The Open Court will take a brief vacation. W. M. Forster, a prominent physician of San Francisco, Cal., says of it:

Regarding the Open Court, it is one of the treats of a life-time to have the opportunity of reading the opinions of so many able minds, discussing the subject from so many different standpoints, and I hope that when you see fit to close the present discussion, that you will maintain the Open Court for the discussion of other subjects of importance to our knowledge of spirit life and spirit laws; it is a WONDERFUL EDUCATOR along these lines, and will do much to dissipate many of the superstitions connected (through ignorance) with the name of Spiritualism.

Yes, the interest in the Open Court and the question discussed, "Obsession," has been of unparalleled interest. Another question will soon be presented, and that, too, will get people to thinking along new lines.

Railway Civilization.

It was stated in these columns some years ago, that a railroad was projected from Damascus, in the extreme north of Palestine, south, by way of Jerusalem and Medina, to Mecca, in the south of Arabia. That great highway for the world's traffic and travel is now in the process of construction, 300 miles of which will be completed this spring, and open to business.

At Damascus connection will be made with a line west to Constantinople and east to Bagdad on the Persian Gulf. These, with other connected lines of railway, constructed, else in prospect, must revolutionize Southern Asia, and do more for civilization and human progress than creeds and missionaries could accomplish in 5,000 years.

"Talmagean Inanities, Incongruities, Incoherencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank D. Whitely's oft-repeated Attacks upon Spiritualism." By Moses Hull. Price 10 cents.

Thought, Brain and Continuity.

A New York brain specialist not long since believed that he had located definitely the seat of human intelligence—the special part that thinks.

Of course such a speculation is of some interest, but a far more important question is the genesis of thought itself. The questions exciting greater attention among thinkers are: What is thought? How does thought originate? A class of materialists affirm that thought is inseparable from the human brain, and death, as it ends the activity of the brain, terminates the intelligence and thought so far as the dead individual is concerned.

Some of the secular journals have taken up the discussion of the subject, in its various relations, and that in a manner that cannot but fail to be pleasing to those who have become convinced of the truth of spirit return and manifestation. For instance one of these journals declares that a pretty strong case has been made out in favor of the proposition that in certain instances there has been a survival of intelligence individually after the death of the body. The case is strong enough to have convinced numerous men of science, to say nothing of men in other walks of life. It can not be dismissed with a mere disparaging allusion to "ghost stories," because men of the caliber of Sir William Crookes, for instance, are not to be disposed of in that way.

Now, if it can be proved, even in one case, that intelligent thought has survived the death of the body the demonstration certainly is fatal to the theory that thought is simply a function of the brain. If thought is shown to have persisted after the destruction of the brain that hypothesis will have to be abandoned.

Just how intelligence is perpetuated when its ordinary vehicle, the brain, is no longer available is a question which no one has yet undertaken to answer. Nor is it of any especial pertinence to the immediate question. The main point at issue is the indispensable connection between thought and the brain. If it be shown that no such indispensable connection exists the field may be cleared for the ensuing question: How does intelligent personality exist independent of the human body?

The question is not religious but scientific. Many things are clearly discernible by the eye of faith which are invisible to the instruments of science. If science can be convinced by its own methods the result will be profitable to the world.

Readers who may desire to extend their knowledge and gain further light on the subject will do well to consult the rich pages of Hudson Tuttle's Arcana of Spiritualism.

The Hope of Science.

Prof. A. P. Matthews, of the Chicago University, is reported to have recently expressed himself in a magazine article, that "life will, eventually, be produced by artificial methods." He says: "Living matter is every moment formed from lifeless matter in ourselves and all about us. Living matter must have begun to exist at some definite time in the earth's history, and must then either have originated, or have come from space."

The Professor then suggests: "It is more probable living matter originated spontaneously." Concluding he adds: "I think from recent progress we have every reason to feel encouraged, and to look forward with confidence to the artificial formation of protoplasm."

The germs of life must be sought in the minute. The mammoth tree, the elephant, all life, vegetable or animal, sprang into being from the infinitesimal, and there we must go to search for the beginning. Very possibly new forms are ever being developed; but the history of the world has not and could not note during its brief existence the rise and destructions of these minute forms in the process of developing into the higher forms of life.

Prof. Matthews has turned his attention in a laudable direction. Pursued by successive generations of scholars, similarly inspired, then the sphinx will answer the questions, "Whence came life, and, What is its destination?"

An Arrangement of Alcohol.

It would be a source of great consolation to churchmen if they could place Col. Ingersoll in the ranks of the intemperate. Some of them have endeavored to do so; by citing a literary production of his sent to a sick friend, with a bottle of whisky, which had been prescribed for medicinal use. The Colonel's real views of intoxicants are best illustrated by his discarding their use in his family, and by himself, and by his own words, as follows:

"I believe, gentlemen, that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coldest and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks on either bank of this stream of death—the suicides, of the insanity, of the poverty of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing and despairing wives, asking for bread, of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds on either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol."

Science to the Front.

The announcement is now made that the great Sahara, a desert of shifting sand, in Northern Africa, is to be reclaimed; that the character of the country has been falsified; that water is abundant a little below the surface; that the rainfall in many quarters will supply all agricultural needs without irrigation; that the suppression of nomadic tribes, with their predatory and plundering habits, followed by intelligent labor, are all that is needed to make those almost boundless sand-barrens the most productive and flourishing of the French colonies.

Religion has been running this world since the very dawn of history, and it has made slow progress. Science is coming to the front now, and the world already breathes easier.

Events and Their Significance.

The installation of "Peter's Pence," dates back many centuries, and in every Catholic church in the world an annual collection has been taken and sent to the Holy Father at Rome. This, however, has not been yielding enough for the greedy maw of the Holy See, and now an active campaign is going to be waged to gather in the shekels. Mr. Broderick will have charge of the movement, and will be located in Washington. From thence he will travel through the country exciting the interest of the priests and founding "Peter's Pence" societies. Think of it! Societies all over this country with the one object of raising money for the Pope! All Catholics will be requested to give according to their means, and the machinery of the church brought to bear in compelling them to hold up their hands, at the stand-and-deliver order of the priests. It is said that the Pope heartily approves the plan. Why should he not? This United States is a rich harvest field. The Catholics here are protected, and earn more by labor than anywhere else. Why should they not contribute to the support of the church a part of their wages?

If every one of the ten millions of Catholics in this country gave a dime, there would be a million dollars for the royal pageantry of the man who pretends to represent the lowly Nazarene, who had no place to lay his head. The Pope might maintain the style of magnificent royalty, by the flow of this stream of gold from his dupes in this country alone. How many weary days in mines and factories, washing, scrubbing and brutalizing work, are represented in this vast sum for the drosses who contribute nothing, absolutely nothing, to the public good, but like vampires fatten on people's blood!

And now emboldened by the freedom extended to them, this horde of priests have established a bureau of tribute, and set at work to make this nation tributary to Rome.

The Associated Press reports that the proposed "Institute of Scientific Research" wants \$100,000 to enable it "to peep into the Great Beyond." Let all Spiritualists understand the position of this "Institute." Let them not be wheedled into the belief that it is to be anything but "psychical." Rev. M. J. Savage is reported as saying, "the movement above is to be confounded with Spiritualism, although to the lay mind the two are closely akin."

At a recent meeting of those interested in the movement, Dr. Hyslop, who is its pioneer, said \$100,000 must be had to make a foundation and then \$25,000 a year would be required to maintain it.

We do not know how many professors are intended. Five ought to be sufficient and after \$10,000 a year for expenses, that would leave \$3,000 a year for each chair. This would be very good pay for the work intended, which is exactly what thousands of Spiritualists have done, and are doing, for nothing except the satisfaction it furnishes them. The presidency of such an institute, once obtained would be good for life, and a plum worth shaking the tree for.

In his closing paragraph Dr. Savage shows his inclination to Spiritualism. He said: "I have been immensely interested in these investigations because I believe that if we could make people sure of continued existence and could couple with this in popular appreciation a recognition of the universal law of cause and effect, we should be able to lift the level of the moral life of the world. That is, if people could know that their deeds must keep right on and if they could couple with this the further knowledge that as the past has made the present, so the present must make the future, that there is no magic in the fact of death to change our nature, but that we keep right on what we have made ourselves—this knowledge would seem to me the mightiest moral lever that the human mind can possibly conceive."

Yes, the world moves. Not since the days of Grecian and Roman greatness has Fame furnished place for the statue of a woman. From her high place in the human and Grecian household and into the history of the world, she has been banished, and because a woman was a man's mother made him depraved in sin. Only one, the "holy virgin," the impossible mother of God, was represented by tawdry imagery, or the flimsy marble statues of Venus or Ceres, were bedaubed and decorated and worshipped as images of the "mother of Jesus."

Statuary Hall, at the national capital, has the monotonous row of distinguished heroes broken in upon by the statue of Ernest R. Wilson, it is the work of a woman artist, Helen Mears, of Wisconsin. As each state is allowed only two representatives, the honor Illinois confers by this selection is the more noteworthy. That this selection should be made, with all the contending elements, of political pull, and personal influence, indicates the appreciation of Miss Willard by her fellow citizens. She probably was no more heroic, or self-sacrificing, or devoted to duty than thousands of women in that great state, yet she came prominently to the front, and bore the limelight of public opinion, and thereby became representative of the nobility, purity and devotion of the women of the state.

Evangelists have worked up local excitements, called "revivals" in many towns, and wonderful ministrations of God have been reported. A good Spiritualist has sent the reports of one at Redwood, Minn., which is a typical affair. The churches of that northern town had become luke-warm, and a man named Sunday was called to shake up the dry bones and grapple with the devil. Revivals are conducted along commercial lines. There is no better paying profession than that of a successful evangelist. The deacons and head men of the church see that the interest in the ebb; the pews becoming more and more conspicuous for their emptiness; the membership not increasing and the salary of the minister more difficult to collect. The life of the church depends on new membership, and the quick way to that is by means of a revival. They look around and are recommended to a Sam Jones, or Small's (imitator), who after bargaining for a come and go of a week, will vineyard for a bonus and percentage on the gatekeepers. Then the work of saving souls begins.

The Redwood church secured Mr. Sunday—the Rev. Sunday. He is a regenerated baseball champion and all-round athlete. He constantly alludes to this in his sermons. As a specimen of his talk the following is suggestive. He had agreed to run a foot-race on Sunday. He was converted and could not carry out the agreement. So he went to the manager and asked for a vineyard for a bonus and percentage on the gatekeepers. Then the work of saving souls begins.

Dr. Isaac K. Funk, of the firm of Funk & Wagnalls, Publishers, New York, announces that through the mediumship of Mrs. May Pepper, of Brooklyn, N. Y., a man learned the address of his father from whom he had no information for thirty years. A correspondence was opened between the parties. Dr. Funk asserts there is no chance for fraud in this premises.

The prodigy for such he is claimed to be, extolled for his living as the only means of salvation, and by way of confirmation quoted passage after passage from the scriptures, which alone were considered tests of memory. At first the audience was inclined to smile at the child's apparent presumption.

A Common Miracle.

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"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and enter in and dwell there; and the last state of that man is worse than the first."—Jesus; Matt. 12: 42 to 43.

This quotation being authoritative with Christians, shows the founder of their faith was a believer in obsessions; and it explains why the vile, who are professedly reformed, become "seven" times more vile after tarrying for a time in the church. We were about to ask if this idea of demonic possessions is true, but we must not get the very threshold of the inquiry with the statement, "This is asserted by the Lord as a fact, therefore criticism is ended." So the cautious will keep an eye on those from whom devils are expelled, and have no entanglements with them, because of what the Master says is to follow. He who is wise will not be endangered.

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Letter from the Eminent Dr. I. K. Funk

To the Editor:—As the anti-psychic storm has now subsided, though the sea here and there still runs high, will not the press permit me a few suggestions to the methods of investigation which, in my judgment, will prove helpful in separating the true from the false phenomena and in determining the laws that govern them, and as to how the press and the public may render essential service in helping to right conclusions? My meaning will be more easily understood through several concrete illustrations:

FIRST CLASS OF PHENOMENA.

A few weeks ago in Chicago, Dr. Carl A. Wickland, an intelligent and respectable physician of that city, residing at 616 North Wells street, gave me a number of personal experiences which have convinced

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any errors or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. "That must account for the non-appearance of YOUR article."

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES.—Your poems sent to this office, for they will not be returned if we have no space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

G. S. Klock writes from Lincoln, Neb.: "I held meeting in Red Ribbon Hall, in Lincoln, Neb., as usual Sunday night, and had a full house. My subject was, 'What Is Spiritualism?' To introduce Spiritualism, I read the part of Brother Peabody's reply to Loveland, in 'The Progressive Thinker,' entitled, 'Spiritualism Introduced,' which fit the case. There seems to be something that comes in each Progressive Thinker for each of my lectures. I also read the poem entitled 'My Star,' which I used as an opening. I appreciate 'The Progressive Thinker,' as it is a great help to me. I wish to correspond with some good physical medium that will be willing to come to Lincoln, Neb., and hold meetings with me for a month or more. Address me at No. 2900 P Street, Lincoln, Neb."

Mrs. Clara Wagner, 407 Highland street, Defiance, Ohio, would like to have a good medium come there and hold meetings. "The little hall there can be used for the purpose. She will give full particulars if any mediums write to her."

E. W. Sprague and wife, N. S. A. missionaries, have engagements at the following call-meetings for the coming season: Chesterfield, Ind.; Snowflake, Mich.; and Vicksburg, Mich. These engagements begin July 23 and close August 11. They would be pleased to hear from those wishing their services before or after those dates. Address them until April 15 at 1429 Market street, San Francisco, Cal.

P. A. Seguin, the ex-Catholic priest, is engaged in a meritorious work. He writes: "We are engaged in a great work of saving girls who are out of work, in a home called 'Rescue Home for girls out of work.' This is practicing what we preach."

L. W. Maxwell suggests that a mail line be established between the earth and spirit life. It seems practical to him. While letters are received through mediums from our spirit friends, the conditions under which they are written are such that the plan cannot be made universal at the present time. The future, however, may reveal such a line as Mr. Maxwell suggests for the general public.

Charlestown, W. V.—A weird story comes from the coal-mining town of Winona, Fayette county, and Mrs. Rogers, wife of C. P. Rogers, a Winona business man, is the authority for the details. During a recent severe thunderstorm Mrs. Rogers, according to her own statement, was standing by the east window of her kitchen, preparing the morning meal, when just after a vivid flash of lightning, she noticed a thin blue haze, like a small puff of smoke, gather near the window-pane in front of which she was standing. She thought nothing of this until the haze, seeming to settle on the glass, took the form of a human being and remained upon the glass. Mrs. Rogers still retains possession of the glass, and her friends are trying to induce her to send the "ghost picture" to some eminent scientist at one of the large universities and have it investigated.

The fifty-seventh anniversary of Modern Spiritualism was given recognition last night by special services at the Light of Truth Society hall, South Broadway. The society lecturer, W. V. Nicum, discussing the philosophy of Spiritualism, said, in substance, that in his opinion there were three great epochs in the development of the human race. These were marked, respectively, by the advent of Jesus of Nazareth, the work of Martin Luther, and the discovery of the laws recognizing Modern Spiritualism. The phenomena of which was first brought to the attention of the world by the Fox family at Hydesville, N. Y., in 1848. Said Mr. Nicum: "In each case God raised somebody or something at just the right time to call people to the inner life, the spiritual."—The Dayton (Ohio) Journal.

Certain mines, like certain houses, are believed to be haunted. And these mines, where the "tommy knockers" are, have usually been the scenes of violent deaths. The records of such mines are talked over by the miners as they gather at lunch time far under the ground to eat the contents of their dinner buckets, or as two or three of them assemble somewhere in the workings for a few minutes to loaf and smoke their pipes when the boss is out of sight.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for this current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

M. C. Campbell writes: "Rev. Alice Baker and son, Milton, formerly of Cleveland, Ohio, now of Dallas, Texas, start to the Pacific coast at an early date. Mrs. Baker has contracted a critical lung difficulty that the physicians all say necessitates a change of climate immediately. While we very much regret the necessity of this change we feel to say our loss will be California's gain. It is hoped that the Spiritualists of California will cordially receive the noble worker. Our strongest thoughts are that the beautiful climate of California, with the help of the angel world, will fully restore our beloved pastor to perfect health."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Union of this place celebrated the 57th anniversary of Modern Spiritualism on the 26th ult. in the morning. Despite the rain in the morning the sun came out so that there was a good attendance in the afternoon and evening. The programme was most excellent, consisting of addresses, vocal and instrumental music, a conference, refreshments, etc. The exercises were most interesting."

New York.—The sword is dangling over the head of Dr. Ottoman Zaradusht-Hanish, self-styled the Rabbi Magi of the Mazdean Temple, Magi of the Persian Sun Worshipers and a lot of other mysterious titles, and he is in imminent danger of feeling the chill clasp of handcuffs.—Chicago American, March 23.

Oscar F. Bvartz writes from St. Louis, Mo.: "The Society for Spiritual Research is now holding its meetings at the new hall, 3331 S. Seventh street, St. Louis, Mo., every Sunday afternoon. The new location has proved a great progress as shown by the increased attendance and the interest taken in the phenomena. The features of the meetings are the powerful lessons received from the spirit world and also the beautiful poems given us by the controls. The subjects for both lectures and poems are given by the audience and the rendition of the discourse altogether spontaneous. This arrangement of the phenomena is in itself quite a test, especially as the length of both poems and lectures. Mrs. E. B. Price of 110 Courtis street, this city, is our lecturer and instrument, having given her entire time for the last ten years to spreading the great truth of spirit return. Her phenomena is not in the least spectacular but is confined rather to expounding such intelligence as the spirit world gives us through her mediumship. The subject of a recent Sunday was 'The Spiritualist's God and How to Worship Him,' and was rendered in such an eloquent manner that even the older members of the society were surprised. Several clairvoyants who were present seemed to agree that it was the spirit of Robert G. Ingersoll, the great orator, that manifested through Mrs. Price on the occasion, and the manner of speech was much like Mr. Ingersoll's."

A dispatch from New York says: "Miss Luella Huestles, who with her mother, Mrs. James H. Huestles of Mt. Vernon, lay in a trance for fifteen days in the Presbyterian Hospital, following partial gas asphyxiation, died yesterday without having regained consciousness. At the moment of her death the mother, who lay in an adjoining room, began to show signs of falling vitality. This peculiar phenomenon in the case is in accord with the theory advanced by Dr. John D. Quackenbush, of Columbus, Ohio, that mutual hypnosis was responsible for the death like trance of Mrs. Huestles and her daughter."

Lincoln, Neb., March 23.—Governor Mickey to-day vetoed the bill passed by the legislature providing that all practitioners who accept pay as healers should be compelled to take a four years' course and pass an examination before the medical board before they could practice in the State of Nebraska. The bill was aimed particularly at Christian Science healers and the veto by the Governor is regarded as a victory by the followers of Mrs. Eddy.

Elizabeth Schauss writes from Toledo, Ohio: "The Psychic Research Society of Ashtabula, Ohio, celebrated the anniversary of Modern Spiritualism, on Thursday, March 23. A splendid literary programme was rendered. A short address on 'What Has Spiritualism Done to Benefit the World?' was delivered by the writer. A large audience had assembled to hear the programme. Spiritualism is to hear the programme. Attention in this city and its vicinity to the anniversary address at Sandusky, Ohio, where two services will be held, one in German and one in the English language. During the remaining four Sundays of April I will serve the society at Conneaut, Ohio. From the ever-increasing audiences that have greeted me throughout the winter at the various places where I have served, I feel to say that truth is gaining ground steadily; the message of spirit communion and the conscious continuity of life after death is being embraced by many people who have not yet shaken off all of the shackles of past ignorance, but are willing to accept this much while getting ready to receive more; then let the light shine on."

Married, March 23, by Rev. Dr. J. O. M. Hewitt, at his residence, 533 W. Madison street, Chicago, Mr. Peter J. Schon and Mrs. Mathilda Corcoran, both of Chicago.

The Chicago Chronicle speaks as follows of Miss Elizabeth Harlow: "The misuse of Spiritualistic phenomena was the subject of an address made by Miss Elizabeth Harlow of Columbus, to the Illinois Spiritualists in convention at Handel Hall. 'The attitude of most Spiritualists in entering the seance room,' she said, 'is that of the seeker for amusement or else the motive is one of pure selfishness. He is thinking not of the great truths which he could find, but merely what advantages he can secure from the spirit world, what it can do for him. This misuse of Spiritualism, this seeking for self-aggrandizement, has put Spiritualism in a position where the rest of the world can and does ridicule it and make it an object of derision. And to this attitude we can not object for our own acts we have justified it.' Miss Harlow went on to urge those present to greater study of Spiritualistic ideas and ideals and to put away the selfish and lighter motives which have influenced them."

W. C. Mann writes from Louisville, Ky.: "Mr. Frank T. Ripley is serving our society, the Peoples Spiritual Church, and is meeting with grand success. Last Sunday our hall was crowded to overflowing, both afternoon and night, and there were as many as seventy-five turned away."

Maggie Henry writes: "On Sunday, March 26, at the Universal Occult Society, Evangelist F. M. Stoller read to the evening lesson the 18th chapter of St. Matthew, it being the anniversary of Modern Spiritualism. He made the services very interesting by giving an account of seances held in the White House during President Lincoln's administration. We had quite a large audience, and the meetings will increase in attendance. We expect a special invitation to strangers. Messages given by Madam Deloux and Mrs. Wagner."

Mrs. C. K. Kibben writes: "At the conference and seance meeting of the Rising Sun Mission on Sunday, March 26, quite an amount of food for thought was given by those who attended. The experience of the brothers and sisters were quite interesting, as well as was the spirit messages given by the guides of Sister Tatton. A large number of people were present, and the evening services, which commenced promptly at 8 o'clock. The hall was filled with a very intelligent class of people who are seeking after the higher truths. Mrs. Stella Brooks, the trumpet medium, rendered a very fine solo, and our choir rendered some very fine music, which added considerably to the harmonious conditions which prevailed. The subject of the discourse for the evening was 'Darkly.' Our president read the 13th chapter of Corinthians, which led up to the lecture which was given under inspiration by the guides of Sister Fravel. Every word that was uttered was spiritual, and was eagerly listened to by an appreciative audience. Our speaker for April 9 will be Mrs. Nora Petrie, president of the Douglas Park Ladies' Club. Everybody welcome. Services every Sunday afternoon at 3 and evening at 8 o'clock, at Mission Hall, People's Institute, corner Van Buren and Leavitt streets."

"The Church that Pleases God" meets every Sunday at 508 Clinton street, Defiance, Ohio, second floor. Lyceum at 6:30 p. m. Evening service at 7:15. Pastor, Mrs. Clara Wagner.

Mrs. Ella J. Bloom writes: "The Ladies' Auxiliary to the Illinois State Spiritualist Association, met at the home of Mrs. J. R. Francis, 40 Loomis street, this city, Tuesday afternoon, March 23. On this occasion business of importance was transacted. Six new names were added to our membership, and we will be delighted to add even more names at our next business meeting to be held Tuesday afternoon, at 2 o'clock, April 10, 1906, at the home of Mrs. Wm. Hilbert, 204 Burling street. We extend a cordial invitation to the ladies, not only in the city but throughout the state, to come and join us in our efforts to promote clean Spiritualism, and to assist in the work of the association on its good work in our state. Come and be one of us. A word to the gentlemen. Don't think you are entirely barred, for ere long we will extend to you an invitation to attend our socials, and help us make them a success. For information concerning our society, and how to become a member, address me at 892 Turner avenue, Chicago."

Wilson Durcan writes: "Of all the able contributions, to our view, in the Open Court, the late paper from the pen of Chas. Dawbarn, in the issue of March 25, covers more, exact science coupled with truth, than any other article that has ornamented the columns of our great luminary, The Progressive Thinker. How all the creeds of the past, formed in ignorance and blind superstition, are herein challenged to pile up their burden of monstrous sophistries! How the light of truth is ever cast upon the darkness of the past! How the words of the past are now being used to build a new and more perfect temple of a spiritualism, more or less willing dupes to the wiles of priestcraft, hydra-headed, from Melchisedec down to St. Smith. What would the great medium of Nazareth say, were he to suddenly come, materialized, and with countless hosts of advanced spirits, into our land this summer? We close by saying that man made every religion, and the more he is ever cast back, but accept the truth, and build upon a platform that was given centuries ago, that which has made men and women true and strong all through the ages. The world is my country and to do good is my religion. We have had with us during February and March, Mrs. Elizabeth J. Demorest of Pittsburgh, one of the best platform speakers we have ever had. Her private remarks are remarkable, giving full scope to the many-sidedness of the mind, and the most skeptical of the existence of a spiritual influence by which we are surrounded. We are all Progressive Thinkers, without which we would feel lost to the progressive world."

Elizabeth Delphin writes: "The Englewood Spiritual Union is holding meetings every Sunday evening at 8 o'clock in McDermott's Hall, 6603 So. Halsted street. The Union holds its meetings in the same hall Thursday afternoon at 2:30. Mrs. H. L. Lichty will serve us for the month of April. We are working hard to spread the truth and need the help and co-operation of our friends and members. We extend a cordial invitation to all, Spiritualists and investigators. On Thursday evening, April 27, we will hold a Psychic Social, the mediums, as far as possible, to appear in the dress of their guides. Admission, ten cents. Come and have a good time."

J. J. Sweeney writes from Lone Pine, Cal.: "Two years ago myself and wife began to investigate Spiritualism, and got some wonderful tests. On the 3rd of January, 1904, my little 13-year-old daughter tipped the table. Since that time, she has developed to be a wonder. She can read a book or paper, tell the time of the year, or read coins blindfolded. She can draw birds, flowers, and landscapes, mixing her paints blindfolded. She can play on the piano blindfolded. She also plays under control music that we never heard, and then takes a pencil and gets its name. You can hide anything and she will find it blindfolded. She can see the spirits, hear them talk to each other, and then they talk to her. She also plays while in trance but remembers nothing about it. She remembers, however, that they took her away, dressed her in beautiful white robes with a piece of wreath of flowers on her head. My address is 108 So. Fourth street, Victor, Colo."

More than 300 persons attended the celebration of the fifty-seventh anniversary of the founding of Modern Spiritualism, held in the Odd Fellows' Hall, Sixth and Walnut streets. In addition, thirty-five were brought from the city, including Mr. Frank Ripley of Tiffany, Ind., who is more than 55 years of age, and one of the oldest lecturers in the Spiritualistic field, spoke in the afternoon on "Life." Mrs. W. C. Mann, 829 Eighth street, conducted the demonstrations. At the evening meeting Mr. Ripley reviewed the history of Modern Spiritualism since it was founded at Rochester, N. Y., fifty-seven years ago by the Foxes, Mrs. Mann and Mr. Ripley had charge of the service. Another large meeting will be held Easter Sunday—Louisville Post.

Mrs. R. G. Ingersoll gets \$95,000, Boston, Mass., March 29.—Judgment for \$95,000 for her husband's legal services has been awarded Mrs. Eva Ingersoll, widow of Robert G. Ingersoll, against the estate of the late Andrew J. Davis, a Butte, Mont., mine owner.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, April 9, 1906, 8. E. 58: "Man a Progressive Being."

Gem of Thought:—

From out the Center of All Good, Immortal Man is sprung; He moves by law, just as he would, His fellow-men among.

Though through dark wastes the journey leads, Progressing still he goes, And finds each scene the one he needs, By light and shade he grows.

For information concerning "The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas."

Mrs. K. Childs writes from Grand Rapids, Mich.: "I consider 'The Progressive Thinker' the cheapest and best weekly paper. How could it be otherwise with such an able corps of writers as weekly contribute to its columns. The whole body of Spiritualists should awaken to the fact, and give it the support it so justly merits. What if every article may not coincide with our idea of truth? Truth is many-colored, and many-sided. All truth cannot be put in our little measure. All the obsession I have knowing about is of the earth, having ignorance, weakness, unbalanced mentality, negativities; if these things do not obscure our mediums, they need not fear demons from spirit life. I wonder if the next cry that comes ringing up to us will not be that all these fakes, unprincipled tricksters, are obsessed. I think they are, and the demon's name is Money. Can it be wondered at so very much. When money is made such a god, worshipped as it is in this and other lands? The vast resources are enough to make the heavens rain blood. Conscience has been strangled, somewhat, in every walk of life, especially in high places, but the thought is almost unbearable that its burial ground should be among mediums we have trusted."

DR. GORST SAYS REVIVALS CAUSE INSANITY.—"THERE IS NO GREATER CRIME AGAINST THE STATE THAN HOLDING RELIGIOUS REVIVALS," SAID SUPT. GORST OF THE MENDOTA HOSPITAL FOR THE INSANE TO A PARTY OF LEGISLATORS RECENTLY. WHENEVER THERE IS A REVIVAL RELIGIOUS REVIVAL IN ANY PART OF THE STATE IT IS FOLLOWED BY VERITABLE INFUX OF PATIENTS SENT TO THE ASYLUMS. IT IS NOT ALWAYS SAFE TO SAY THESE THINGS OPENLY BECAUSE IT IS NOT ALWAYS SAFE TO TELL THE TRUTH, BUT THAT IS THE FACT. RELIGIOUS MANIA IS ONE OF THE MOST COMMON FORMS OF INSANITY. IT COMES TOGETHER WITH OVER-INDULGENCE IN ALCOHOLIC DRINK AND FAMILY TROUBLES. THE CAUSE OF SENDING PERSONS TO INSTITUTIONS LIKE THIS.—PORTAGE (WIS.) DAILY DEMOCRAT.

Mrs. L. J. Vaughn is visiting in Milwaukee, Wis.

Wm. F. Ruffie writes that he is having excellent attendance at his meeting and circles in Louisville, Ky. He can be addressed for engagements at No. 720 Sixth street.

D. G. Hill writes: "Those of the Golden Rule Spiritualist Society having the work in charge were pleased to see the large audience that gathered at its hall, 161 W. Madison street, on Sunday evening, March 26, to enjoy the varied program of the service, beginning with a piano solo by our capable organist, Miss Park Stinson. It was a masterly address, that of the Hon. Chas. Hughes, who held the closest attention of his hearers for an hour while he explained to them what he considered the perfect life as it should be lived in this expression. A cornet solo by Miss Effie McGrath; a vocal solo by James E. Coe; and the beautiful christening service as conducted by the guide of Mrs. Nora E. Hill, made a fitting closing of a most enjoyable evening. This society will change location to its new hall in the O'Donnell College Building, located on South Paulina street, between Washington boulevard and Park avenue, on Sunday, April 8, where it will hold meetings each Sunday at 8 p. m. The speaker for Sunday evening, April 9, will be the talented inspirational speaker, Mrs. J. H. Fravel of Austin, Ill. All West Side elevated and surface street car lines stop near the hall. All interested in the philosophy are cordially invited."

Des Moines, Iowa, March 31.—From the spirits of the dead Mrs. A. E. Baker of this city claims to have discovered the cause of the sudden disappearance of Frank S. Richardson, a prominent farmer living near Audubon, Mo. years ago. Through her visions she claims to have seen a murder and has actually directed excavations near an old tree on the Richardson farm which have resulted in the finding of a human skeleton believed to be that of the missing man. When Richardson disappeared there was quite a sensation, and though many murder theories were evolved no trace of the man could be found. Recently his brother was Des Moines, and met Mrs. Baker. He asked her to assist him in the matter. A few days after her arrival the skeleton was found. She is now here and states she will return to Audubon in a few days to the spot where she believes she may get in communication with the spirit of the man she believes was murdered.

H. Smith writes: "The Society Students of Nature will celebrate the 67th anniversary of Modern Spiritualism, on Sunday evening, April 9, at its hall, 1565 Milwaukee avenue, corner West avenue. Prof. W. Lynn, the great psychologist, and Sister Green, with other message bearers, will assist the pastor. None should fail to hear Prof. Lynn on this occasion."

Mrs. H. M. Keller writes: "The Ladies' Aid Society of the Englewood Spiritual Union is celebrating the following officers for the ensuing term: President, Mrs. L. J. Martin; vice-president, Mrs. C. Oswald, secretary, Mrs. H. M. Keller; treasurer, Mrs. C. Oswald. The following sick committee was appointed: Mrs. C. Smale, 6339 S. Halsted street; Mrs. M. Smith, 1208 W. 63rd street; Mrs. L. J. Martin, 6222 S. Halsted street. Our meetings are held regularly every Thursday afternoon at our hall, 6003 S. Halsted street, at 3 o'clock sharp. We have very good attendance, always good in meetings are held for the advancement of Spiritualism and to spread the truth, and not for the benefit of an individual medium, as our workers are doing their work for the benefit of humanity and for the love and truth of Spiritualism. The meetings are very harmonious. The regular Sunday meeting of the Englewood Spiritual Union are held every Sunday evening at the same hall, 8 o'clock. We have engaged Mrs. H. L. Lichty, of Waterloo, Iowa, for the month of April, as lecturer and test medium. Everybody is welcome at our meetings."

H. A. Varga writes from San Antonio, Texas: "I can't be without your paper in my family. The good I have done for my wife and self will never be repaid. I will do all in my power to help the good work along, and also your paper. I can not find words that will express my gratitude."

C. J. Barnes, the well-known trumpet medium, will visit Galesburg and Charlotte, Mich., and many other points in that state. He will be at Canton, Ohio, sometime in May.

Elizabeth Craig writes from San Antonio, Texas: "I take great pleasure in giving my tribute of love to one of our good workers in the broad field of advancement through which is all conducive in the work of Spiritualism. I have been in the city one week and attended the services conducted by Mrs. Nellie S. Noyes of Boston. She grows in favor with our people and I would advise any who wish her services to communicate with her. The control, Charity, is a beautiful, brave and true spirit, and helps her medium to bring the people together and holds them because of the eternal life of the medium. On Sunday night, Charity chose for her subject 'Free Love,' and landed it from the standpoint of purity, honesty and sincerity, thereby separating it from free lust. Everyone was pleased with the way it was presented. The spirit friends as well as those on this side have made a wise selection in sending to us Mrs. Noyes."

F. J. Lentsch writes from Louisville, Ky.: "The People's Spiritual Church celebrated the 57th anniversary of Modern Spiritualism in Old Fellows' Hall, Sixth and Walnut streets, where we held our services. The hall was decorated with flowers for the occasion. We had an afternoon service at 2:30, which was well attended. Brother Frank T. Ripley delivered an address on Life which was enjoyed by all. Tests were given by the mediums present. After the services the Ladies' Aid prepared a lunch and all had a good time. In the evening the hall was crowded. Brother Ripley reviewed the history of Modern Spiritualism since it was founded at Hydesville by the Fox family. He gave a beautiful address, which were all recognized. He was followed by the Rev. Mary Mann who is the only ordained and registered lady minister in this section of Kentucky. She gave some very convincing tests. After Sister Mann, Mrs. Geo. Marks, nee Kegwin, formerly of Jeffersonville, Ind., took the rostrum. She has independent writing and demonstrated with her own late well-known medium, Hattie Pettibone, consisting of six closely written pages pertaining to right living; also one from one of our late presidents, U. S. Grant. The public was surprised by the tests which were given under strict conditions. At the close of the services Brother Ripley took up a collection for the mediums' home. On Easter Sunday we will hold special services and expect to have a packed house. Brother Ripley will be with us during the month of April. He is doing a good work and is loved by all."

B. R. Fielding writes: "Mrs. M. T. Longley closed a two months' engagement as speaker for the First Spiritualist Association, J. Clegg Wright of Amelia, Ohio, will be the speaker for the month of April. The auxiliary of the First Association held the anniversary exercises at Mr. F. A. Wood's the president. The programme was most excellent. Mrs. Longley closed the exercises by giving us a beautiful poem entitled, 'Let the Bells of Heaven Ring.' Mrs. Willis was chairman for the evening. The Temple of Love, with an elaborate programme, held socially at Mrs. W. Farrows, the president. The Educational Society meetings are held as usual at Smith's hall. Mr. Mason and Dr. Temple are speakers. Mrs. Julia Warneke is the test medium for the months of April and May. Meetings are held as usual at Mrs. Hinkle's, No. 11, Fourteenth street."

Mrs. M. M. Malone writes: "The Progressive Spiritualist Society of Smithville, Texas has the past week had some of the best and faithful workers. Mrs. Isa Wilson Kayner, who has labored faithfully for the cause of Spiritualism, as a missionary worker for some time past. Quite an impressive service was held last Sunday evening by Mrs. Kayner, in christening and naming of the baby of Mr. and Mrs. Saurasula. Flowers were used beautifully and impressively while naming the little one, Mary Saurasula, and dedicating her to the angel world and the spiritual truth of life. After this Mrs. Kayner gave a few tests which were recognized, and each one made to rejoice and the presence of the angel world in sweet communion. On Wednesday evening the society was honored with the presence of our National President, Harrison D. Barrett, who was greeted by an audience of more than two hundred persons. He spoke at length on the subject of Spiritualism from the biblical view. All who listened to this discourse were deeply repaid, and all feel greatly benefited thereby."

Dr. Bartholow of New York, says: "It may be that though Spiritualism will come the scientific demonstration of the immortality of the soul. And why should not this be scientifically demonstrated? There is not a thinking man to-day who does not believe in mind reading or telepathy and phrenology, and yet in the beginning of the study of these subjects they were ridiculed in every way as much as Spiritualism is to-day."

A WORD OF WARNING.
To the Editor:—In response to the call for information regarding fake work of persons calling themselves mediums, I have received the following letter, which I think would be well to publish as a word of warning to all unsuspecting public. H. A. CROSS, Secretary I. S. S. A.
Dear Doctor:—In response to your notice in the last Progressive Thinker, I report a deceptive boy. I will call him by the name of Otis Comer, who claimed his home to be in Richmond, Ind., I believe. He posed as a trumpet medium, and made my home his for several weeks, but was suspected from the start. His game in the dark circle was to place his hands on the top of the ones who sat with him, and then to have the trumpet or any other article within easy reach of his right hand, which he soon had free, and then the manifestation and talking was abundant. He went from here to Greenvale, Ill., and was caught at the same game. I reported his falseness through The Progressive Thinker soon after it occurred, as he had written an article in The Progressive Thinker recommending himself as something wonderful and signing a noted lady's name to it. I hope you will succeed in exposing all such frauds from the ranks of true mediums, as such make the best of us doubtful. I shall be pleased to aid in the movement against such impostors. H. A. CROSS, Mount Vernon, Ill.

Dr. H. A. Cross, Chicago, Ill.:
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ELBERT R. HOFFMAN,

After the little girls had once seen the picture they supposed that their mamma had put it there with blue chalk, but when told that it was a frock picture and that it would soon disappear they attempted to wipe it off, and then the children were told that the picture was not a frock picture.

Mrs. Rogers made several attempts to erase it, both inside and out, but could not. Not wishing to alarm her husband, nothing was said to him concerning the picture. A curtain was hung over the window and the picture disappeared from time to time that the picture was still there. About two weeks later the curtain was taken down to be washed, and the children trying to increase it, attracted the attention of their mother. She at that time knew nothing of it. It is a draw work picture and she was trying to play a joke on him and that some artist had put it there, but on being assured that such was not

was built there. About two weeks later the curtain was taken down to be replaced by a new one. As the men were pulling it down, a large crowd of people gathered. The noise and the sight of the men raised the curiosity of the people, and the noise attracted the attention of their father who who up to that time knew nothing of it. He at first insisted that his wife was trying to play a joke on him and that some artist had put it there, but on being assured that such was not the case, he made strenuous efforts to remove it, but without success.

The news of the strange happening then spread like wild fire, and for days the house was thronged with people eager to get a view of the picture. So great were the crowds that for several days no dinner or supper could be cooked. The picture was seen by as many as thirty-five people being in the kitchen at one time looking at it. One night some vandal with a glass cutter attempted to cut the picture from the pane. For some reason he did not succeed, the glass cutter only making an ugly mark on the glass.

One very peculiar thing is that the picture can in no way be magnified. When placed under a magnifying glass the smallest detail of the picture is in no way changed. Any other little mark about the glass can be magnified, but the picture itself still stands mute, immovable and unchanged. Nor can it be photographed. A photographer from McKenney's creek tried it, but no impression whatever could be made upon a sensitive camera plate. Then on a side bet of ten dollars that he could efface it.

known to Mr. Rogers, he placed it in a barrel of chemicals, and burned it until the flames had consumed the body. The bones were even made brittle, but the picture was not even discolored or disfigured and yet remains in silent derision of the finite force of its would-be destroyer.

The dress in the picture does not in the least resemble the shroud in which Mrs. Chittum was buried, except in color. Nor do the features of the face resemble her, but rather favor the daughter, Ottie, spoken of above.

Ottie visited the Rogers home about three weeks ago, viewed the picture and was very deeply affected, and with

a promise to her relatives to lead a better life, is now bravely struggling to that end.

So far over two thousand people have visited the house to see the picture, and of that number only two have doubted. The glass has been removed from the window to keep it from being broken or stolen. Already it has been broken twice. The last time within a couple of inches of the grave. The original size of the glass is 14x28, and a frame, something on the order of a slate frame, is being made for it, and into

this frame the pieces will be fitted. After a short time, provided it is deemed practicable, Mrs. Rogers intends to put it on exhibition throughout the state. Many persons say that the picture was put on the glass for a purpose, and that it will be a success.

Some attempt to explain it by saying that it was always there and they had failed to notice it. The glass was put in the window on the 4th of last May, and by the plainness of the picture and the very fact that it was right beside up and looking into the room seems to preclude any possibility of its having been there before. One man insisted that it had always been there

and that they had failed to notice it. The glass was taken into a room after dark, placed into a window and he was asked to step inside. He had no sooner done so, than he exclaimed: "I see it very plainly."

The picture can best be seen after dark and it shows plainest about the middle of the room, not showing quite so plain as though it were closer to the wall as it did at first. After dark with a light in the room, men have stood back fifteen feet, by actual measurement, and seen the eyes in this picture.

A glassworker of 35 years' experience who visited the Rogers home states that never in all the years of his experience has he seen anything that in any way resembles this picture. You can

Take most any transparent picture, hold it to the light and the picture will show on the back side, but this one does not. The back presents a - different view from the front. Since my visit there I have frequently been asked on which side of the glass the picture appears to be. As to this I am unable to say. The glass is perfectly smooth on each side, and if either side is moistened it will at once disappear until the moisture evap-

Quite a number of rumors are afloat concerning the picture; some that it moves, talks, winks, etc., but these are groundless. The facts are just as I have set them down here, without any show or elaboration or any attempt to deceive.

Mrs. Rogers speaks of the occurrence in a plain, matter of fact way, and her veracity is beyond question. She is a Christian woman, a church worker and is president of the W. C. T. U. at that place. I stayed at the Rogers home for an hour and a half discussing the picture and I am certain that my account is correct.

ture, and I am certain that no effort at exaggeration was or could have been thought of. Every week they receive a large number of letters asking for information, and an offer of \$500 has been made them for the glass, but refused. On leaving in order to catch the evening train home, my only regret was that I could not stay to see the picture

after dark.—Alderson Advertiser.

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ELBERT R. HOFFMAN,

At first thought it a frost picture, caused by the smoke and moisture and called her little daughters to see it before the warming room should melt it away.

After the little girls had once seen the picture they supposed that their mamma had put it there with blue chalk, but when told that it was a frost picture and that it would soon dissolve they attempted to wipe it off, and then the discovery was made that the picture was not a frost picture.

Mr. Rogers made several attempts to erase it, both inside and out, but would not be long in learning that his husband, nothing was said to him concerning the picture. A curtain was hung over the window and it was noticed from time to time that the picture was still there. About two weeks later the curtain was taken down to be washed, and the children trying to remove it, and the attention of their father who up to this time had been of it. He at first insisted that his wife was trying to play a joke on him and that some artist had put it there, but on being assured that such was not

the case, made strenuous efforts to remove it, but without success.

The strange happening was then the cause of the trouble, and for then said little and did nothing. The new house was thronged with people eager to get a view of the picture. So great were the crowds that for several days no dinner or supper could be cooked at the Rogers home, sometimes as many as thirty-five people being in the house at a time, all looking at it.

One night some vandal, with a glass cutter attempted to cut the picture down from the pane. For some reason he did not succeed, the glass cutter only making an ugly mark on the glass.

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Some might explain it by saying that it was always there, and they had failed to notice it. The glass was put in the window on the 4th of last May, and by the plainness of the picture and the very fact that it was right beside up and looking into the room seems to preclude any possibility of its having been there before. One man stated that it had always been there

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The picture can best be seen after dark and it shows plainest about the time in the morning that it was formed, though it does not show quite as plain as it did at first. After dark, with a bright light in the room, men have stood back fifteen feet, by actual measurement, and seen the eyes in this picture.

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Review of Passing Events.

P. J. Cullane, the energetic secretary of the First Spiritual Society, of Hamilton, Canada, called the editor's attention to a lecture on Bible astronomy given in that city by Rev. Howitt. It is somewhat enlarging the field of his duties, as he is not only a Spiritualist, but a minister, or to anything else, he is to be done the Constitution. The statements, however, of this Rev. Howitt are so extraordinary that, of themselves they will interest the reader as a bit of news, and is illustrative of the unblinking ignorance of the speaker. After accepting the wonderful story of the creation he went on to point out other features. One of these was Joshua bidding the sun stand still for a day. This he considered a stupendous miracle. The Greek and Chinese, recorded this day. A professor also prayed, that it did stand still. He traced from the present day to the winter solstice of Joshua, and his reckoning came out on a Wednesday. He then traced from creation to the same solstice, and it came out on a Tuesday, thus showing that there was an interpolation of 24 hours.

Another feature was the sun dials of King Hezekiah, which were used by him, longer, and the Lord granted him an additional fifteen years. He asked for a sign of this, and was shown the shadows on the sun dial go back ten degrees. This is the only astronomical instrument spoken of in the Bible. There are a number of astronomical "graven images" of the Almighty, and it is subject to doubt if it is a sin to "break the sabbath." "Thou shalt not break the sabbath," cannot be obeyed, and the one who attempts it, the ministers will be allowed to invent supporting "facts" if he can provide anything he pleases. That is the method, without exception, of the people who attack Spiritualism. They know little or nothing of the subject, and manufacture whatever "facts" they require to maintain their position. The Greeks and Chinese, have no record of such an event. The "miracle" occurred when it was believed the sun moved around the earth. Hence it was not the sun which stood still, but the earth. The earth is moving around the sun with a velocity of 68,000 miles an hour. Suppose Joshua put on the brakes and brought it to a sudden standstill. Well, there would pover afterwards be any doubt about the matter. The records of the Chinese would not have to be ransacked for evidence. The blotting out of every living creature and rupture of the earth's "foundation" would forever break the earth.

As for the Professor who made such calculations, what is his name? If he is capable of such mathematical achievements, he has no peer, and should receive honors from all the universities in the world. The chronology of the Bible is well known to be entirely speculative. No Bible scholar pretends to know the exact date, or scarcely the century date of a single event recorded in the Bible. The date of Joshua's invasion is not an exact date. Yet this preacher speaks of starting at the year of the creation as though it was as certain as the date of signing the Declaration of Independence!

Yet to make the calculations from the creation to Joshua, requires as a first element, an exact starting point in time, and an exactly ascertained ending. Neither of these are known. It is not strange that a mathematical calculation starting nowhere and ending nowhere should run a day short. Such a calculation was ever made by any reputable astronomer. The shadow on the sundial was never turned back.

Such accusations do not, at present, require more than a smile at their gross ignorance. The man who makes them should be pitied rather than condemned.

The hand of the "God-in-the-Constitution" clique, that maintains one of the strongest lobbies at Washington, and openly boasts that it is the "third house," and stronger than either, is in the movement in which the clergy are engaged to force religious instruction into the schools of the capital has been active. The ministers say that only by teaching religion and theology in the public schools can crime be

diminished. Thereby they confess that their religious instruction for the past 2,000 years has proved a failure. Stealing, perjury, murder can only be prevented by hanging the ten commandments on the walls of the schools, and teaching the children to obey them as the word of God. If this is to be done the Constitution must be changed, so that it strictly forbids the union of church and state. If the commandments were thus taught, would they as a bit of news, and is illustrative of the unblinking ignorance of the speaker. After accepting the wonderful story of the creation he went on to point out other features. One of these was Joshua bidding the sun stand still for a day. This he considered a stupendous miracle. The Greek and Chinese, recorded this day. A professor also prayed, that it did stand still. He traced from the present day to the winter solstice of Joshua, and his reckoning came out on a Wednesday. He then traced from creation to the same solstice, and it came out on a Tuesday, thus showing that there was an interpolation of 24 hours.

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As for the Professor who made such calculations, what is his name? If he is capable of such mathematical achievements, he has no peer, and should receive honors from all the universities in the world. The chronology of the Bible is well known to be entirely speculative. No Bible scholar pretends to know the exact date, or scarcely the century date of a single event recorded in the Bible. The date of Joshua's invasion is not an exact date. Yet this preacher speaks of starting at the year of the creation as though it was as certain as the date of signing the Declaration of Independence!

Yet to make the calculations from the creation to Joshua, requires as a first element, an exact starting point in time, and an exactly ascertained ending. Neither of these are known. It is not strange that a mathematical calculation starting nowhere and ending nowhere should run a day short. Such a calculation was ever made by any reputable astronomer. The shadow on the sundial was never turned back.

Such accusations do not, at present, require more than a smile at their gross ignorance. The man who makes them should be pitied rather than condemned.

The hand of the "God-in-the-Constitution" clique, that maintains one of the strongest lobbies at Washington, and openly boasts that it is the "third house," and stronger than either, is in the movement in which the clergy are engaged to force religious instruction into the schools of the capital has been active. The ministers say that only by teaching religion and theology in the public schools can crime be

diminished. Thereby they confess that their religious instruction for the past 2,000 years has proved a failure. Stealing, perjury, murder can only be prevented by hanging the ten commandments on the walls of the schools, and teaching the children to obey them as the word of God. If this is to be done the Constitution must be changed, so that it strictly forbids the union of church and state. If the commandments were thus taught, would they as a bit of news, and is illustrative of the unblinking ignorance of the speaker. After accepting the wonderful story of the creation he went on to point out other features. One of these was Joshua bidding the sun stand still for a day. This he considered a stupendous miracle. The Greek and Chinese, recorded this day. A professor also prayed, that it did stand still. He traced from the present day to the winter solstice of Joshua, and his reckoning came out on a Wednesday. He then traced from creation to the same solstice, and it came out on a Tuesday, thus showing that there was an interpolation of 24 hours.

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Pacific Coast Journeys.

Partly on account of Mrs. Hull's health, and partly for the help she is in the work I am trying to do, but more because the people promised to pay her expenses, I invited her to join me on this trip to the Pacific coast.

I left home on Saturday, March 4, to speak in St. Paul and Minneapolis on the 6th. I had hardly got settled in the Windsor Hotel in St. Paul, when the Spiritual Alliance Society, and the conductor of the St. Paul Spiritualist Lyceum, his daughter, and Mr. and Mrs. Sauer, one of St. Paul's mediums, called to invite me to attend the lyceum. Though I was very tired and lazy I went, and was glad I did. I began to attend lyceums soon after the first one was organized by Andrew Jackson Davis, and have visited several lyceums and helped organize a few of them. I have visited many larger lyceums than this one in St. Paul, but I never visited one which was better conducted than this one. I never visited one where all of the young folks seemed morallike little ladies and gentlemen—where every one tried more earnestly to do his or her duty.

A subject is generally selected for the whole school to discuss; besides that, each class selects a subject of its own, and gets all out of it that it can. The recitations, readings and songs are mostly good. I have never seen a better class of students, and I have never seen a better class of physical exercises. Some parts of the physical exercise I shall use my influence to have introduced into the Morris Pratt School.

Taking the St. Paul lyceum all in all, I would recommend it as a very fair model by which others to pattern. I am sorry that I did not write down the names of the society and its officers for which I spoke in the afternoon. The hall was crowded with interested hearers. Both officers and audience treated me well, and urged me to return; a thing I will be glad to do, and may as I return home.

At night I returned to St. Paul and spoke for the society calling itself The Spiritual Alliance, which meets in Odd Fellows Hall, in St. Paul. This meeting had been prepared for the evening, and the seating capacity of the hall was thoroughly taxed.

Mr. Whitwell as president of this society, is the right man in the right place; he watches out for all the odds and ends, and seems to have a well trained corps of workers who seem to know just what to do and how to do it. Mrs. Whitwell opened the meeting, as

The Spiritual Phenomena of the Bible.

Materialization. Healing: New Testament—Jesus Healer.

Genesis III:8.
Genesis xviii:1; xxiii:24.
Exodus xxiv:10, 11.
Ezekiel xii:8.
Daniel v:5.
Luke xxiv: 15, 16, 29, 30, 31.
John xx:19, 30.
Luke xx:30, 31.

Spirit Writing.
II. Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing.
Exodus xxi:12.
Exodus xxxi:18.
Exodus xxxi:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.
Exodus xix:13, 16, 19.
Exodus xx:18.
Revelations 1:10.

Trance.
Genesis xv:12, 17.
Daniel viii:18.
Daniel x:9.
Acts ix:8, 9.
Acts xxi:10, 11, 12.
II. Cor. xii:2.

Healing—Old Testament.
Numbers xxi:8, 9.
II. Kings v:1, 14.
I. Kings xvii:17, 24.
II. Kings iv:18, 37.

Disciples Charged to Heal the Sick.
Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick.
Acts vi:8, 10.
Acts iii:1, 8.

Healing—New Testament—Jesus Healer.

Matt. viii: 5, 18.
Matt. xii: 10, 13.
Luke ix: 2, 4.
Mark III: 2, 4.
Luke v: 17, 25.
John iv: 47, 54.
Luke ix: 11.

Gifts of Healing.

I. Cor. xii: 9, 28.
Healing by Magnetized Articles.
II. Kings iv: 29.
Acts xii: 11, 12.

Independent

An Address Delivered at Handel Hall, Chicago, on the Evening of March 24, 1905, by that Popular Lecturer, Elizabeth Harlow, under the Generous Auspices of Mrs. Laura G. Fixen, Vice-President of the Illinois State Spiritualist Association, and Stenographically Reported for The Progressive Thinker, by Mrs. Louise M. Foxcroft. Miss Harlow's Views from the Higher Spiritual standpoint, will be Read with Deep Interest. She is a Graceful, Eloquent, Forceful Speaker.

Women and Marriage.

Woman must become free if you would place motherhood where it belongs. Marriage to become sacred and holy must be a thing of the soul, of companionship of mind and heart, instead of use for a servant of common things. Then you will have the maiden ready for that which shall bring to us actual liberty, and truly a man of justice and power. This will come, but women must be the promoters, for, women, you have been and are all through the centuries, irrespective of the pressure of systems, the life-giver and inspirer, the welders and molders of the vital things, and it is a great vital move that is now taking place—not to settle great financial difficulties, not to secure to us great colonization, is this agitation, but to secure to the race greater opportunities of true progress; and it must start with the home; it must start with the table of the family. It must be protected and given its fullness in the companionships of life. Learn to know that women are not only mothers of their race but are capable and willing and have become mothers of

The Kindergarten.

Out of the great influx of woman's tenderness and kindness and perceptions of life has grown into the world what is known as the kindergarten. We have learned that the powers extending to a man's brains are not all in his head, but a perfect network of brain fiber covers the entire body of man, so that now we are reaching out and trying to educate the world through its fingers and its eyes and its ears, and it has been the mother thought that has brought to light and life these things until the systems of education are growing and will continue to grow as woman's face has graced their halls, so that they are not places of memorizing text-books but places of educating thought and character.

Revolution and Hell Fire.

When we see an Andrew Carnegie making millions out of those furnaces and mines, there is no result but poverty and suffering and death; but when Andrew Carnegie begins to give libraries to the world, begins to give out that not one but all may enjoy, then we see a privilege that will give an impetus to education. It gives to the world an opportunity. It is not when we think of self, but when we think of others, that something is building. When men work for society they are working for progress; when they work for themselves they are working for death and revolution; or as Victor Hugo said: "Civil revolution comes as truth raised in hell fire." You are lighting the fires of hell when you work for self.

And so in this great hour woman feels and will give to the world that

MAHOMET, THE ILLUSTRIOUS!
By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

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(Continued on seventh page.)

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.
 "I long to know the truth hereof at large." Shakespeare.
 "Let us make truth catching instead of falsehood and disease." Ingersoll.
 "Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.
 "Plows, to go true, depend much upon the truth of the iron." Mortimer.
 "Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.
 "Truth crushed to earth shall rise again." William Cullen Bryant.
 "To have truth and not live it is like having lungs and refusing to breathe."
 "However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

A REMARKABLE EXPERIENCE.

Saved From Death by a Spirit's Warning Voice.

I have long been a silent reader of your valuable paper, and long to add my voice in trying to dispel the dark clouds of doubt and fear which hover over death. The physical body of my beloved mother has been laid away some forty years, but to my mind I have positive proof that she still lives and loves.

When I was a schoolgirl in my teens, another girl and I started one day after school to see the ice-boats sail on a large sheet of ice not far from the school house. We came to the ice and were walking across it toward a rail fence at the lower end of the lake, when we were almost to the fence, we heard a great shout, "Look out there!" and we turned around saw a big ice-boat coming like the wind and we supposed she wanted the space where we were, to go about in, so we ran for the fence which was a few feet from us. Rose got there and was over the other side, but I was not so fortunate. I glanced over my shoulders, and O, horrors! the boat was coming directly for me and would get to the fence as soon as I did (it seemed the rudder had broken and it seemed not stop her, and instead of getting out of the way by going to the fence I got directly in the way). I knew there would be an awful accident; I was paralyzed with the horror of it, for I had not an instant of time to even think that to do to save my life and in that terrible moment I heard a sweet, clear voice which seemed to come rippling down to me: "Lean on the fence--lift up your feet." I obeyed mechanically, and crash! and what a crash it was! The bow of the boat shot under my feet, under the bottom rail with terrible force against the mast. Both of my limbs would have been cut off and probably the shock would have killed me. Hearing the voice and obeying it and the crash were almost instantaneous. Every one congratulated me on my miraculous escape, but I could not utter a word in reply. No one heard that voice but myself, and no one knew what I saved me from. But time passed on, and several years after I sat down to write a note for my little boy to take to the store, and when I took my pencil, a strong invisible force seized my hand and wrote: "Emma, I am your mother. Thank God, the time has come when I can communicate with my dear children. Emma, it was my voice you heard when the ice boat was about to crush you."

After that I received many beautiful messages from my father and mother, and my sister and I were actually converted. We said "In truth there is life beyond the grave; death does not end all, but a beautiful existence is opened up to us through its portals." I have since had many wonderful psychic experiences which were beautiful and satisfying, and I can say with Hugo, "I know I am immortal."

EMMA GLOVER BROOKS.
 Orient, N. Y.

THE SAFE SIDE.

What's called religious, and I don't intend to think there is any lake of sulphur where the ones that sin'll sink; There's a whole lot in the Bible that I can't believe is true; If a God is up there ruling and a watch-keepin' tab on men in battle, hearin' every bird that sings-- I've a notion that He's willin' to forgive a lot of things.

I'm inclined sometimes to rather think that meebey when we die That'll end the business for us--that there's no place in the sky Where we'll wake up and be angels and have golden harps to play-- There may be no grand hereafter, yet, for all we know, there may; So I'll not take any chances, and I'll treat my brothers fair; I propose to have a ticket if men travel over there.

If a God is up above us I believe he's kind at heart; I don't think he gets his pleasure merely watchin' sinners smart; I believe he wants to help us, every one, the best he can; And I don't believe he ever schemed against a mortal man; It may be that I'm mistaken, but I'll take my chance and trust That it's good enough religion if you treat your neighbors just.

Yes, the world is full of doubters, they're increasing every day; And the preachers they're a-puttin' lots of old beliefs away; No one knows a thing about it, rich or poor, or great or small; But there's one thing you can bet on, if the grave don't end it all; These here chaps that get their riches by not treatin' others fair Will be booked to do some mighty hard regrettin' over there.

—S. E. Klier.

A Wise Step.

The women's clubs of California are considering the question of making men eligible to membership. A few clubs have tried the experiment and found men of great service in the civic work of the clubs.

If this change is made, they will be following the example of the Woman Suffrage Association, the mother of all the women's clubs. Men have always been eligible to membership in these associations, for the first article in the creed of the suffragist is that it is not good for either man or woman to be alone in the work of making the world better.

LIDA CALVERT OBENCHAIN.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

STINGINESS.

As Perspicuously Illustrated from the Standpoint of the Illustrious Sar'gls.

To the Editor:—The Spiritualist press is replete with letters, extracts from lecturers, from everywhere, about what may be put in one question:

"WHAT IS THE MATTER WITH SPIRITUALISTS?"

And as a rule from all sides it is complaint of want of money for somebody or something—and the often expressed charge that Spiritualists are "stingy" and lacking in almost every generous worldly thing. And added to this is the refrain about the liberality of the church people in contrast. And then all wonder why it is so?

The fact down at bottom is that the "fault" lies not with the mass of Spiritualists but with the objectors and complainers. The same complaint is heard from the clergy, from college faculty, from all classes dependent on incomes from popular contribution. Just think for a moment and this will be accepted.

Even the church of Rome has established a begging bureau under charge of a monsignor in America to collect Peter Pence from the "stingy" Catholics. Other churches, as the Methodists and Presbyterians, by their general bodies levy given amounts and apportion collection to subordinate conferences and presbyteries. And this by our fault-finders is called liberality. It is cause for thankfulness that our "organization" has not got so far along as to assume the power of assessment and collection. But so important and abusive have some of our priests become, and so free with the depreciative charges of "stinginess," that some one should protest—and though unpleasant, this duty is assumed on behalf of the mass of quiet Spiritualists.

But why this indifference complained of by the churches and institutions founded upon religious ideals? Because the educated popular opinion as to man is that he is innately bad, and needs somebody to teach and direct him. Religion, or the professors of religion, have been the teachers of the race for thousands of years. And there is not a religion propagated or offered by a priesthood but holds humanity to be, per se, degraded, and of course their mission to reform it and make it over according to their ideas. And the first requisite is to contribute to their support in idleness.

Spiritualist priests are but people, the same as are other priests, and as the masses put their hands in their pockets and contribute, so is their Spiritualism graded. Every one of these fault-finders will tell you that in numbers "the cause" was never so prosperous. That is true, and it is the reason for the growling about stinginess. As the basis of revenue—numbers—increases, the solicitors for the distribution increase. And when expectations are disappointed, we are directed to the asylums, schools, hospitals, and temples other denominations have to show for their faith. And then comes the censure and often downright abuse. That word, "denominations," has a world of significance as to the mental attitude of these complainers—means century old conditions of mind.

Now, nine-tenths of our Spiritualists have come from the churches, or been used to the church idea of humanity—that, a priori, it is bad. Take Jesus, for example, or the New Testament account of him—on which is modeled our western religion. He never uttered a sentence of good cheer or good word for mankind, and never spoke well of any one save as a foil for rebuke to some one he was depreciating—just as these complainers eulogize the churches by contrast. Even the Samaritan got his compliment for helping the man held up by thieves, as it afforded a chance to denounce the two others. He simply regarded the well-to-do people he was among as "whited sepulchers" and as "a wicked and adulterous generation," and cursed with condemnation all that opposed or refused to follow him.

And so with his followers: Total depravity is the best word they have for humanity and from childhood to the grave everything is said and done that can be conjured up to destroy man's individual self-esteem and self-respect. And in the last resort poor human nature can only get a good word or ticket for the good time coming by paying for it liberally in the current coin of the realm.

Is this an exaggeration? A successful contradiction is challenged. The very first lesson of Spiritualism is the refutation of this primal teaching of all the religions of the world—ancient and modern. And it is not "stinginess," but an impulsive protest against the cry of the two daughters of the horseleach—"give, give." But per contra:

No people are more liberal than the average Spiritualist. Liberality is not the amount, but in ratio with one's possessions. Hundreds and thousands of them pay out more cash in attending, going, coming and other expenditures connected with camps, than the average church-goer in a whole year. And they do so because they there find the open door to their wishes. There they find demonstrated "spirit return"—the one central fact that drew them out of the religious organizations. It is the all to them. And at the same time they hear the platform speakers—and somehow they too are compensated for service rendered. But this condition is not the all with attendants. It is the proof of continuous life by "spirit return." Without this all else is but leather and prunella.

And then it is so comforting to have these returning friends tell us that we are not, per se, wicked and heirs of damnation because we do not pay tithes, but that good lives and living is the natural birth-right and impulse of humanity. That we do not have to wait to be shot, hanged or starved before we can find a condition in which to be happy. And so without thinking it out by any prescribed process or formula of creed, but by intuition impulse we feel a protest rising up when these old methods and manners are employed to build up and maintain one class to dominate, or in prepaired idleness control our condition.

In this depreciation of humanity, this assumed superiority of a class, is based the entire fabric of the "teaching" authority. From Adam to Joseph the human being was unworthy—a moral monstrosity. So innately bad was man that he could not be allowed even to be the father of a "savior." At the "beginning" he was cursed, and dedicated to "sweat" for a living. Is there any record of a priesthood sweating to pay board? The very essence of his claim to free board is that he is "called" to tell man how bad he really is—for so much cash down.

But it has, too, its comic side—not so complimentary to us, the masses, either: Let a full-grown man abuse us, calling us vile and bad, without a shadow of honesty, honor or gratitude, and we knock him down. But let a "Rev." tell us that and forty-fold worse, and we pay him ten per cent of all we get or make to keep it up and repeat the insult ad libitum. This may seem a queer way of putting the matter but in the court of common sense it is very much like the simple truth. This teaching as to man, per se, is the inspiration of the god who sentences and the devil who executes the sentence. Just think of this partnership: God makes this innately bad man, condemns him for being bad, and turns him over to the devil who inflicts the penalty. And then the priest, an afterthought, as a third party, opens up the only possible escape from the dilemma—to pay him for acting as attorney and beat the devil out of his part of the contract.

The first message of deliverance from this world old nightmare was that of Modern Spiritualism—when our returning friends told us it was not true—that we were not innately bad; that they had seen no angry God, no white throne, nor any devil—had not even "smelled hell." And so, when we got an opportunity, or got one, to hear that message, our money is on call at any time or in any sensible amount. But when the demand comes in the old stand-and-deliver manner, it doesn't come. And it never will for that sort of asking. Particularly is the demand resented when it comes with sanctimonious superiority of tone—that to esteem "spirit return" as the chief message we are whistled down the wind as mere "spiritists," while a half-soled orthodoxy doled out after

the denunciatory methods of secondary adolescence, is to be a "Spiritualist." These "thank-thee-that-we-are-not-as-other-men," crowding onto our platforms and into our libraries, because of the increasing numbers in the Spiritualist ranks affording increased opportunities for revenue, are themselves the cause for the "stinginess" of the rank and file. The emancipated masses will not go back to old methods of constituting a priesthood, when "spirit return" solves all the problems of the hierarchic schools.

And then again: "The charge of 'stinginess' is once for all most emphatically denied. And more, it is equally as emphatically asserted that careful statistics would show that for the number of acknowledged Spiritualists, their literature, their press, periodical and books, and lecture staff, there is no other order of associated people in America that has spent more money in ratio to possessions, to bring a knowledge of its message to the world, than these same 'stingy' Spiritualists—or if it pleases any one better—Spiritists—with a big S. And this without including the innumerable contributions to mediums—the bearers of the message—for all forms of demonstration of this primal essential, "spirit return." But for mediumship Modern Spiritualism, whether as "spiritists," or "Spiritualists," would have been as extinct as the mastodon. On behalf of the sorely belabored, voiceless body of contributors these things should be known.

In support of this denial of stinginess, let us look at a few facts. The president of the N. S. A. in a recent interview stated the number of Spiritualist societies in the United States and Canada at 700, with a total of 250,000 Spiritualists. Of these 300 he gave as "ministers." He reports the "church buildings" at 110, and fifty camp-meetings. He estimates property holdings at "about \$2,000,000." Not so bad for such a limited body of stingy people in a half-century since known among men. "Camp-meetings" is hardly an expressive phrase. These "camps" are unique in character and endogenous, belonging only to Spiritualism. In several instances, as Lake Pleasant, Onset, Lily Dale, Lake Helen, etc., they have developed into permanent villages, having postoffices, and the regular machinery of legal municipalities—all involving an expenditure of money to an extent unknown among any of the "denominations." No other "denomination" has added regular towns to the population and taxing power of the state. These facts taken together it is submitted answer the croak of "stingy."

Spiritualists may be a peculiar people, but still they are people, and they look at a "preacher" very much as other people do. And he is estimated according to his capacity to satisfy his hearers—amenable always to the survival of the fittest. A man has no claim, moral, spiritual or practical, to demand recompense for his opinions or his assumptions. We hear much of the trials of the platform, but as a rule the sufferings of the audience is voiceless. If a speaker can stir the gray matter or inspire the spiritual emotions, he need not worry about the receipts of the stomach. But if he can't do so, he should abandon the ranks of the solicitors and join the great army of contributors. Such action becoming general, the cry of "stingy" would be less heard in the land.

And the moral: Reform from this chronic fault-finding—at least through the press—and instead tell of the bright side of things. There are some who are often in print whose communications are read only by the heading and signature—as they never write but to complain. People do not feel in their pockets in response to unpleasant readings, but when heart, brain emotions or reason is touched the pocket replies. "Molasses catches more flies than vinegar" is a homely truth but a practical one. Because you are of the same mind as your neighbor doesn't give you a claim on his purse, or to hide him for using his own. But be a neighbor in reality. Making glad to meet and feel kindly when thinking of you in your absence. That neighbor will seek opportunity to do you good—with purse if need be, as well as with sympathy and kindness. Try it everybody—and "stingy" will be an obsolete word in our current semi-personal reading.

For example: You pick up a paper—secular, religious or Spiritualist—and find a page taken up with unpleasant things about something or somebody, with flaming headlines, and a column of kind expression to anything, it makes you feel as if this world was a failure. When the fact is that page is devoted to one person or one thing, while there are thousands of good actions that do not even get in the one column. If we are so stingy of good words, why expect the reverse in pockets? SAR'GIS.

SOME REAL GRATITUDE

Any religious creed, cult, club, sect or system of belief becomes as dry bones—worthless, unless accompanied with humanitarian work—charity in its broadest and most comprehensive sense. The necessity of tenderly caring for our worn-out mediums must be apparent to everyone. Let it be known to the world that Spiritualists will not properly care for their own evangelists, their mediums and inspired workers, and then our Cause will truly decline, and a dark cloud will envelope our movement. If we neglect to care for our needy workers we stand convicted of ingratitude before the world. Every reader of Mrs. Longley's appeal should contribute something to the Mediums' Fund. Send the same to the Secretary, Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C.

There is, perhaps, no better test of the stinginess or generosity of Spiritualists than the degree of support given to this kindly beneficent and humane project, the Mediums' Relief Fund. An object so eminently worthy should be liberally sustained, and the extent of the contributions to this end will gauge the stinginess or the generosity of our people.

MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the Mediums' Pension Fund. To the Editor and Friends: As we from the benevolent and sympathetic have recently shown in the columns of the spiritual papers, the Pension Fund of the N. S. A. is constantly decreasing by the yearly drain upon it in payment of the pensions of our worthy mediums, and knowing full well that unless this tax is met by further relays of money

If I Could Be a God.

I sometimes think— If I could be a God awhile, I know what I would do: I'd make the world a better one or make the whole thing new. I would not change the sun or moon, or busy twinkling star, Or leave, just for a chosen few, the Heaven's gates ajar.

If I could be a God— Throughout my kingdom I would have my edict understood: That all things made or caused to be, were aimed for some great good. I'd stop all wars, all crimes of men, all greedy, selfish strife; I'd have all beings show respect for other beings' life.

And then I think— I'd have the millions gambled with, none equally in use. I'd make a limit to man's wealth, thus limit its abuse. I'd have no mothers starving here, no ragged homeless ones; I'd have on earth but peace and love, and have no use for guns.

If I could be a God— I'd open wide the "spirit land," and let all people see. That when the body falls the soul continues onward free. I'd have no law oppressive to the masses, while the few High-headed ride above it all. I'd have each get his due.

And then I think— I'd have each human being know the limit of his sphere, And have no tyrant hold the weak in constant awe and fear. I'd have each human beast confined within his little stall, And bring about some kind of peace and happiness for all.

the time will surely come when the beneficiaries from the Mediums' Relief Fund will have to be dropped—for want of a fund—one of our generous and never failing friends has authorized me to announce that he will donate one thousand dollars to the Mediums' Relief Fund of the National Association, provided that a corresponding sum is raised from the Spiritualists at large within three months from this time.

Our friend states that he will not give the thousand dollars unless another thousand is secured by individual contributions, as he feels that the country at large can surely give as much as one individual can do, and that the Relief Fund should be as much of a matter of interest and solicitude to all Spiritualists as it is to one. Therefore, we ask in the name of our needy mediums, and of humanity, that the good Spiritualists of the country send in their donations—large or small—to the secretary of the N. S. A. to help swell the required sum. All contributions will be thankfully received and acknowledged, and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief—or pension—fund that have been received since our last report and these will be placed on the new list to help make up the thousand dollars we need.

There are certain friends of the cause who always object what they can to this worthy object; we can rely on them to do their best; but in addition to this we implore our Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help, we need all the aid possible to receive, the expense of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are its beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all contributions to the office of the N. S. A., 600 Pennsylvania Avenue S. E., Washington, D. C.

MARY T. LONGLEY,
 Secretary.

MEDIUMS' RELIEF FUND.

An Earnest Appeal to Spiritualists.

Again we trespass upon your unfailing kindness to continue our appeal to the Spiritualists at large for financial aid to the Relief Fund for poor and aged mediums. Since my report of March 15th, we have received but eighty dollars. We will not send list of the donors till later, as we wish to add to it before doing so. It is necessary to raise FIVE HUNDRED DOLLARS more to complete the Thousand we are trying to secure. This must be done before the first of June. If we can do this we shall also receive the other thousand that has been promised to the relief fund by our good friend, and thus have enough to carry the worn and aged mediums on our list for at least another year. We MUST raise this money, or it will not be a great while before our fund will be depleted. Please, friends, send in your contributions at once.

Among those who have contributed of late have been several mediums and societies—all receive our heartfelt thanks. Mr. Henry Brunhaus of Wheeling, W. Va., through his energies and personal contributions—succeeded in raising forty dollars for the relief fund, partly by inducing the Ladies' Aid society to hold a benefit social for the poor mediums, and in getting two mediums to each hold a benefit seance for this worthy fund. If other societies and mediums would do likewise, we could soon increase our list of pensioners and our finances for such worthy work. Benefits might be thus given for this special purpose once a week, by each medium and society and thus perpetuate the fund that is of such essential value to our cause. Who will be the next to follow the example of our Wheeling friend?

A lady sends us a dollar in memory of our late pensioner, Mrs. T. C. Pardee. This lady writes that she had the dol-

Oh, yes, I know— I'd run this world to suit myself and have no niles of hell, If I could be a God with all the powers for a spell, And wouldn't have to ask a child to lead me on the way, Or dictate all my duties, I'd be a God to-day.

But, after all— I have no fault to find with God for running things His way, Nor do I think that He will chide me for my finite say. It is a fact, no two agree upon the just and right; No two can feel, or hear the same, or be of equal sight.

In humbleness— Infinite! Almighty! All! I raise my hat to Thee! Were I as Thou art, in control, I'd soon quite crazy be, With here complaint, and there a curse, and naught exactly right, I wonder not sometimes that Thou, though God, art out of sight.

I bow, for I do know— To one some things are right, and to others all is wrong; I wonder not that Thou art broad and wise and great and strong. No doubt, if any man could be the Great All-Wise Divine, He'd soon close up and bar the doors, and from the place resign.

Lastly, I conclude— 'Twere better then to be content with things we cannot change, For "ten to one" were we to try this world to rearrange. We'd make the thing WE would have right, for other beings worse, And bring upon our finite heads the world's united curse. DR. T. WILKINS.

lar in a bank, her only one, and took it out for the benefit of the mediums fund. If all would show the same spirit of helpfulness as this lady, the relief fund would grow to such proportions that we would not have to continue our appeals for it year after year. We hope and trust that our Spiritualist friends all over the land—all who have not already sent us their aid, who have been blessed in any degree by mediumship, will forward to our office what they can spare for this grand work; any sum will be gratefully received and applied to this worthy object. Address, MARY T. LONGLEY, N. S. A. Secretary, 600 Pennsylvania Avenue S. E., Washington, D. C.

THE LYNN SOCIETY.

It is One of the Best Societies in the United States.

To the Editor:—I desire at this time to call the attention of the many readers of your valuable paper in Massachusetts, to the fact that on Friday, May 5, afternoon and evening, there will be held at Cadet Hall, Lynn, a union meeting, to which all who are interested in Spiritualism throughout the state are invited. The meeting will be held under the auspices of the Lynn Spiritualist Association. The above named society will furnish free entertainment for all duly accredited members of visiting societies. The object of this meeting is to furnish an opportunity for full and free discussion of the subject of organization in all its phases, with the design in view of establishing necessary reform in the system of organization in the state of Massachusetts.

The afternoon will be devoted to the discussion of organization. Supper will be served at 5 p. m. Song service and concert from 6 to 7:30. Evening will be devoted to lectures and messages by prominent speakers and mediums, who will be present.

On Sunday, April 2, I began a month's engagement with the Lynn Spiritualist Association. It is indeed a pleasure to work with a people so harmonious and well organized as I find this association to be. The rule seems to be "a strong pull, a long pull, and a pull all together," and I apprehend that it is the "pull all together" that leads to the Lynn Spiritualist Association being characterized as one of the best, if not the best, Spiritualist societies in the country. I find the audiences large and enthusiastic at all meetings. The efficient board of officers, headed by the indefatigable secretary, Mrs. Abbie A. Averill, and the most able president, Alex Caird, M. D., are ever ready to anticipate every requirement of the inquiring public, hence the society is a great power for good.

OSCAR A. EDGERLY.

WAITING.

I am resting, and waiting for the white-winged dove. To bear me across the sea, Away from all turmoil, to the dear ones I love, And to those I know love me.

I am resting and waiting on the shores of time, For I know there is no death, And that I will pass to a home sublime, When I lose this fleeting breath.

Each morning a messenger white I send To this port—to a misty unknown, O'er this mystic sea, my loved wait for me, They know I am coming home.

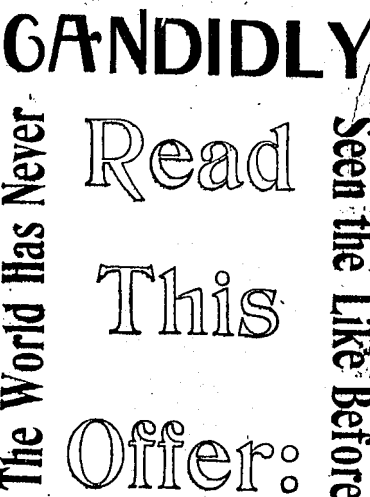
Oh, Grandest truth, there's no death! Ring the bells, Spread the tidings high and low. There's a beautiful heaven—never a hell, In the place we are waiting to go. MRS. J. H. DALLAS, St. Louis, Mo.

Elloquence is in the assembly, not merely in the speaker.—William Pitt. To accept good advice is but to increase one's own ability.—Goethe.

A Question Answered.

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Views of Spirit S. B. Brittan.

Written Through the Mediumship of Mrs. Emma F. Jay Bullene, of Denver, Colo.

To the Editor:—Having been requested to contribute to your spiritual experience, I consent to offer to your readers a few thoughts concerning the subject now being discussed in your popular journal. Obsession is a theme that may be properly placed before the thinking public, but can only be presented with justice to individual participants in all spheres of life, after a careful study of nature's controlling laws.

From the inception of human life we find the principles of personal influence inseparable from existence, and a knowledge of the variable shades of individual magnetism becomes absolutely essential to a clear perception of the forces involved.

Doubtful judgments are liable to be formed by superficial reasoning, and without question your intelligent readers will verify my supposition that the laws governing personal influence are universal and continuous in all spheres of being.

Therefore, the individual who begins his life lessons on earth, must continue them under similar conditions after the change of transition to a broader realm where cause and effect are duly considered in relation to character.

The pertinent question under discussion confronts us here, and we eagerly inquire, if obsession is the chief factor to be considered in relation to crime, eccentric habits, insanity and kindred ills.

Does not the truth force itself upon every thoughtful mind that the peculiar characteristics of individuals reveal tendencies to good or ill conduct at so early a period in child life, as to indicate that the nature and susceptibility of all persons are positively determined by prenatal conditions?

If this be a compelled resort to belief in obsessing forces to account for the erratic propensities of humanity. The elements of personal influence, which postulate formed a statement early in this treatise, may ramify society from the cradle to the grave and prove their potency to mold the negative members of any community into criminals of various degrees, producing phases of derelict duty, diseased imagination and multifarious forms of ignominious deeds.

The pernicious customs of your age multiply criminals of every shade, which fill your prisons, almshouses and charitable institutions to repletion. Students of psychic forces operating in the earthly realm, may trace primary causes of crime and disease as proceeding from customs and environment of material life.

Our agitation of this subject at the present time has awakened here-earliest inquiry among teachers of psychic relations between the earth and spirit planes, specially reflecting material conditions, and I am authorized to inform you that the results of investigation confirm the fact that ninety per cent of those unfortunate occurrences which are attributed to evil spirit obsession, are the legitimate outgrowth of earthly conditions that dominate individuals of passive will; and who have no conception of the divine power of the will.

My friends, it has been well said, that "caution is the better part of valor," and I am led to make these exceedingly frank statements because undue agitation of any evil intensifies its disastrous results.

Those whom I have termed the passive members of community are innumerable, and due regard for their welfare should pervade this discussion. Therefore, while the consensus of opinion concerning obsession appears to pose my views, I must invite extreme caution that do not increase the evil we seek to mitigate.

The question of personal influence again recurs, and in my judgment demands suggestion of a remedy for existing evils whatever their origin. As a physician in earth life, I observe that what is now termed hypnosis, was largely used as a curative agent termed mesmerism; but in my own experience in either sphere, I find that the subject must inevitably submit the subject consciously to the operator, before a marked effect can be produced. This necessity exists as a basic law governing positive and negative forces in mental ethics.

The teacher who succeeds in advancing pupils must exercise the dominant will to direct and instruct the passive minds of those pupils. Herein lies the remedy for existing evils from any class of individuals, and sensitives cannot be harmed if they keep their own will alert to oppose an undesirable influence from any plane of thought-life.

The spiritual philosophy is pre-eminently a reasoning cult. No other religious system contains inherent freedom from error, if careful study of the elevating teachings be made the routine conduct day by day. A high degree of critical knowledge of nature's laws are the fruits of this sublime study. Scientific demonstration is obtainable at every point of the spiritual compass, but the vagaries that deface this beautiful system of spirit culture, must be overcome, and your people learn by personal effort to discriminate between truth and error.

True, the simple law of spirit communication is native to all conditions of human life, but the individual must determine class of associates he will accept. These laws and conditions prevail alike on earth and in the higher schools of after life and without respect of persons, nobility of character is the sign manual of progressive growth.

That undue control by undeveloped minds on either plane of life is possible, cannot be denied; but the terms "obsession" and "demons" are unworthy your high appreciation of positive psychic attainment through study of the spiritual philosophy. In the higher spiritual realms no class of degenerates are left to spread mental contagion unrestrained. Our systems of organized philanthropy are equal to all emergencies, and all new-born spirits are the special care of ministering angels and fraternal guides.

It is quite essential that you dear lovers of truth recognize the fact that the supreme criminals are only the exception in numbers of earthly society. The masses, while ignorant of their own divine selfhood are not criminal, but quickly amenable to kindly instruction in these harmonious spheres. I pray you banish the Oriental ideas of demonism and dispel the crude shadows of belief in universal obsession by evil forces. What you certainly are, supposed truth through error, becomes a vampire to feed upon your noblest powers of resistance.

Permit me to assure you that your benevolent provisions for the insane and unfortunate of every class are not only equalled in spiritual spheres, but excelled by far, in perfection of method. As the material rays of the light have power to dispel the darkest atmospheric gloom, so the celestial light of exalted psychic forces illuminates the

supreme centers of life in supreme spheres. Thus truth shall conquer error, intelligence supplant ignorance and universal wisdom crown the human race. For the accomplishment of this beneficent purpose, indeed, the love shall rule men's actions, and progress forever allure the spirit of man to unfold his divine nature.

S. B. BRITTAN.

EVIDENCE OF SPIRIT CONTROL.

A Man Controlled to Enter a Saloon and Take a Drink.

To the Editor:—Through the mediumship of Justus Hubbard we are told the great discussion of "Obsession," which for some time has been occupying much space in your grand and valuable paper—for which every broad-minded person should subscribe—has attracted the attention of highly advanced spirits, who tell us that spirit world is deeply interested in this subject. In a spirit of diversity of opinion, but those who dissent from Brother Peebles' views are an insignificant minority. They inform us that all advanced teachers in spirit life express surprise that The Progressive Thinker gives precedence to so great an extent to theories of the incarnates in preference to facts as known and given by denizens of the spirit world. They say the Open Court will be a great educator and will revolutionize Spiritualism. I give the following which came under my personal observation:

One day in 1875, I was standing on Superior street, Cleveland, Ohio, conversing with a gentleman, whom I knew to be an ardent Spiritualist and a fine avoyant. While thus engaged, the gentleman passed by. I noticed my companion's attention was immediately directed to him. He said: "Let us watch that man. Two spirits are following him. I am interested to know why they are attaching themselves to him so closely. They now separate; one is on each side. Now they each place a hand on his head. Let us see what they do to him." In a few minutes the gentleman turned and retraced his steps to a saloon which he had passed a few minutes before. He entered. My companion said: "Let us go in and see what they do." We entered the saloon. The gentleman went to the bar and ordered a drink, the spirits standing by. My friend said they seemed to enjoy it immensely. The gentleman then left.

After he had passed out, the barkeeper turned to us (who were about to follow the man out), and said: "That's very peculiar; that drink comes in occasionally and get a drink, but I never knew him to call for any such mixture before."

If that was not obsession, what was the influence that took that man back to that saloon after he had passed it and proceeded nearly a block?

I am always ready and anxious to receive information by which I can arrive at truth. I am open for conviction.

Descanso, Cal. E. W. HULBURD.

A Correction by A. M. Griffen.

To the Editor:—I see that Brother Barrett, in his recent article relating to "Obsessing Spirits," classes me among the theists. Truth compels me to dissent. If I may be permitted to place myself anywhere on this great subject of ultimate causation, I believe I should range myself with the agnostics. Aristotle's illustration has given me more real light, and a better conception of the spiritual reality than all the discussions I have ever read. The eminent logician of the ancient world somewhere says, God to the universe is like the principle of motion to a machine.

Brother Barrett is quite right in his statement that the question of Obsession by spirits is a vexatious question to theists and antitheists. Brother Lyman C. Howe—who, I believe, is a pronounced theist—has contributed a most powerful and convincing argument to the discussion, and one which, in my humble opinion completely annihilates the arguments and claims of Dr. Peebles and his confederates; and he has done it in so kindly a manner as to leave no room for argument. I wish, however, in no disparagement of the many able contributions, particularly that of Brother Barrett, which added much new and interesting data to the subject, that have appeared in the columns of The Progressive Thinker during this interesting debate.

A. M. GRIFFEN.

San Bernardino, Cal.

It is with pleasure I report a most interesting celebration of the 57th anniversary, held here in our Spiritualist Chapel, March 26.

At 10:30 a. m. the lyceum session was held. At 2 p. m. the program began with a song by the audience, followed by an invocation by Mrs. Lily M. Thiebaud, after which pleasing recitations and musical numbers were rendered by the young people and children. Mrs. Lily Thiebaud then gave an excellent address on The Day We Celebrate. W. C. Fuller of Colton, Cal., gave an instructive talk on Spiritualism, a Science and a Religion. Mr. James Boyd of Riverside, Cal., from the subject, Prophecy and Mediums, entertained the audience by comparing the prophecies of John the Baptist, the Rookies, who was one of the six who organized this society in 1858, with similar prophecies given in the Bible. The memorial address, by Mrs. Lily M. Thiebaud, was a pleasing feature of the program. She used three beautiful floral wreaths as offerings, representing in color, purity, strength and spirituality.

Miss Margaret Potter, of Riverside, gave many psychometric readings and messages which were gladly received. At 7:30 p. m., the program was continued; a lecture being given by Mrs. Lily M. Thiebaud, also psychometric readings and messages. Excellent music, consisting of instrumental selections, vocal solos and choruses were rendered throughout the afternoon and evening. A large number of Spiritualists from Riverside and Redlands were present to enjoy the day with us. Mrs. Thiebaud has been chosen to act as pastor of this society. There is a growing interest in the work, and we trust that much good will be done here.

M. D. THIEBAUD.

An Easy Way to Make Money.

I have made \$5000 in 30 days selling Dish-washers. I can't do it any more at the same time. I don't want to. People come and send for them. I have the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who uses one, I will devote all my future time to the business and expect to clear \$40,000 this year. Any lady who wants to know more, write to me. Write for particulars to the Mount City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

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WOULD ABOLISH THE GALLOWS.

The attempt that is being made by humanitarians and others to have the Pennsylvania state legislature enact a law abolishing capital punishment is attracting considerable attention in Pittsburgh. Quite a number of persons, including ministers and laymen, are pronounced in their opposition to capital punishment and advocate life imprisonment as a substitution therefor. Rev. Geo. W. Kates, of Philadelphia, who is in charge of the services in the Plymouth Spiritualist church, of Pittsburgh, during this month, in an interview on the subject said:

"The constant murders by degenerates and often by the supposed regenerate are occasionally duplicated by public officials in obedience to the orders of the various states. It is a serious question when it is asked 'Is there any good accomplished by the perpetration of this horrible act?' Does the individual who murders gain anything by his terrible crime? It seems to me that the results should be carefully weighed by every sane person in moments of serious contemplation, in order that when the terrible temptation comes they may not be overcome by the power of the devil. The consequence of murder is not always duly contemplated. Fear of the law seldom enters into the consideration, but nearly always there are crafty methods used to avoid detection. Every person who with premeditation commits murder expects to go undetected; or, by the employment of legal strategy to obtain an acquittal. The real effects of murder on the soul tarnish from which there is no escape in life on earth or in the eternities, are not duly considered. That we must pay the penalty in spirit life is not understood."

"A vague idea that we can repent and be forgiven exists. 'Jesus will pay for all,' is too often a panacea to the consciences of the guilty. The law of compensation exists in the eternities as well as on earth. If the evil doer will but realize that there is no escape from results and that the law of nature is absolute with regard to cause and effect, they will likely halt before committing deeds that defile the soul. The great duty of civilization is to educate every individual. And the church, while the state enforces compulsory education of every child into at least a comprehension of the laws of life. Ignorance is the bane of much that is evil. Bad hereditary results from the wrong application of the preceptive powers. Birthright is not as necessary as salvation. Results from the wrong use of the law of cause and effect. We are taught that God furnishes effects and laws causes run riotously, and so humanity legally unfolds its system of justice."

"There are a thousand neglected efforts by the state that entail human suffering, which the said legal provisions result in. Punishment rather than prevention is the public status. Vengeance is taught to be godly—and this becomes the legal condition of the state. The church seeks to save for eternity instead of for the now. A murderer swung from the gallows tree has priestly prayers and consolation (even absolution) to delude the poor victim into the belief that God will forgive; hence he expected to have sent his victim untimely out of this life, unforgiven and unrepented, hence direct to hell of eternal torment. Out upon any such system of divine ethics! It is inconsistent. Let us pattern our legal ethics upon a better basis. 'As ye sow, so shall ye reap,' is necessary to be beaten into the consciousness of the individual of self-responsibility must be taught in order to insure better human results. 'No two wrongs ever made one right.' 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The Difference Between Theosophy and the Soul Teaching---Psychopathy.

Then again, "reincarnation" as said before, is an Occidental term. But whatever it means, it does not mean that this reincarnated spirit is an entity; (Upanishad is not postulated), in these various forms, but it means that whatever this is that is expressed or expresses itself partially and imperfectly, grows to some degree of perfection or some degree of sinfulness, and then experiences a relapse or reaction, and passes on to Nirvana—or possibly annihilation! But we have illustrated our understanding of reincarnation thus: If a man should paint a picture, it is a very poor picture.

The group of souls that need similar experiences gravitate to a certain nation; a nation of war or a nation of philanthropy, and the small group of these

Yes, it is through experience that the abiding conditions of poverty and want are known. "I never saw a criminal," said Waverforce, "but what I thought it might have been myself." Or John Burman, who said: "I never see a chain-gang but I think 'but for the grace of God there goes John Burman.'" Those were illumined lives and understood. The great lesson of Buddha and of Christ was the lesson of sorrow, the lesson of sympathy, the lesson of knowing all these states and conditions through love for Buddha's was the way of wisdom, and that of

Ware, Mass. MRS. A. F. RICHARDSON.

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time, be fastened upon the neck of some great but unpopular truth.—Loring Moody.

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst for military glory will ever be the vice of the most exalted characters.—Gibbon.

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Price \$1.50. Postage, 10 cents.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and answers, and it is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given to anonymous letters. Full names and addresses must be given, and the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able to give, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

M. P.: Q. Will you inform me if there is any book which gives in a brief and clear manner the latest scientific views of creation?

A. If the reader desires a book which will without unnecessary enlargement give him the fundamental facts and theories of astronomy and geology relative to the creation, or rather evolution, of the universe, and of the earth, I know of none better than "World Making," by Samuel Phelps Leland, professor of astronomy and lecturer on science in Charles City College.

The six chapters of which it is composed, are prose poems, which the inventive imagination arranges the marvelous records of science, and the word-painting lifts the mind to the sublime heights of the Infinite. In "The Birth and Death of Worlds," the history of the earth is presented from the zone thrown off from the sun to the advent of man, and its final death-plunge into the central orb. While the first sections deal with the results of astronomy, this gives the results of geological study.

John T. Dow: Q. What is the definition of mind, soul and spirit, and how do they differ?

A. In answer I quote from Arcana of Spiritualism the definition of "Soul": In the old division of body, soul and spirit, soul has no meaning except as supplying a factor in the trinity which was sought to be established. The spirit is the spiritual form or body, with its accompanying intelligence. If soul means anything it is exactly this and is synonymous with it. Spirit is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death to go from the same entity to the future and complete continuity of existence. The spiritual or celestial body is composed of attenuated matter not recognized by the physical senses. It has as real existence amidst spiritual things as it had in mortal life.

Mind belongs to the spirit. The word soul is often used as meaning the body, the individual, or the spirit, and is confusing. If it were necessary to establish a three fold division the spiritual body might be termed the soul, the mortal body and mind being the other divisions. But the only use of this would be to hold on to the misunderstanding of the past.

S. F. Moore: Q. By what authority and on what basis is Spiritualism founded? Is it true that J. S. Loveland says: "So far as fact and doctrine are concerned there is no reliability whatever to spirit communications, so far as the future world and its conditions are concerned?" If there is no dependence on spirit communications whatever, then Spiritualism has no foundation of truth and is leading thousands away into a false and delusive and more man-made ism to humbug the people.

A. Spiritualism is based on the manifestations interpreted by common sense. Those who would study it should first divest themselves of the old superstition that spirits are endowed with infallible intelligence. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, consequently when we converse with spirits we are talking with beings of the same limitations as ourselves, and, most important, through conditions which render the correct enunciation of messages exceedingly difficult.

We are talking with an order of beings like ourselves, more refined and exalted perhaps; perhaps below us in culture and ability, but the home in which they are placed is very different from earth. The spirits are of the same order, but their senses may be greatly expanded. We well know that the eye is imperfect and takes in only a narrow range of colors, and only a small portion of the light which is wholly unrecognizable by that organ. The ear takes in a narrow range of sounds, above and below which it hears no sound. If the spiritual senses are expanded beyond these confines then the landscape glows with colors before unseen, and the ear is ravished with melody before unheard.

The landscape would become thus transformed to such a degree, as to be nearly if not quite indescribable by words applied to earthly scenes. Different spirits, finding no words in the vocabulary to describe their home, would in the attempt widely differ, and might well emulate the wisdom of Paul, who when he returned from the spirit realm, or as he calls it, heaven, which he visited in trance, said he saw things "unlawful" to utter, that is, impossible and impolitic to describe. My own experience, and I think that of every one who has been clairvoyant, confirms this view, and if the spirit world is described at all, it must be done with words having a new meaning, and these words give the description entirely too material a cast. The spirits know what

their life is; they do not intend to misrepresent, but mediumship is the channel—and the words they are compelled to use, distort their meaning. Spirits should not be taken as infallible guides, and that they are not, does not prove "our theory has no base." Reason must be used in all cases, knowing as we do, how few mortals there are capable of guiding in this life, and the difficulties attending the willing ones in the next. If Brother Moore would send out a circular to one hundred people taken at random, to describe earthly life, he would find quite as contradictory and puzzling answers, and yet each letter might be exactly true from the writer's standpoint. He would not throw all away, and say nothing should be positively known about the earth or its inhabitants, but would put all descriptions together and "draw the golden mean."

Judge Edmonds attempted to describe the spirit world, and Dr. Eugene Crowell wrote a most interesting book on that subject. They, however, seem to have spoken in parables, or transposed descriptions of earthly scenes, without making distinction. This a spirit, who regarded the earth life as a part of spirit life, might unintentionally do. A. J. Davis, we think, has erred in the other extreme of idealizing.

St. John in Revelations finely illustrates the failure of the most ambitious attempt to clothe spiritual realities with mortal words. "But," it is asked, "are we not, then, to have any assurance that we converse with the spirit friends who purport to come to us?" We surely are, and that is to judge every manifestation and communication on its own merit, and test of identification. If I should in a sentence be told that a certain friend was present, and by various means he should confirm that statement, I should believe the communication, and whatever he might add which bore the impress of his thoughts. If, however, I desired information on some subject of which he was ignorant while on earth, we will say astronomy, or the Hebrew tongue, and he gave a vague and meaningless answer, or none at all, it would not be wise to infer that my friend had not been present.

This is a field in which entirely new views are taken of the nature, limitations and possibilities of spirits, and to be sure every lingering prejudice or educational superstition is eliminated from your mind before you draw your conclusions. You have no infallible book, oracle or guide to hold to; you cannot put "thus said the spirits," in place of "thus said the Lord." There is no book "fully reliable," to be referred to as a Bible. Are you not glad of this? Do you not rejoice that you are forced to use your reason continually, and that no power of earth or air has you in leading strings?

A REGION OF CALMS.

What do you think of the chances ahead?

For a few of sweet peace?

May we hope there's a region of calms for the dead?

Where the struggling will cease?

What do you think of investments we make?

For a good over there?

Don't you feel sure that the roses we break up in heaven bloom more fair?

What do you think of the pain that we cause?

Off in ignorant ways?

Must we not reap as we sow, by the laws?

Which do govern our days?

Maybe it is idle to step and inquire while we're climbing along?

But oh, we so long for a word to inspire.

E'en a snatch of Hope's song!

All things seem as shifting as shadows a-chance.

Strange what blendings we find!

An angel and devil behind the same face.

Make us weep ourselves blind!

One day 'tis the salt and the next day the fiend.

Which assumes full command.

One day we're exalted and the next day demeaned.

Till we doubt where we stand.

One hour we set sail, in a cloud for a boat.

With the dreamiest friend.

But anon he turns pirate, and clutches our throat.

A most consummate fiend!

Indeed there is little which seems to remain.

As we hoped, at its best;

We find talk is cheap and assumption but vain;

There are none wholly blest.

So, just for a pastime, I ask what you think

Of the chances ahead.

This rhyme is but wasting good paper and ink;

Ahead lie the dead!

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

INVOCATION.

O, Love Divine, the Powers that be,

Draw near, as we commune with Thee.

Give noble thoughts, and precious words

With sweet intent, like bright-winged birds.

To lift our thoughts to heights sublime;

O, may our souls unite with Thine.

Use brain and hand to form some word,

That in the stillness may be heard

By some poor soul, whose stance between

Ken of the spirit and all unseen

By mortal ken, rights out alone

The battle grim—without a moan;

Who solves the problem, vast and deep,

Which to relinquish, which to keep.

No mighty deeds we fain would do;

Some kindly word, sincere and true;

The gentle touch on fevered brow,

And tired hands, so weary now.

Help us the little things to do;

To others, and ourselves be true;

And while on earth, teach us to live

Upright and pure; to others give

Of love, and cheer, and hope, and then

To rest in love alive. Amen.

CAMDEN, ME.

Priceless Diskette. Very useful.

"Spirit Echoes." My Mattie B. Hull.

This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"The Majesty of Gaiety, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office so that proper announcement as to dates can be made.

Some of the finest talent procurable will assist at these camps. A study of the program will convince you that the speakers engaged will be worth coming a long distance to hear. Gas will be introduced into the kitchen to be used for cooking purposes, and the seating capacity of the hall greatly enlarged, so that all who wish to remain through the day will have no difficulty in being served well and promptly. All seekers for truth and pleasure combined are cordially invited to visit Unity Camp.

Onset Camp.

Onset camp commences its twenty-ninth annual meeting, July 28, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other notable summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement of rates, with prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp season, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and the best programs will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro, N. H.

GENERAL SURVEY.

(Continued from page 6.)

Everett, Wash.—Thorne Mason, a student in the eighth grade of the Garfield school, has hypothesized "five younger members of his class" who they chewed wooden chips and thought they were eating strawberries. Nearly every member of his class has been hypnotized by Mason, who is 15 years old. He is one of the "prime" scholars of the school. The principal of the school was horrified to find Mason conducting a hypnotic class in his school. After the five youngsters, who appear to be especially susceptible to the boy's influence, had chewed the chips, believing them to be strawberries, they were commanded to play upon ordinary sticks of firewood. They obeyed. One appeared as if playing a cornet, another a banjo. Mason was forced to restore his subjects to their senses. They say they cannot help themselves when Mason looks at them.

The friends of C. H. Huguet, proprietor of Huguet Hotel of Dixon, Ill., are talking of a very strange occurrence which befell him lately. Mr. Huguet was awakened from his sleep that night by a dream of a sister who he had not seen for forty years. The dream was several times repeated and was so vivid that it seemed to Mr. Huguet as if he could actually see the figure of his sister standing at his bedside. He was greatly wrought up over the affair. Judge of his surprise when a lady who was helping out of the wagonette the next morning, turned and throwing her arms about his neck, said: "This must be brother Charlie! Don't you know me?"

Plint, Mich.—Mrs. Fred Seely, of Whitville, has reported a strange phenomenon. She with her husband and a few friends, saw on Sunday night, what they believed to be a fully equipped and speeding passenger train on the tracks of the Pere Marquette railroad a few miles from their house. They saw the train come to a full stop and noted the lights in the windows. They heard some one say, "catastrophe of some sort, and the whole train was seen to be in flames in a short time. Mrs. Seely's husband, who is a man employed by him on the farm, took a lighted lantern and started for the scene of the supposed affair. On their way they saw approaching the regular passenger train due out of here at 7:05. To their horror this train, which was the real one, kept on at a terrific pace towards the burning cars. They heard some one shout through it with a roar. Mr. Seely and his companion kept on and reached the place where they supposed there was a burning train. They found nothing. Their report of the strange affair has been listened to with interest. All the people are well known locally and well thought of.—Detroit, Mich., News.

Mrs. Abigail Scott Duneaway of Portland, Oregon, says: "The secret of happiness hereafter lies wholly in our attitude to death in the body. We must all sow as we reap; there is no escape from this law. It is as unerring as it is universal. The day of retribution is as universal as the law of evolution. I know how many a man has existed as an animal before the eternal mystery of life, that the great God, breathed into him the breath of the spirit, so he might become a living soul. But let him become conscious without the possibility of a doubt that he must reap as he sows; what he has sown in the flesh, whether it be of good or evil; and the inexorable law of retribution will lead him in the ways of righteousness."

There will be some slight changes in the time of services. The conference will be at 11 a.m. and all speakers and mediums are cordially invited to assist in the service and make it what it naturally implies, a conference.

The next service will be at 8:30 a.m. service at 4:30, concert and entertainment at 5 and regular service at 6. By this programme those wishing to stay to the last service will have ample time to reach their homes in good season. A strong effort will be made to have

the season's work at Unity Camp, Saugus Center, will open on Sunday June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. One of the most important items is the fact that visitors can come direct from Boston to the camp without change of cars, which will be a decided improvement over the old method of changes and many times long waiting. Cars will leave Seelyville Square every half hour, for Saugus, by way of Cliftondale.

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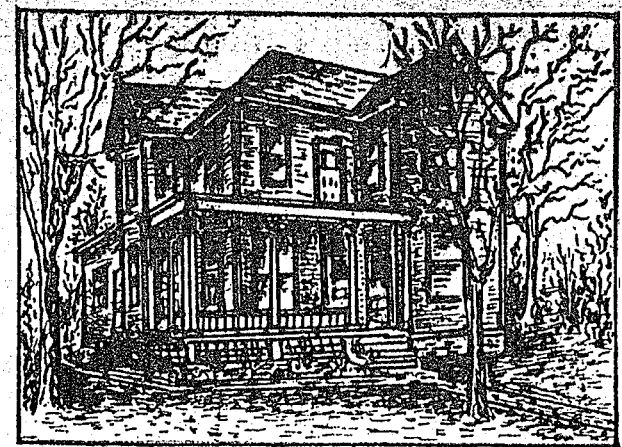
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THE MEDIUMS' HOME SCHOOL, SPRINGFIELD, MO.

This institution is primarily designed to assist mediums in the unfoldment and cultivation of their medium powers, and to elucidate the science, philosophy and religion of Spiritualism. This purpose is supplemented, if required, by scholastic and literary training, needful to the proper expression of spirit intelligence mediumistically received.

The schedule of studies that may be pursued in connection with the regular lessons in spiritual science and sittings for unfoldment, will include any and all branches usually taught in public schools, seminaries or colleges. Prof. J. Madison Allen, the eminent author, speaker, medium, musical composer, etc., who will have special charge of the higher literary and scientific departments, is amply qualified for early training in New England public schools; seminaries and Antioch College, also from long experience as teacher, to serve the school in this capacity.

Mrs. M. Theresa Allen has charge of the Spiritual Science department. This includes not only mediumship and sittings for the systematic unfoldment of the latent spiritual phases of each student, but all branches having a direct bearing upon the general subject of psychology. Mrs. Allen has made spiritual science and mediumship, together with kindred subjects, a special study, has been before the public for many years as lecturer and message-medium, and is the author of the "Mediums' Guide," a standard work on that subject.

The Mediums' Home School studies are so planned that all can be accommodated, from the primary studies to

the higher grades, both in secular branches and along spiritual and mediumistic lines. Here the adult whose education was neglected in earlier years can gather up the broken threads of learning, and, beginning anew, can proceed systematically in a more thorough and private way, without embarrassment, to acquire a college degree. Being a home as well as a school, the medium and student can find rest and nourishment for the body as well as food for the mind and unfoldment of spiritual powers, while those physically unsound incidentally receive more or less healing influence from the spirit side during their stay.

Mr. and Mrs. Allen are also conducting a circle of laymen and widely known for eight years past as the Silver Chain Developing and Health Circle, and which has an extended membership.

The many letters of appreciation and encouragement received from all sections and classes, including some of the most advanced workers in the field, evidence the fact that the Mediums' Home School has a legitimate and important function and mission, and has already accomplished much good. It made a practical beginning last fall. Since then several students have been at their desks daily, and the studies, recitations and special exercises, as well as sittings for spiritual and mediumistic unfoldment, have been carried forward with uninterrupted regularity.

For further information address with stamp, J. M. and M. T. Allen, 651 South Grant street, Springfield, Mo.

H. G. HANNAMAN, Sec'y.

FROM PHILADELPHIA, PA.

The First Association of Spiritualists.

On Sunday, April 2, the First Association of Spiritualists held all day services in commemoration of the 57th anniversary of the advent of Modern Spiritualism, at the Temple, 12th and Thompson streets, Philadelphia, Pa.

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IMPORTANT MESSAGE

Through a Prominent Medium at Fort Scott, Kansas.

There has been a wide-spread feeling among the spirits that the cause is being hindered by the well known fraudulent mediums (so-called) who are roaming the land like the proverbial lion, seeking whom they may devour. So we have banded together to see if we can impress some honest persons to discover for themselves the utter inability of these men and women to fulfill the promises made to the public. How anxious the people are to believe the truth, and how sorrowful they are when they have been deceived.

How one can work on the tenderest chords of sympathy of their fellow beings for a paltry sum of money, is beyond my comprehension. Why, a thief is to be honored by the side of them. You know I stand for right and justice and it does my heart good when the deceivers are brought to light. The Progressive Thinker is right in the stand it takes against these deceivers. Truth cannot be reared on a foundation of falsehood, and the quicker the true state of affairs are understood the better; better for the mediums, the people and the spirits as well. I say all glory to the true mediums, and everlasting condemnation to the deceivers.

Yours for the truth of Spiritualism. EDGAR ALLEN POE.

The above was received through the mediumship of Mrs. Mary L. Kaiser.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We have had notice of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritualist Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mr. John R. Bunnaw, test medium.

Central Spiritualist Church holds services each Sunday afternoon at 2:30, at Fisking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 528 W. 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Message at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

The Englewood Spiritualist Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Blinn, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, No. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

HELP... FOR THE... SICK

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The Spiritual Phenomena of the Bible.

Materialization.
Genesis iii:8.
Genesis xviii:1.
Exodus xxiv:10, 11.
Ezekiel xi:9.
Daniel vi:5.
Luke xxiv:15, 16, 29, 30, 31.
John xx:1-10.
Luke xx:30, 31.

Spirit Writing.
II. Chronicles xxii:12.
Daniel v:5.
Independent Spirit Writing.
Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking.
Exodus xix:18, 19, 20.
Exodus xx:18.
Revelations i:10.
Trance.
Genesis xv:12, 17.
Daniel viii:18.
Daniel ix:2.
Acts ix:9, 10.
Acts xxi:17.
II. Cor. xii:2.

Healing—Old Testament.
Numbers xxi:8, 9.
II. Kings v:1, 14.
I. Kings xviii:17, 24.
II. Kings iv:18, 37.
Disciples Charged to Heal the Sick.
Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick.
I. Cor. xiv:8, 10.
Acts iii:1, 8.
ITEMS FROM CALIFORNIA.
A Communication From C. W. Kyle.
San Francisco, one, at least, of the psychic centers of the western world, is moving grandly forward in the Spiritualistic work. The past year has been a most notable one, and Spiritualism a most notable one, and Spiritualism from the public.

The truth has opened the eyes of many souls and set them free. I write to call attention and pay a slight tribute to the remarkably successful work of Mae Hunt, as an inspirational lecturer. For more than nine months she has been lecturing on Sunday evenings to crowded audiences composed of intelligent and attentive listeners. Her work has been of such an order as to attract the public, and the interest in her meetings is ever on the increase. She depends wholly on her spirit guides. She is chaperoned by the widow of that grand old pioneer medium, John Brown, of the Rockies.

Through the splendid trance mediumship of Miss Hunt the public of this city have been privileged to listen to some of the most inspiring truths ever let fall from mortal lips. No one listening to her can long doubt the true genuineness of her work. The spirit of John Pierpont is one of her main controls. We hope in the near future to present a stenographic report of some of his most marvelous communications. So that the many readers of The Progressive Thinker may thus be enabled to judge of their merits.

Henry Ward Beecher controlled Miss Hunt at her meeting in this city held in honor of the natal day of Modern Spiritualism on Sunday, April 2, while at the anniversary held by the First Spiritualist Church of Oakland presided over by that grand Spiritualist, Dr. P. P. Palmbaum, the spirit of John Pierpont held a large audience that was notable for the large numbers of mediums and lecturers present, in rapid attention for more than an hour. The program was long, but thanks to the spirit friends, the interest never flagged.

The exercises commenced the afternoon and evening, and proved most enjoyable and highly profitable. Luncheon, song and a social hour was held between sessions. I cannot close without calling attention to the faithful and efficient work of Mr. Henry W. Bracken, who ably presides at the largest public gatherings now being held in this city.

The Progressive Thinker is being eagerly read by an ever-increasing number of souls in this city who are searching for the higher way.

Give to us all, oh, spirit light, "The power to see the truth at hand; There is no death, there is no night—God help us now to understand." CHARLES W. KYLE. San Francisco, Cal.

AN ASTONISHING OFFER
Send three two-cent stamps, look of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker, 230 North Sixth St., San Jose, Cal.

Psychic Development.
Development with some like hatching eggs or raising babies in an incubator. It is not the natural way, but it is a way that will develop you. Not every egg can hatch a chicken. Not every baby can grow into a man. You will follow my instructions and you will develop by God's way—that is the way you get the best results. Send me your name and address. I will send you my "Psychic Development" book free.

As I have seen no word from this part of the world in your paper for some time I feel I must let my friends know of the work being done in Minneapolis. The Progressive Spiritualist Society has had a very pleasant winter. We have had different speakers and workers on our platform to assist our regular speaker, Mrs. Talcott. All day and harmony have prevailed among the society members, and all have assisted to make the work a success and a pleasure to all who come to listen.

Sunday, April 2, was one of the bright spots which will last in memory. We had invited the societies of Minneapolis and St. Paul to join in celebrating the 57th anniversary. All day we had the doors open and it was a reunion of friends on both sides of life. One of the pleasantest features of the day was the program given by the Children's Lyceum under the direction of Miss Alice Wickstrom, and certainly it was a credit to her, and showed her earnest effort in that line. In the afternoon we had a very interesting talk by those faithful workers, Mrs. C. Tryon and Mrs. S. M. Lowell, also by Mrs. Whitwell. The message bearers were Mrs. Lamb, Sauer, Peake, Mr. Leslie Clark and Mr. H. Chrisman inspired all by their voice in song. After the afternoon service dinner was served in the dining room by the ladies of the society, which cemented the ties closer if possible.

In the evening J. S. Maxwell, president of the state association, gave us a short address; Mrs. Talcott a few remarks and an inspirational poem, after which Mrs. Mary Jacobs, Mrs. Peake and Nettie Buhler gave messages from beyond. It would not seem complete not to mention the names of two of our workers whose names were on our program, but illness prevented being with us, Mr. E. P. Manewell and Mrs. M. White, both just recovering from a serious illness, and we hope to have them with us in the field soon. The faces of two of our old standbys were not seen—those of Sanford Niles and L. T. Barker, but reports say they are on the road to recovery, which means that they will be able to do their full share in the work of the future.

"Wedding Prices." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 75 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, interesting, spiritual books. It is a labor of love, thoughtful spirituality. Price \$1.

"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1. Cloth, 50c.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made available to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-volume book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Beyond the Veil." A Sequel to "Reaching the Veil." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 600 pages. Price, \$1.75.

YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 31 CHICAGO, ILL., APRIL 29, 1905. NO. 805

VISIONS AND EXPERIENCES.

With Suggestions of Their Import to Spiritualists.

At Summerland Beach, August 14, 1897, just at dawn of day I was awakened by a spirit and beheld my room full of seemingly materialized spirits, for a purpose. First I saw the president of the United States who had gone from this world to the immortal world, also several statesmen.

An armor-bearer held a very large American flag and waved or dipped it in front of each of the presidents, whose names appeared over their heads in letters of gold. This was something I had never before witnessed. General George Washington was first, next to him stood Abraham Lincoln, next James A. Garfield, then Gen. U. S. Grant. Opposite these four were Jefferson, John Quincy Adams, John Adams, Tyler, Polk, Madison, Monroe, Jackson, Van Buren, Harrison, Taylor, Pierce, Buchanan, etc. Then came Henry Clay, Alexander Hamilton, Thomas Paine, Logan, Arthur, Fillmore, and many others whose names I do not remember and cannot make note of now. After they had waved the flag, they—for it seemed to be their force rather than any personal action, enfolded me in the flag for about a second. Then the one named Alexander Hamilton came forward a step and said: "This flag is of great significance, not only for this country and earth's nations, but also for Spiritualism. We stand for organization and rejoice in the organized efforts to bring this lovely child Spiritualism under the protection of this flag, together with the mediums." Here suddenly by a common move the Declaration of Independence was produced and he spoke of the statutes of this heaven-born republic.

Then Father Washington said: "We point with pride to the clause that man is permitted to worship in accordance with the dictates of his conscience, and this flag is bound to protect him; yes, protect all, we say. Let all mediums and co-workers with the heavenly hosts stand by this flag and defend its colors and let it also defend and protect them, for it is the flag of heaven and will defend them one and all." Then the vision disappeared at once, and it was just dawn of day.

I looked out of the window and lo! the ground between the hotel and Mrs. Grove's cottage was literally covered with Indians. They had the war paint and feathers galore. I actually felt afraid of them, they looked so materially real.

Around the Grove cottage they sat on the ground really fencing it in. Then a large group of them rose up and walked into the grounds marked for an auditorium, and began to arrange themselves for a battle. Just then from the opposite side of the grounds, over the hill came a very large wagon drawn by heavy draught horses. On it was loaded a threshing machine. The thought came to me, "Well, that will wipe them out." But no; all of it began to vanish at once, the Indians along with it, and I realized that I had seen preparations for a battle that would not be carried out. I was then requested to make notes of what I had seen, and give one copy to Mr. Kings, and keep the other for future use.

The above is taken from the notes made in 1897, while at Summerland Beach, Ohio, serving the society as speaker. Now after almost eight years this experience came before me again in a somewhat changed form. The changes that have since been wrought and without battle surprise me, as they are now presented. The first and second parts of the above recorded vision have nothing in common, being on separate planes of spirit life, the latter meaning the strife conditions among Spiritualists which should be ended, I think from the way it ended out, will be governed for good, if the discords turned into harmony.

Last night, April 15, 1905, another part, supplement to the first vision, was brought before me, but I failed to get an interpretation from the spirit showing it. President Wm. McKinley came in the midst of a company of spirits and many symbolical things. An immense network was about him consisting of fine wires, and the symbols rolling up cloth, papers, draperies and unrolling them, also manipulating springs in queerly constructed small machines and pulling wires. All I learned was the word "Intrigue" appearing above it, then the words "Vigilance required" flashed out in colors of light, then disappeared. So this was a warning, showing that subtle maneuver of Modern Spiritualism and its mediums. This take is from the church elements, but it is not clear to my mind whether it is the Protestant or Catholic faction that is in these special moves so active at present, or whether they are a unit to crush out Spiritualism for the sake of maintaining their tenets, and I know not what all.

Just after preparing the above for publication a friend called my attention to Brother Hudson Tuttle's remarks in the fifth paragraph of his Review of Passing Events in the issue of April 15, 1905, which confirms my own interpretation of the vision.

MRS. M. KLEIN.

Van Wert, Ohio.

WANTED INFORMATION.

In Regard to a Child Who Was a Wonderful Medium.

The following important letter was written to Mrs. L. M. Garber, of Des Moines, Iowa:

I want some information which you may possibly be able to give me. Some thirty years ago a Baptist minister settled somewhere in Southern Iowa and preached all over that country, and would never accept pay for it. He raised a family of 15 children. To a daughter of his was born a child upon whom, up to the time it was two years old, there appeared messages written upon its skin. Whenever they would bathe the child these messages would appear in red letters, many of which were copied and preserved. Then the spirits told them they would quit writing until the child would be 8 years old. This time is now about up. Now, have you ever heard of such phenomenon? I give you this description for the purpose of identifying the family. What I want to know is, was that Baptist minister? What was his name? Can you tell me or suggest any way I could get it, or refer me to any one likely to know?

Hoping you may be able to enlighten me, I am, very respectfully,
E. W. HULL.
1822 1/2 So. Main street, Los Angeles, Cal.

Message From a New-Born Spirit.

The following message, from the spirit of J. T. Crumbaugh, was received at a private seance, through the mediumship of Mrs. Georgia Gladys Cooley, at the home of S. H. West, in LeRoy, Ill., on the morning of April 2, 1905, the day of the funeral of Mr. Crumbaugh, and taken down in shorthand by Ninetta McMurray, and read at the funeral. The medium commences by saying:

The following message, from the spirit of J. T. Crumbaugh was received at a private seance through the mediumship of Mrs. Georgia Gladys Cooley, at the home of S. H. West, in LeRoy, Illinois, on the morning of April 5, 1905, the day of the funeral of J. T. Crumbaugh, and taken down in shorthand by Ninetta McMurray, and read at the funeral. The medium's control commences by saying:

This is a beautiful spring morning. The birds have sung and sung, and all nature seems rapt in that sweet quiet which brings peace to the soul. You of the earth plane have gathered together in the name of your spirit friends as did those of old when the Master appeared to them. He thought no more of his loved ones than your dear ones think of you, and they, too, have sensed the earnest desire of your heart and are with you. This, however, is no uncommon thing for them, for this very room is permeated with an atmosphere that is conducive to spiritual influences, hence demonstrations of various kinds have often taken place in this center.

The message that brings your friends to earth to-day is not alone to answer the desire of your hearts that they be with you, but to assist a new-born spirit to voice his words regarding what is commonly termed "transition of the soul."

Your friend has not yet approached the medium that is to have influence over his brain, for he sits in yonder chair in the attitude of a visitor or listener. If your physical eyes could behold him you would be pleased to know he is the same old friend, as well as note the expression of perfect satisfaction upon his face. He wishes us to say that he is much pleased with the steps taken regarding the disposition of the body, and desires that the world be given to understand that he is still a Spiritualist and the advocate of this truth, the truth of eternal life. That no change took place in his mind prior to the departure of the soul. He was met by loved ones who have been very kind to him. They seem to know his every thought and desire and to aid him in every possible way they can. His mother and father are with him at this moment, father on the right and mother on the left of the chair and a handsome young man who, he declares, is his own dear son. Each hand is clasped by the hand of a parent, while the son's hands rest upon the shoulders of the father, making what would appear to you a picture of a family group, but to us 'tis a position that has been taken in order to strengthen the one who sits in the chair.

We will withdraw our thoughts and attention from this little group for the present. It is best we should do this in order to enable your friend to gather his thoughts, as we feel he is desirous of expressing them himself.

You have often noticed people that were a little out of the common gazed upon by the eyes of the curious. You have often noticed where many have placed their attention upon one that stands before them they appear embarrassed. This is the condition that your friend would experience if we had not withdrawn our intense thought and attention from him, and as he collects his forces we will pay attention to some of the other intelligences that we see in this room. First, the first one that approaches us is not one perhaps that you would expect, but a little child. Fair and delicate to look upon; we are reminded, as we look upon this child, of the early blossoms of the spring in all their tenderness and beauty. She has a little apron, the hem of which she holds in her hands, making an improvised basket which is filled with flowers thrown in carelessly, the stem of one kissing the head of the other. Various hues are mingled together and all seem to throw out the sweet breath of harmony. The poetry of color and tone seem displayed in this child's apron. In her child-like manner she walks to you and offers you your choice of the blossoms, and we see your spirit hand stretch forth and take one single little pansy, as though you would be content with that. She then turns to your companion and lifts her little apron to you as much as to say, "Take all you want" and you look over that collection of flowers as much as to say, "They are all beautiful, which one shall I take?" and you pluck a sweet little daisy, a white star-like blossom, and a little bunch of the lilies of the valley, and right over here, as though you had just caught a glimpse a beautiful carnation looks you in the face, but lest you may take too many you say to yourself, "I guess this is all." The child she is, she seems to read the desire of your soul and she picks the carnation and hands it to you, and as she does this some little sprigs of green seem to trail after her hand and you have the cluster of those blossoms in your hand.

Then she goes toward your friend the stenographer, as much as to look into her eyes and say, "You are a stranger, but you, too, can have all you want." And we see and read from her soul that she is a lover of flowers, but like the other lady it is hard for her to say which she loves the best, but the child reads your soul and she hands you a beautiful rose not in full blossom or the tiny bud, but just the half-blown rose and turning to you she says, "This is the flower and the symbol of her life, she is just in that middle stage of growth, and she will experience the growth of the rose." We see beautiful possibilities for this young lady for there is a desire to cultivate the mentality and it will be hers to look back in a few years and say to herself, "Yes, I have grown, how thankful I am that I can follow the symbol of my life, the rose."

Then the child turns to you and she walks toward our medium, at first there seemed to be the feeling of awe and timidity come over her. She notices the dead-like expression of the medium's face and the closed eyes for the first time, but our medium so gladly welcomes this child and says, "Little one, be not afraid, but come closer, come closer," all children are her friends. Then reassured that all is well she drops the apron from her little fingers and the flowers fall on the floor at her medium's feet and they are all for her, they are all for her.

Yes, there is a carpet of variegated hue, but every shade is a shade so true, the light and the dark all mingled and just like life we would declare, for the shadow and the cloud hang overhead and you would think that all the pleasures of living is dead but interblended with those shadows we know will ever come the light and brightness with its glow.

What is the flower we pluck to-day from all this lot she had thrown in our way? We would have to think and study awhile for they seem the breath of this angel child. If we take one, the others would weep for they all seem company to keep with each other, so we leave the blossoms just where they are, but we will take something that reaches far beyond this room or place, something that mortals cannot ingest, and that is, the soul perfume from the flowers, and we will scatter it forth on all the air that angels and mortals may partake of this jewel of love that has come with the baby's flowers.

The voice was broken by the thought wave of our friend. He says he is ready.

Good morning, my friends. Just wait awhile. Don't rush me; this is my first speech, and you know I never was much of a speech-maker. This medium's guide says that both health and disease are contagious, and so our impressions are caught, and you caught my impression this morning, for I stood by your bedside before you had awakened. I had been throwing my thoughts upon you for I knew this instrument was in your home. You caught the impression and acted upon it, and I thank you very much, for it has given Thomas Crumbaugh an opportunity to speak before the body has been disposed of. First I thought I would like to have Lib here, but I guess it is all right that you arranged things just as they are. I am afraid she would have thought me pretty slow.

I want nothing but pure Spiritualism spoken of at my funeral, and I want the people to know that in experiencing the change I met with no disappointment, but everything is already pointing to my advantage. I am a pretty big man yet, but not nearly as heavy as I was this time last week. I get around with ease, and I actually breathe as you folks do, and it seems I breathe in through the entire body, every portion of it is a lung and I am light and easy. You didn't say in your telegram

who had come to the other side of life, but this medium didn't hesitate in coming when it had the name of her old friend's house on it, but when she got on the car, and she had to move rapidly to make the train after she got the news, she sat and wondered who had passed on. I didn't keep her waiting long, for I appeared to her and told her that I, Thomas, had come. Poor Lib's mind was so strongly upon me that I took her spirit with me and she spoke to Mrs. Cooley, "I stood by him to the last," and she died, and you, all know it. So we were both together, although one was still fastened to the flesh and one was free. Well, I suppose it made it easy for her to go with me, because her mind was so strongly upon Mrs. Cooley and wishing she could be there with her, and I want you to tell all the friends that I consider this a great privilege and this is one of the advantages of knowing something about the other world before you step over the threshold. Do you think I would have known enough to direct my thoughts in the right direction, or to control this medium? Remember, it is not the guide now, it is my own self that is doing the talking. How I wish I could do this at my funeral. The guide smiles and says, "You will be given all the privilege that you can desire, but you will not find the conditions there as you do this morning. New-born spirits like other people, taking up new conditions find things better for them and the opportunity of expressing themselves better, when the eyes of the curious are not upon them."

I want to thank all who gave me a kind thought, and I feel, as I stand here, I can truthfully say that they are all giving me a kind thought. I have been close around, and so far I haven't heard any of the people giving me hard names. I have made myself known at home, but I have more in store for them after a little while. I want you to say to my friend Wesley Owen, that I have a good deal of confidence in him; remember that. I want him to know it, and I want him to look after things for me and help Lib. He knows more about my affairs than any one, I guess, outside of Lib. You know a great deal about them, Mr. West, but I don't anticipate any trouble over material state of affairs, and I am not going to worry. I know poor Lib will be lonely and she will miss me very much, and you just tell her, in one way a burden has been lifted from her, that I was just wearing her out, and now I want her to have a rest, and I will come to her and we will be about as much together as ever.

I want to tell you a little about how I felt when I got out. If you feel just like you have been in a room that was dark and all of the air excluded, and you wasn't able to reach the door, and yet knew that if you did reach the door you would find it barred, and while sitting there thinking of this terrible hemmed-in condition, an opening suddenly appeared over your head and a streak of light crept into the darkness, you would feel there was some deliverance at hand, and your eyes would naturally turn toward that light and the opening, and as you gazed upon it, to your astonishment and joy you found it steadily enlarging, and there came a breath of air, pure and sweet, in upon you, you would feel like raising your hands high above your head and reaching toward that opening—that is the way I felt. It was something drawing me on and up, and finally I forgot all about the dark and barred room, and floated, floated, I don't know where, but I was floating out, it seemed far away and above everything. I knew I was leaving the housetops and the tall trees and yet I was willing that they should be all left, and I went on; if one could imagine himself a wingless bird floating out in space, perhaps that would convey an idea to your mind as to how I felt.

After a little while I was conscious of a force before and behind me. It seemed as though there was a space about twenty-five feet each way that this force was held in; I don't know why it was, but at first I could not look ahead when I discovered this feeling, but I looked back and I noticed I was in a wave, a cloud. It was dark, almost a brown color with a kind of greenish hue to it, and as I looked back I noticed white faces behind me, their hands propelling me or motioning me on. Their faces appeared to me the faces of human beings. I didn't know any of them. Not a face that I had ever seen, and yet they all looked like the faces of good people. It seemed I was compelled to look ahead and there, through this cloud I was wrapped in, were myriads of heads looking toward me and beckoning me to come on. As I looked at this there were faces, most of them, that were my own people and all friends, and some that I was a boy with, and yet they were as natural to me as the day I saw them last, and every one of those faces was the face of some dear friend. They seemed to motion faster. I wanted to reach them but they kept their distance, floating out and on as though they were drawing me; seemingly as though they didn't want me to catch up with them lest I would stop my onward movement; so I went on with an anxious feeling, anxious to catch up with them.

At last the cloud of vapor disappeared, the dark hue was gone, and gradually brightness came in its stead, and it was all so bright, and in a little while I found myself with those people. They were in front and behind me, and I was in the center. They welcomed me and they spoke kind words to me, and everything seemed so easily understood that my thoughts flashed toward each other and were understood without any effort or explanation. Well, I do not know how long this lasted—oh, I should judge about a quarter of an hour of your time, maybe half an hour, but I am sure I shook hands with at least a hundred people in that time and received greetings from as many times that. Then they all left me and I was alone. Not a face or a soul visible.

I don't understand yet how such a rapid change could have taken place, but it did. Alone! alone! not a soul near me. Not a voice or sound of any kind. You can be alone here and hear the birds sing just as I heard it a moment ago and you know and feel there is something around, if you can't see them, but it was not like that to me. Absolutely alone! Thomas Crumbaugh stood with himself alone. I presume this was the first time in all his life.

As I stood there wondering what it meant, I was in the center of what appeared to me as mirrors, great large ones, and the air itself seemed to be one immense mirror of circular form, and I stood there in the center and every way I turned I saw myself in all the stages of my earthly life, from a child to the present moment. After awhile I was impelled to move from the center up near one of these mirrors and as I neared it an opening appeared for me and I passed through only to find myself right before the mirror! I had just left, the backs of which were not polished as bright as the fronts, and yet I could see the shadow of myself in them, and here in the center of this mirror I saw my new self. I looked, I studied, I was perplexed. I couldn't understand it, but something answered, not from without but from within. I feel like I could call it a voiceless voice, if such a thing could be, telling me that what I had just gazed upon was the possibilities in store for my future growth and development, and that which I have seen happens to me I will be the happiest spirit in the kingdom of the soul world.

Well, I never was a man to brag much on myself, and I will not explain all of this this time, but I will work and look forward to becoming the fine man in spirit that I saw in the mirror of my life.

All at once these mirrors disappeared and I saw a lawn stretched out before me, and I was impelled to walk upon it, and I walked possibly fifty or sixty yards when in the distance I saw a house. And the nearer I came to the house the stronger the impression was to enter, and the voice within said, "Thomas, this is your home." I was about twenty feet from this house, I should judge, when a young man appeared before me. He didn't come through the door of the house, did not seem to be on the walk but appeared before me and reached out his hand and said, "Father," and I kissed me.

May, strong that I seemed and all that I have passed through on the earth plane, made me feel that I was brave to face trials and things of that kind, and I thought I was strong, but there was something in that touch of that hand and that kiss that seemed to turn the strong man into almost a child. I threw my arms around his neck, and he embraced me, and I stood, great big fellow that I was, and wept upon the shoulder of my darling boy. He called me father, and no one will ever know the sensation that passed through my being when I heard that word spoken. Oh, it meant volumes to me. My boy. I have often felt that I would have given a fortune to have heard him call me "Father," but I never thought that I would experience what I did in that great moment.

He led me into the house. I wanted to ask him questions. It seemed a thousand came to my mind at once, but he raised his hand and said, "Father, rest and have your peace. You know it not, but you have rested on your homeliving, for there is a spell between the time you

REMARKABLE NARRATION.

Strange Story of a Boy With an Invisible Playmate—At the Age of Three He Had an Invisible Woman Friend—An Illustration That Spiritualists Have No Monopoly of Spirit Return.

Imagination run riot [as set forth in the New York World], is the explanation the average matter-of-fact person would give to the extraordinary phenomenon of a child spending all his time with a playmate that no one else can see.

A psychic mystery, it would be called by those who believe there is more in earth and air than the materialistic philosophers can explain. Whichever be the truth, the phenomenon is extraordinary, for there is no question whatever about the child believing absolutely and implicitly in the reality of his mystic playmate.

Willis B. Miller is six and a half years old and lives with his parents, Capt. and Mrs. W. B. Miller, of McKewen, Tenn., the youngest of a family of four. He is a little bit of a chap with blue eyes, delicate pink and white face and light brown hair. He is vivacious, full of nervous energy and exceedingly precocious. He reads with ease and is keenly interested in Wood's Natural History. His eldest brothers are grown up and he has never had the boon of the society of children. The enforced association with his elders has made him think and speak differently from most boys of his age. He enunciates with all the correctness of a grown-up, and his conversation gives evidence of ideas that are intelligent beyond his years.

His father says Willis has taught himself all he knows; he learned his letters from his building blocks before his parents knew it, and he taught himself to read and write well.

At Three Had Invisible Woman Friend.

Willis was three years old before he showed signs of anything extraordinary. At that time he began speaking of a beautiful young woman who came every day to his home to see him. No one else could see her, but Willis would walk gravely up and down the garden talking to her. This beautiful but invisible young woman was looked upon by Willis's parents simply as a rather strange expression of the habit of pretending which is so common among imaginative children. They were rather amused by their child's actions, but did not regard them as anything extraordinary.

The beautiful young woman soon faded away from the child's life, and her place was taken by a playmate called Raymond. Willis says Raymond is about his own age, has blue eyes, pretty red lips and hair that shines when the sunlight falls upon it. "Raymond" does not like strangers, and when a third person is in the room he will not enter it, though he will not hesitate to play with Willis in the hall of the Miller's house. When no one else is present he will play with Willis in any of the rooms, but should any one attempt to enter, the real boy will bar the way until the invisible one has had a chance to escape by way of the window.

"Sometimes," says his mother, "I hear Willis in the garden laughing and talking. I go to the door and see that he is alone, but acting just as if he had a companion, asking questions, being evidently satisfied with the answers and replying to questions that he alone can hear. He cannot understand why we do not see his 'Raymond,' as he calls him. Last fall 'Raymond' was supposed to be up in one of the fruit trees, and Willis stood at the bottom talking up in the branches.

"Get on a thin branch, Raymond," he cried. "No, not that one—this. That's right. Now shake it. Shake harder."

"The brother Oscar made him a trapeze, and he soon learned to 'skin the cat' and have lots of fun on the bar out in the garden. I have seen him get down and try to teach Raymond the tricks he knows.

"Put your legs through, Raymond," he said, and then, after waiting awhile, seemingly watching Raymond's awkward efforts, he laughed and cried: 'Raymond's too fat, he can't get his legs up to the bar.'"

Sometimes Willis seems lonely and says Raymond has a sore throat and must stay at home. Then the child is gloomy and fretful and sits around moping. After a couple of days he comes in happy and cheerful, to announce that Raymond is well again and has come back to play with him.

Tells Raymond's Family History.

He reports every little incident about Raymond—his sayings, his doings and the clothes he wears. He has learned all about his playmate's family, and says sometime Raymond will come to see them all. When Raymond's clothes are soiled, as they are as often as those of the real boy, Willis objects to being washed and tidied, on the ground that he would make Raymond ashamed.

Willis is generous to his uncanny friend and insists upon sharing with him all his belongings. Last Christmas his father was good to him, but neglected Raymond entirely, and this made Willis sad. He fretted over the inexplicable fact for several hours, and at last took his toys into the hall, divided them into piles with exquisite impartiality and arranged one for Raymond and one for himself.

"This infatuation for his imaginary friend worries me," said the father. "There is something so uncanny about it. Willis is the only one of my children who has ever been anything but perfectly normal. He is insistent that Raymond is an actual boy and is really distressed when we try to argue that he is not. We have reasoned with him, argued, ridiculed, even scolded, but Willis is unmoved, and neither reason, argument, ridicule nor threats have any effect upon him. He is loyal to his imaginary playmate and spends several hours every day with him.

"I cannot reconcile his actions with his otherwise intelligent mind. For Willis is unusually bright for one of his age, and the questions he propounds show that he thinks for himself along practical lines. He is fond of investigating things until he really understands them. He asked me recently what made a railway train go from one track to another. I explained the switch as well as I could, and a few days later, when walking with him near the tracks, and we came to a switch, Willis examined the rails, frog and levers carefully and finally said, 'I don't know how it works, but I understand just how it worked.' This illustrates the practically which seems to me so inconsistent with this imaginary being in whom he so firmly believes."

Mrs. Miller looks upon the matter rather differently from her husband; not that she believes Raymond exists, except in the mind of her boy, but she does not reason about it, and is content to accept Raymond without question just because he makes Willis happy. Whenever any member of the family finds fault with Willis she sticks up for him.

"He is my baby, you know," she says, "and I see no harm in Raymond, for he interests and amuses Willis. I am not a Spiritualist, or anything like that, but I am not prepared to deny there may be somewhere some little boy whose spirit comes away to play with Willis. It would be strange, but it would not astonish me very much if some day we were to meet a little boy between whom and Willis there would be a mutual recognition, and who would turn out to be Raymond, or the child on whom Raymond was only the creature of my boy's fancy. I see no reason for thwarting the child in a thing that gives him happiness, and in which there cannot possibly be any harm."

A representative of the World called on Willis at his home last week and found him a bright and jolly little chap, with nothing abnormal in his conduct or in the conduct of his boy, but she was not prepared to deny there may be somewhere some little boy whose spirit comes away to play with Willis. It would be strange, but it would not astonish me very much if some day we were to meet a little boy between whom and Willis there would be a mutual recognition, and who would turn out to be Raymond, or the child on whom Raymond was only the creature of my boy's fancy. I see no reason for thwarting the child in a thing that gives him happiness, and in which there cannot possibly be any harm."

Willis's Father an Inventor.

Capt. Miller, Willis's father, is sixty-seven years old, and was born in Kentucky. He is a self-made and self-educated man, who never attended school, but has studied deeply and has a sound, practical knowledge of law and business. He has patented several inventions of useful articles, and from them he derives a comfortable income.

Psychologists have taken a great interest in the case of Willis Miller and his imaginary friend, but the child's parents naturally demur when strangers try to see him.

TO MARY T. LONGLEY.

With Love's sweet-scented finger-tips, Midst blossom-blossoms fair, Angels touched to-day thy lips To tell of joys o'er there.

Whispered words of love and hope Make more serene the skies; No one need in darkness grope If they but need the wise.

The world is filled with joyous light, To make resplendent day; Sun and Soul are still more bright, When love is on the way.

The sweetest joys are in those hours When hope hath filled the heart With those precious, blooming flowers, That get from love a start.

Angels from rich treasures bring To bless our lives with love; Love listens joyous while they sing In spirit realms above.

Washington, D. C. J. W. NIGH.

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Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

(Continued from No. 804.)

February 15. A young girl came to see me today. I met her at the door as I was going out with a pan of dish-water to pour it where the birds could pick up the crumbs. The girl asked to see Mrs. Eleanor Drury and seemed surprised when she found I was the woman. I slipped on my kitchen apron and took her into the front room.

She said, "I don't want to tell you my name; I want you to tell me what it is."

"I said kindly, 'I hope you have not come here just to have me tell you things you know perfectly well yourself.'"

She hesitated and then said anxiously, "But you will tell me something, will you not? You will go into a trance, will you not?"

"I think not," I answered.

"Oh, dear!" she exclaimed with genuine disappointment; "I am so sorry, I never saw anybody in a trance."

"I am sorry I cannot accommodate you," I said, as I took a chair near her and regarded her attentively. I saw a nicely-dressed, healthy-looking girl, with a well-doll prettiness and a romantic turn of mind, the sort of girl that requires judicious training. As I looked at her there came over me a feeling of great tenderness, a deep yearning love and I saw standing beside her the commanding figure of an elderly woman, whose pure face was radiant with a great love.

What I said to the girl I cannot recall, but I know I gave her much advice and told her many things regarding people and events of which I knew nothing. When it was over I saw the girl in tears but she soon dried them and began to talk excitedly. She told me that I had seen her brother Ted, and she named several spirit friends who had come through me. She said that her grandmother who had first appeared to her and who had given her minute directions regarding certain business affairs.

"She gave me lots of good advice," said the girl, joyfully, "and I shall do just what she told me to do."

Now I am wondering again, wondering what I have done. It is plain the girl needs guidance but I have given her the most capable of giving it? Here am I the instrument through whom advice has been given to a young girl but as I know absolutely nothing regarding the individuals concerned and the circumstances, I have no idea whether the counsel my lips have uttered is good or bad. If it proves to be bad, will I be to blame?

Will I be to blame if I do not know the girl's name? Will I be to blame if I do not know the name of her grandmother? Will I be to blame if I do not know the name of her brother? Will I be to blame if I do not know the name of her spirit friends? Will I be to blame if I do not know the name of her grandmother who had first appeared to her and who had given her minute directions regarding certain business affairs?

"I am striving to make myself so pure and true that only good can come from me," she said, "and I shall do just what she told me to do."

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PHENOMENA AND PHILOSOPHY.

Their Relative Importance Lucidly Illustrated.

The writer has observed with much concern that many of our great leaders in spiritual thought and philosophy are inclined in these latter days to discountenance the use of the word "phenomena" as a means of conveying men and women to our religion, if I may call it so. Cora L. V. Richmond, President Barrett, Moses Hull, Dr. Peabody, and in fact the great array of rostrum talent—the greatest that ever championed a great cause—a cause infinitely more important to humanity than any other ever presented to mortal mind—all of them, seem to take it for granted either that the world already knows of spirit return, or that it is a fake and fraud unworthy to be taught, or that granting its genuineness it is not of paramount interest as a means of conviction.

Many are the fluent, logical, inspirational lectures that are delivered to expectant, yearning listeners without more than a bare allusion—if even that—to the great fact that the word "phenomena" is also present, listening to every word spoken, and panting to be afforded an opportunity to speak to their friends present in the flesh—panting, as the hart pants for the water brook.

In an address before the I. S. S. convention, Mrs. Richmond is reported as saying that spiritualists are accused of blaming their own spiritual existence on the fact of their own spiritual existence. Another says, "messages do much to interest skeptics in the fact of spirit return, and is a drawing card for our conventions." Also, "the time does not seem ripe to dispense with platform messages, and may not come for another quarter of a century." Indeed! I, for one, shall regret it if that time ever comes.

Just as I have not got enough of it, now," said Aunt Sue, rather testily, as she left the pie crust she was rolling out, to wrap the helpless and half-frozen lambs in warm blankets.

"Can't help it, Sue; dreadful day this; got to take care of 'em or lose 'em," and he started briskly for the barn.

I have heard about the "religion of smiles" and I think Uncle Ike must have it. One glance at his rosy, smiling face is enough to give one a feeling of courage, and how much I owe to my childhood to the present that it is possible under all circumstances to be cheerful and untempered.

My religious inspiration to me, and when I have been inclined to sadness and discouragement I have looked at him and felt ashamed of myself. He has certainly had his full allowance of cares, losses and trials, only he has refused to recognize them as such.

The biggest end of a trouble is the one nearest to you," he often tells us, adding, "Just put your troubles on the shelf, and you take 'em along for a month or a year and 'em go by you."

I put on a big apron and went to work on the pies Aunt Sue had left.

"You needn't touch 'em, Nell; you don't like to make pies, I believe," she said kindly.

"No," I answered, "regarding pie I am an infidel. Eat your fruit and don't mix it with grease and flour, save your time and use some other way, the way I take the sort you use when I am cooking," said I, laughing.

"Pears to me your religion's a queer mixture of queer ideas; howsoever it's a dreadful handy kind to have around when a feller needs help," was the reply.

We worked in silence until I had put the last pie in the oven; then I said, "Let me take the lamb you have got, and you take one of the others that isn't so lively."

Aunt Sue regarded me critically for a moment and then said, "You'll look pretty 'tendin' lambs all fixed up with your white collar and your hair lookin' as slick's if you was goin' to meetin'." You're a queer girl, Nell, and I never did know what to make of you since I took you from your dyin' mother's arms when you was two days old.

"You speak of yourself, Auntie, as if you regarded yourself very much as you would an elegantly trimmed bonnet or a much beruffled frock," I said.

Aunt Sue laughed and went on. "Perhaps so, but I meant what I said. You see, Nell, I didn't know anything about takin' care of babies 'an' I don't know where they'd become of you but Miss Sleazy lived down here where Brown's folks do now. Miss Sleazy was the first medium I ever heard of, and she was as much of a curiosity as a white crow, and folks used to come from miles around to see her. She was a good medium. The spirits used to take complete control of her, but good Lord, they had to, for she was the laziest critter I ever saw. At first 'twas your granddaddy that come 'an' told me what's what. And then later on 'twas your ma herself. I well remember one time when you first begun to run around 'that you seemed to be ailing,' and I went and wrote a letter 'an' put some money in it to send 'an' get some medicine warranted to cure babies of anything. I never said a word to anybody about it, but even so, 'Uncle Ike, and there wasn't nobody near the house, neither. When I got the letter wrote I laid it up and went to sleepin' but before I got done Miss Sleazy come in, a puffin' 'an' all out of breath. Says she, 'The old lady—she always called your granddaddy the old lady—wouldn't give me a minute's peace till I'd come up here, 'an' she laid back in her chair for a minute 'an' then she jumped up, says she, 'Sue, 'tilden, do ye take the money out of that letter ye've got in the left-hand corner of that upper bureau drawer.'"

"Lord! I was so scared I felt my blood run hot 'an' cold."

"That baby don't need no store medicine," says she, 'an' don't you go to stufin' her with it if you don't want to kill her. You've been feedin' her 'an' she says that war'n't fit for nobody to eat, says she. 'You feed her as you ought, 'an' take the right care of her 'an' she'll be as happy as a robin in the rain.'"

"Did my mother talk to you like that?" I asked.

"Not just the same; she was softer spoken. Your ma had a good education. You're a good deal like your ma, Nell. She always used to look fixed up, no matter what she had on, 'an' you was always particular even as a little tot, but seems to you you grow more so every year. Some folks say it's because you're a widow woman, but I know better 'an' that."

(To be continued.)

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 60c.

"The New Life." By Leroy Barrie. Entirely suggestive of the lines of "New Thought." Excellent in tone and tendencies. Price, cloth, \$1.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Erling & Co.,

Shall We Cultivate Honesty in Spiritualism?

The above question is before the Spiritualists of this country. A large and growing class wants Spiritualism undefiled with artificial toggery, illuminated dresses, and subtle trickery and legerdemain. Another class objects to having mediums exposed who dress themselves in dirty cheese-cloth and other paraphernalia for the purpose of representing themselves as spirits. The breach between the two classes is widening. The Progressive Thinker represents the former class, which will only accept a pure, angelic and undefiled Spiritualism, always insisting on absolute honesty. The necessity of cleaning house comes from all parts of the United States. Moses Hull, now in the extreme West, writes of Portland, Ore.: "The Spiritualists are, or have been nearly faked out of existence. Some who were the best Spiritualists in Portland when I was here a dozen years ago never go near the meetings now, simply because of frauds. Spiritualists have sustained frauds for fear that in driving them out they might 'root up the wheat also.'"

F. C. BOVING'S STATEMENT.

Mr. Boving, of Hot Springs, Ark., Again Illustrates the Career of Winans, and is Sustained by That Sterling Spiritualist, J. L. Foster, of Elwood, Ind.

Hot Springs, Ark., April 14, 1905.

To the Editor:—In reply to the article headed, "In Defense of Winans," I wish to make a few statements of fact, in order to overthrow an erroneous impression which Winans' friends would like to create on the minds of your many readers.

In the first place the impression created that there is an organized Spiritual Society in Hot Springs, with E. A. Nichols as president, is entirely new to me. I have lived in Hot Springs thirteen years and for about one year previous to last October, sat in circles about once a week frequented by most of the people whose names are signed to articles mentioned, and have frequently heard the suggestion made that we should have a regular organized society for the purpose of holding such a society regularly organized.

Regarding the exposure of Winans which took place in my house, I will say that only one of the parties who signed the article in defense of Winans was present, and that was Loretta Harris (colored), who was employed at my house during Winans' stay, and who nursed him during his sickness. She was present and witnessed the undoing of Winans at the time Dr. Eastman and I took from his music box the wigs, false beards, mustaches, goatees, etc., used by him in the seance given at my house.

However, she was apparently hypnotized, and from beginning to end stood up for him, keeping him at her side for one week after he left my home, and until some of the people whose names are signed to Winans' defense heard of his being in the city and sent for him to come to them.

Winans had on the day before consulted with Dr. Hallman, Eastman and myself, and agreed to leave his trunk, diamonds and paraphernalia with us till he could send the amount of money for which we agreed to compromise our claims against him. He had at that time a telegram from a friend in Iowa instructing the Arkansas National Bank to pay him \$20, which he told us he would use to defray his expenses to his home, and which he had had for several days, but could not cash as he knew no one whom the bank would take as a reference.

He having agreed to leave his things with us as security, an arrangement satisfactory to all parties, I accompanied him to the bank and secured for him the money.

Two days later I received a note from Winans, written, so the bearer informed me, from the house of Mrs. M. L. Smith, where he had been given quarters, demanding the trunk, diamonds and paraphernalia. This indicated to us that he had been advised by some wise counselor that we had no legal right to hold his effects, consequently in order to be right in the eyes of the law we caused to be issued attachment papers against articles mentioned. Winans did not then leave the city, but with the assistance of his new-found friends fought the case and lost. Judgment was rendered against him and in favor of Hallman and myself.

In defense of his actions at my house, Winans, I understand, tells his friends that he was forced by me into giving a seance under threats of being put out of the house; at a time when he was too weak to stand. In reply to this, I positively state that this is a PLAIN, UNADULTERED LIE, AND ANYONE WHO WOULD MAKE SUCH A STATEMENT IS A LIAR.

Winans, who is a man of high intelligence, and when tried and thoroughly proved, sent out to demonstrate the great fact of immortality to the world. I believe the time will come when all the mortals of earth, who desire, can readily correspond by improved processes and through mediumistic channels with the intelligences in spirit life; and that the communication will be equally as well systematized, organized, and as specific in every detail as the communications, by wire or letter, between the people of this life.

Psychic possibilities in the future are beyond the imagination of the most optimistic; but for whatever developments are made along this line we must look to an educated mediumship rather than to a "mediumship" which will be as impotent to such ends as would be grape and cluster in demolishing a battleship.

Let it not be understood, however, from what I have said, that what is called spiritual philosophy has not a proper sphere of utility in our psychic system; indeed it is inestimable, invaluable, indispensable, but follows the path of "mediumship" and "mediumship" is not a sense, precedes or supplants "mediumship," which is nature's choicest development.

Let us equip our honest mediums, and go out with them preaching the philosophy, and never failing to demonstrate it with the highest and best phenomena.

A. J. WILLIAMS.

MENT UNDER OATH IS LIABLE TO PROSECUTION FOR PERJURY.

On the contrary he had for several days before giving the seance TAKEN LONG WALKS, and the day before, I had him out driving over the city and mountains for about three hours. He was told by me on several occasions not to attempt a seance till he knew that he had sufficient strength to do so to the entire satisfaction of himself and those who were to sit in the circle.

I told him that while we were anxiously awaiting the seance, he would in no way hurry him. His reply was that HE WAS FEELING FINE and must begin to make money, as he had gotten into debt to me and others and was anxious to repay us, and that I should act as his manager and receive all money till I had collected enough to settle the expense to which he had put me.

No one dares say under oath that one harsh word or one word of compulsion was uttered by me to Mr. Winans till the time when we found his paraphernalia, when I ordered him out of my house. If anyone disputes this, I here with brand him as a liar. It is from Winans' talk exclusively that this impression is created.

If anyone doubts that we found in his music box such paraphernalia as before described, he has only to come to me and the same can be shown, as it is now in the hands of the constable as a result of the attachment suit. If any one doubts that he used a portion of his paraphernalia on his person and under cover of same stepped from the cabinet and walked about the seance room looking for some one to recognize him as a materialized spirit, which, alas, they did not, he has only to drop a line of inquiry to one of those present, whose names comprise a list of as substantial, trustworthy and highly respected citizens as can be found in the city of Hot Springs.

Those present with their wives were Dr. H. V. Hallman, C. E. Marsh, assistant cashier of the Citizens' National Bank, Capt. Allard, manager of the Government Bath House, E. A. Ekler, our leading photographer, Dr. Payne, accompanied by his daughter, and Dr. Eastman who came alone.

Dr. Eastman and I found that the wigs, beards, etc., were most of them worn threadbare, soiled and dirty, showing that they had been in use for a long time and had probably done service in many seances held by Mr. Winans. Dr. Eastman, Eastman and myself Winans, confessed in Hallman's office that at times he can get genuine materialization, and at other times he cannot. On occasion when his power failed him he was prepared to use the paraphernalia, therefore, we having seen the fake and not the genuine, do not presume to know what he can do at other times and places, but positively state that he has, and did, contrary to all our hopes and expectations, and of his own free will and choice, attempt to deceive and fake us on the night of Feb. 26 last.

To prove that he has performed similar frauds and deceptions upon other people in other states who had befriended him, I herewith quote from a letter in my possession received recently from J. L. Foster of Elwood, Ind. He is a prominent Spiritualist.

F. C. BOVING.

Hot Springs, Ark.

Letter From J. L. Foster.

Dear Brothers:—It is surely with great pleasure that I write to congratulate you on exposing that man (if man he can be called) Winans. I have been for years convinced of a year that the "spirit manifestations" occurring at his seances, were frauds of the deepest dye.

If there is anything on earth that is WORSE THAN A MURDERER, it is one who will stoop so low for the sake of a little filthy lucre and fit himself or herself up in cheap toggery and represent themselves to be departed spirits, made manifest to those left on earth who were yet sorrowing the absence of their departed ones. I know of no greater crime, nor is there any that I have less respect for. You have done a noble work, my brothers.

Winans and his son came to my house last winter, recommended by a true friend as I have got to be a materializing medium of the first water, as much expected to see some of my departed loved ones. I did for the night to come. He came out into the room ten or twelve times dressed in different attire. We all saw the dirk knife and turkey feathers that you now have as souvenirs. Not one word of intelligence did he give. I SAW THE STITCHES IN THE SKULL CAP that he had on. There was a white crown sewed in to make him look like Old Baldy. I also saw the edge of his false beard where the cloth was turned up.

This next morning when he got up, I saw at a glance that he was packing his traps, although he was billed for another night. He ate but little for his breakfast, and got up from the table before I was through, put on his hat and said, "I am going." I asked what was the matter? He said, "I had had no sleep for several years, and knew he had not given satisfaction. I was so glad to get rid of him so easy that I did not know how to be thankful enough. I was only a little over a year old in Spiritualism, hence did not have the stamina to have him arrested as I should, but since that time I have gone

WINANS AND HIS WORK.

Letter From a Prominent Spiritualist of Grand Rapids, Mich.

To the Editor:—I am admonished that it is no use for renewal of subscription, therefore send \$1 for same. It is a mystery to me how you can publish so good a paper for \$1 a year. You ought to have half a million subscribers at that price; yes, you ought to have them on general principles. I like the stand the Progressive Thinker takes on fraud among mediums. There is no excuse for any of it. Let our mediums give only what is genuine, be it ever so little, and the cause will prosper under their ministrations as certainly as it will suffer under fraudulent manifestations. Poor Winans; I am satisfied he is a medium, and often gives genuine and satisfactory evidence of the fact, but alas! he is ambitious to excel all others and is led into supplementing the genuine with tricks.

With a mistake! No possible good, but evil only can come of such a practice. I trust that time and evolution will eliminate all that is unworthy from our ranks. DR. J. C. BATTORF.

Grand Rapids, Mich.

COMMUNION WITH SPIRITS.

It is Not an Evidence of Insanity, Says the Michigan Supreme Court in Opinion Just Given—Hits the Goff Will Case—Defendants of Will Are Arranging to Take Case to Supreme Court on the Same Grounds.

"Is communion with spirits, and conversing with the Saviors, a form of insanity?"

This question [as set forth in the Do-wagiac (Mich.) Times] has just been judicially decided by the state supreme court. The conclusion reached was that these manifestations are not evidence of insanity.

The case was brought on appeal from the circuit court of Kalamazoo, but the decision lies identically into the celebrated John Goff will contest, one of the most sensational will cases ever tried in the Cass county circuit court.

The deceased was acknowledged to have conversed with spirits and have been a strong Spiritualist, and for this reason his son, Leslie Goff, alleged him insane and contested his will which left him only a paltry \$5,000 out of his forty thousand dollar estate, giving the major portion of the balance to the State Spiritualists Association.

The case was first tried in the probate court, where the will was sustained. It was taken on appeal to the circuit court, where, after a sensational and expensive trial wherein sixty witnesses testified, the jury decided the will was not valid, and the entire estate thereby went to the son and co-tenant.

Steps are now being taken looking toward an appeal of the case to the supreme court, and the decision in the Kalamazoo case coincides with the claims of those who believe the will should be sustained.

The opinion, which sheds so much light on the defendants of the will was written by Justice Hooker and is as follows:

"We have endeavored to examine the testimony in the case critically. Our impressions derived therefrom are that the woman was for some years a religious person, who perhaps took the teachings of her faith more literally than is usual, that she was much concerned about spiritual welfare, and that on some occasions she observed these things upon others more than is commonly done.

"The evidence indicates, that the woman was perhaps exceptionally religious, perhaps abnormally so, that she believed in the visitation of spirits, not, perhaps, of her own particular friends but spirits generally; that she believed in a personal devil, and that she had personal designs regarding which were thwarted only through the intervention of Christ, to whom she looked for protection; that she communed with Christ and saw spirits and angels.

"The manifestations of religious opinion, zeal and fervor, are too various and common to justify an assumption of abnormality. Lightly, it certainly would not do for courts of justice to set up their own views upon such subjects as a standard of what is natural, or in conformity to general opinion. Upon these subjects it would be difficult to determine what religious opinions could safely be called 'insane delusions' consisting in the belief of facts which no rational person would believe."

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Don't neglect Piles—they lead to the deadly cancer—but try my New 3-fold Treatment which is curing thousands.

SEND YOUR NAME TODAY

Every reader of The Progressive Thinker who answers this advertisement will promptly receive—Free to try—my complete new 3-fold Absorption cure for Piles, Ulcer, Fissure, Prostate, Tumors, Constipation, and other rectal troubles. If you are fully satisfied with the benefit received from my treatment, when you get it and try it, send me One Dollar. If not, I cost you nothing.

An Important Question

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Recent events have brought very forcibly to my attention the fact that we, as Spiritualists, are not, in my estimation, fulfilling the duties that devolve upon us as fully as we might, and I feel that the time is ripe for a general awakening through-out our ranks. We must look the question squarely in the face, and meet the needs of the hour, and the needs of men and women who claim to be guardians of the world's advanced thought, to a greater degree than were our predecessors in life's great school.

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Thomas Paine and His Work.

A Lecture Delivered by Mrs. H. L. P. Russeque, at Hartford, Conn., Sunday Evening, January 29, 1905.

Never has a man been honest and true to his higher and nobler convictions, but that that man has always met criticism, and cruelty. Such men are always martyrs, they wear the "crown of thorns," if they dare conflict with opinions that have become established, but in no wise has there ever risen so fiery a storm, so cruel a persecution, as whenever established ideas pertaining to religion have been assailed. The words that quickened the path of Thomas Paine did not pass to the spirit world with him, they still speak such thoughts as shall fire men's hearts, and uplift human thought to a higher level of freedom. I do not mean, when I use the word freedom, that any one shall interpret it as license; I only mean the liberty of thought, the liberty of opinion, the liberty of worship, the liberty of devotion, the liberty of fidelity to truth, according to the highest and best interpretation. John G. Whittier voiced the same spirit that came down the centuries to us from Paine, and if you will allow me, I will read that poem, not for criticism to him, not for his memory, but what Paine had promised him.

OH, SPEED THE MOMENTS ON.

Just God! and these are they
Who minister at thine altar, God or right!
Men who their hands with prayer and blessing lay,
On Israel's ark of light!

Pilate and Herod friends!
Chief priests and rulers, as of old, combine!
Just God and holy! is that church which lends
Strength to the spoiler's time?

Paid hypocrites, who turn
Judgment aside, and rob the holy book
Of those high words of truth which search and burn
In warning and rebuke—

Feed fat, ye locusts, feed!
And in your tasseled pulpits thank the Lord
That from the tilling bondsman's utter head
Ye pile your own full board.

How long, O Lord, how long
Shall such priesthood barter truth away,
And in Thy name for robbery and wrong
At Thy own altars pray?

Woe, then, to all who grind
Their brethren of a common father down!
To all who plunder from the immortal mind
Its bright and glorious crown.

Woe to the priesthood! Woe
To those whose hire is with the price of blood!
Perverting, dark'ning as they go,
The sacred truths of God!

Their glory and their might shall perish,
And their very name shall be
Vile before all people, in the light
Of a world's liberty.

Oh, speed the moments on
When wrong shall cease, and liberty and love
And truth and right throughout the earth be known
As in their home above.

—John G. Whittier.

Nothing more radical was uttered by Thomas Paine. In 1737, in Thetford, England, was born Thomas Paine. He seemed endowed with a wonderful love for humanity. In his early childhood his sympathies were quick and extensive. He breathed out to the world the tenderest care and love that was possible for childhood to conceive of. He lived the life that was preparing him to do battle for the highest truths that are vouchsafed from on high to man. It seemed as though he was led by a "chariot of fire," that was coming down from the heights of heaven, to illuminate the hearts of men, for he carried a force with him that governments felt. Why he should have been condemned, we often ask, and we will try to make the questions asked, before we finish the discussion of his life, his labor, his mission, and highest purpose.

Thomas Paine always found in the land where need existed, a home. Wherever there was any such thing as slavery, of body or mind, there he considered his place. When advised not to go to America, that it was here that a fight was being waged for the freedom of a nation, he said "wherever there is a cry for liberty, there is my home." When he came here to America, what was the result? He was recognized as a man of power of intellectual thoughts, of mental ability. He was recognized by our Government, was appointed a member of the general assembly in Philadelphia, and there his work surely is engraven in golden characters upon the records of time. Neither time nor change can erase them from the tablets of this country, nor allow that they be forgotten by any lover of liberty, or any one who appreciates the rights of men.

He did more for the Revolution, with his pen, than Washington did with his sword, and when Washington wrote to the assembly of Philadelphia, that unless something was accomplished, whereby the soldiers could be inspired, he feared there would be a mutiny, Paine rose, in the grandeur of the highest purpose that ever quickened the soul of man, that ever fired the highest thoughts of a patriot, and declared in that assembly, that he would give all his salary, the immense sum of \$500 (the salary of a year), for a fund to be raised to carry on the fight for liberty. The appeal was carried on, and they raised 300,000 pounds for purposes needed for the army.

But he carried such a force with him, and his words were living fire, until his papers were read before every regiment, they were read to the soldiers, and every edition was read throughout the army, that the men might be inspired to nobler duties, and higher conceptions of the need of a new nation, and surely no man ever accomplished a higher or greater need. When he conceived his work was done here, and there was a call for him over in France, he traveled over seas and entered the conflict there. He raised war against Robespierre, he waged the rights of man there, and when consigned to prison by Robespierre, on his way he gave out his "Age of Reason," and to the world it carried a new light, it awakened a new thought. He did not stop to persecute religion, but he did wage war upon theology.

Please remember that I draw the line between religion and theology. Religion is the shower of truth, that comes down from the heights of heaven to the souls of men. It is to him that which is best and truest and nearest to the Divine soul of all things.

Paine has been accused of no belief in God. He closes his "Age of Reason" by announcing, "I believe in one God, and my religion is to do good." Has anyone any higher creed than this, has any community any higher inspiration than this, has any religion any higher incentive of nobler work than this? It was the salvation of a race, of a nation, the salvation of all men, the salvation of truth, lifted out of error, and built upon the rock of eternal divinity. Thomas Paine recognized the one sublime principle, that the rights of the individual constitute the rights of the nation and the rights of man were to him the highest standard of obligation that could possibly go out from any human life, to any other human life.

He recognized the fact, that individual rights could not exist, without community rights, without national rights, and there could be no such thing as national justice, unless there was individual justice, that there could be no such thing as national freedom, national liberty, without individual liberty, individual freedom to think and to live one's own life, so long as one did not injure one's brother, this is religion, and it is the religion to do good, it is the religion to help the downfallen, it is the religion to uplift those who are trodden beneath the iron hoof of wrong, it is the religion that redeems slaves, and brings them out into the glorious sunlight of freedom.

Paine uttered his belief in the ultimate emancipation of the slave. He believed in the rights of the slave, as well as in the rights of the man who owned him. He believed in the rights of men, and always battled for the right. When Louis XVI was condemned to death, he fought for his life, he struggled to preserve that life, until he should have measured out the years allotted unto him; he desired that he should be deported from his country, but that his life should not be taken, and when he was consigned to prison by the edict of Robespierre, his cell door was never closed.

When he was carried out to the guillotine, he was among that number, which called it Providence, Spiritualists would call it the action of God. His door swung open, and the custodian who bore out the prisoners to the guillotine, left him in his cell. James Munroe brought him to this country, he kept him in his family for more than a

year. He was invited by Jefferson to his home at Monticello, and was welcomed, as a man of power and might is welcomed today among men. But all of a sudden, the contumely of theological bigots was visited upon him.

In the state of New York, where they recognized in him a wonderful might, the majesty of a wonderful mind, the power of an intellect, the presence of a soul devoted to the good of humanity, they gave him the home at New Rochelle, consisting of a house, and 300 acres of land, they honored him in every possible way, they piled upon him the honors of their love, in their recognition of his espousal of the cause of the country, and when he passed away, only theological bigots muffled him. It was his desire that he should be buried in the Quaker burying-ground, but this was not allowed, because he had not accepted their theological dogma, therefore he was buried on his farm. Later, those who had appreciated the man, carried his body to England, where it now reposes.

But see what bigotry has done. To-day, there spreads over our fair land the feeling of censure for Thomas Paine among those who have not acquainted themselves with his character, his work, or his mission. You ask them why they do not believe in Thomas Paine, and they will declare he was an infidel. But what is an infidel? Christ was an infidel to the Jews. Cotton Mather was an infidel to those with whom he disagreed. Jonathan Edwards was an infidel to all those whose opinions conflicted with his. We are infidels to that which we believe is wrong. If to love the truth, and to honor virtue, and to bow before the supreme mandate of Almighty God, that makes man His instrument, the mirror upon which His Divine law is written, then we are infidels, infidels to all that shall oppose this fact.

To be an infidel, is simply to disbelieve. Paine declared it is poor mathematics that made "two times one makes one," he could not believe in the Godhead being constituted of three distinct individuals, but he believed in one God, one eternal law, one Divine force; one universal spirit, one supreme love that permeated the whole universe. He believed in that God which Dr. Abbott speaks of, and desires to come out of theology, and confirm as his God, and we stand hand-in-hand with that belief, in that Divine principle, in that Holy Spirit, in that life and force that pervades the universe.

We never have been able to conceive, (save that throne of human intelligence,) of the highest upon which he has ever written his law. We believe in no law away from all man, which Abbott calls the "absentee" God.

Why, think, if Lyman Abbott had lived in 1780, he would have been blasphemed as bitterly as Thomas Paine. It is simply the fruits that are being borne upon the tree of knowledge, as the consequence of a free and honest soul, that exalts the character of all men, as wide as the universe, as high as the heaven, as deep as hell, everywhere and in all things, Divine and Supreme. Thomas Paine has accomplished much, and were he to look down upon us today, and upon the world at large, he can see everywhere the fruits of his labors, he can see the fruition of his thought, he can see the emancipation of the slave, he can behold the onward march of truth, the uprising of human intelligence, he can see the bonds removed that fetter human souls, the growing less and less of bigotry, the upbuilding of divine truth, and the onward march of human love.

Thomas Paine, when he passed from earth, received the call from on high, with that calm repose that characterized all his life. He knew no such thing as fear. He knew there was a light over him, and a light within him, that held him at one with God, in whom he believed. He knew there was a Divine truth, and he believed that earth was not all there was of life. So today, from the spiritual world, his heart is gladdened to behold the march of truth, as it carries upon its bosom the human race. Freedom is entering all grades of human life. Freedom of thought is broadening human experience, it is broadening human love, deepening the Divine purposes of humanity, making more liberal laws for men; we are coming closer to the spiritual life of the universe, our hearts are beating more in Divine unison, with that great heart-throb of all life, the spirit of God.

It is coming closer and closer to that Divinity, until we are warmed to higher endeavors, and nobler pursuits. Intelligence is coming to the front, theology is losing its hold. Religion no longer holds the souls of men, because it is binding, or fettering them; but theology is losing its hold because it has always enslaved men. Religion always beautifies life, ennobles human thought, enriches human intellect; quickens the pulses of every man and woman, and leads them to a broader, more illumined life. Theology has been that power which has commanded the world, not to step one step further up the hill of progress, because their opinions are labelled "thus saith the Lord, thus saith the Lord, and no farther can you go," because "thus saith the Lord."

Wherever there is truth there is law; wherever there is goodness, there is God; wherever there is wisdom there is Divinity; wherever there is beauty and holiness and sweetness in the human soul, there is the Divine spark of the eternal Spirit, and we are the followers. We may be walking in the train of light that has been left, because of the work of Thomas Paine. He was a leader amongst men, he led many, in France, in England, and America. He was honored in these three countries as few have been honored. England recognized his marvelous power, France elected him to high positions, America welcomed him to high offices, and he was made a leader amongst men.

The influence of bigotry and superstition has subsided, and above all things, the true religion of love has overruled theology. Then politicians who were so narrow in their beliefs, declared it was right that both Paine and Jefferson should dangle from the same rope. It was only that cobra-headed monster that has cried: Down, down to Truth, and Down to Progress. Yet the work of such men as Paine has gone on, he has sown the seed, generations that have followed, have gathered the fruits thereof.

They are being renewed again and again, and sown again and again, and the world has grown larger, a greater power for peace is smiling, where only conflict existed. Until there shall be no more hunger, until there shall be no more cold for the poor, until there shall be no more wrongs to be righted, until there shall be no more necessity for spiritual progress, the mission of Thomas Paine will never have been completed. It is going on and on, his voice is heard in the high heavens, his power is felt in the lowest of earth, his wisdom is a guiding star, and his justice is for all.

OTHER SIDE OF THE QUESTION.

War is the shame of humanity; an indelible blot upon civilization; a disgrace to religion; the joy of fiends; the sorrow of angels.—Narcissus Agapaa.

Sing you the anthems of battle and
Praise the victories won
Till the voice of your exultation goes
Up to the gates of the sun.

Sing of the glory of war and of fame
That is won by the sword
And the joy of the hard-fought field
Where the blood of heroes is poured!

When Christ looks down on the world
Where His drops of agony fell,
Will His soul and pleasure, think you,
In this red baptism of hell?

Drenched in a brother's blood, O Cain
Of the branded brow
Shall you lift to a God of Peace your
Hand that was red but now?

Worms of an hour, to sting each other
And crumble back into dust,
Leaving behind them the wrongs un-
righted, the woes and griefs that
they must.

For not with the ones that fall shall be
closed the chapter of pain
In the shriek of the bursting shell
And the bite of the leaden rain.

For the lust and fury of battle was
breathed in their very breath;
And the madness of war upheld them
To rush wild armed upon death.

But ours is the heavy burden, the wait-
ing, the anguish and fears,
The long, long days of suspense, and
the midnight marked by our tears.

"Glorious, honor and glory!" Brave words
—but what shall be said
To the breaking heart of the mother
who weeps for her early dead?

And who shall comfort us, who? Nor
God nor man, if he fall—
He who was soul of our soul, our more
than heaven—our All.

Father, husband or brother. The war
that will last your exultation goes
In the aching heart of a mother,
the broken heart of a wife.

And what shall it comfort the dead,
however our vengeance raves

If the field be heaped with their brothers,
to know with the dawn of each day
Of Death's ripe harvest, gathered, and
women stricken as they?

O boasted civilization, and reign of a
merciful God!

While the blood of our slaughtered
brothers cries up to him from the
soil!

"Vengeance, is it not mine? I will re-
pay," saith the Lord,
And "I will take the sword, and
the same shall beget by the sword."

Honor, glory and honor to the fools
and blind as you stand,
To sing a joy that springs in the woe
and shame of your land!

BEATRICIA ST. GEORGE.

KEEP A MERRY HEART.

Whistle a tune, if you can't sing,
And that should seem the next best
thing.

That you can do; perhaps 'twill cheer
The heart of some who chance to hear.
But a whistle to the tune of
And a good and free, among can doubt;

So keep a merry heart, my friend,
And thus make other people glad;
Do all the good you can each day,
And as you toil whistle away.

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Pacific Coast Journeys.

Number Two.

Unless my memory proves false, as it sometimes does, my last letter left Mrs. Hull and myself in Seattle, Wash. The readers are assured that our have been busy weeks since we left the principal city of the Sound. I think I did not finish my report of the work done there.

Mr. R. F. Little is mostly to blame for the work we did in Seattle. He got up the meetings and made a success of them. He is president of the State Association of Spiritualists, and of the State Camp Association, which camp is to be held between Seattle and Tacoma. I think, in July, Mr. Little is the right man in the right place. He is a much more than ordinarily intelligent man, and nearly a life-long school teacher; he has handled so many of those who were budding into man and womanhood that he knows better than some of the rest of us do how to get and keep others in the right place for work. One great point that Artemus Ward made about "one G. Washington," fits Mr. Little perfectly, that is, "he never stops over." Another is he knows how to arrange his corps of assistants. Each of his helpers tries to do his full duty. This is a great help to a worker.

Our meetings in Seattle were all held in the Unitarian church, except on Sunday afternoon and evening. On these occasions, the church being otherwise occupied, the afternoon meeting was held in the Grand Opera House, and was largely attended. There were perhaps more people there than could have been crowded into the church.

At night, Pythian Hall, a large and beautiful auditorium, was well filled to hear the talk and to do something for the Morris Pratt School. The donations raised at that meeting by contributions and otherwise amounted, if my figures are right, to a little over \$80. If every place we go would do as well our school would soon be in a flourishing condition. It does these poor old pilgrims good to see how fast the sentiment has changed in half of the Morris Pratt School. It is exactly as it was prophesied the night before I agreed to try to make the school a success. There has been no trouble in the work but was there foretold, nor have we had any victories that were not there foretold. Such things increase our faith in the wisdom of those who have the work in charge.

Mr. Hall, the able and efficient president of the society which meets in Pythian Hall, did all in his power to make all of our meetings successful, and to his faithful work we owe much of the success attained. Mrs. Bosley, formerly Mrs. Thomas, the pastor, did all she could to help the work along. Other mediums and speakers did all in their power to assist in the work. Mrs. Jones, from Spokane, the editor, and I believe the publisher, as well as of The New Thought Sun, a very pleasant lady and a good worker with both her tongue and pen, did all in her power to make the meetings what they were.

Mrs. Gifford, one of the oldest workers in the city, though she had an invalid husband, was generally on hand to smile and to give good thoughts and words, to cheer the pilgrims. We are to return home via Seattle, and hope for another postcard shower on that occasion.

On Sunday morning, March 26, we boarded the Sound Steamer "Flyer," for Tacoma, and had as pleasant a little journey as could be obtained on a cool and rainy morning. In all my travels during the last three score years, I have never ridden on a more beautiful body of water than Puget Sound. We have several times taken longer journeys on the Sound than I did this morning. It does not take quite two hours to go from Seattle to Tacoma. Brother Little accompanied us to Tacoma. A mistake either in reading or in writing telegrams caused the friends to fail to meet us as they had intended. This did us no harm as we found protection in the police station where we belonged. The fact is, Mr. Knowland, the chief clerk of the police force, is the secretary of the State Association of Spiritualists, and president of one of the local Spiritualist societies. Mr. Knowland soon found us out, and took us to the home of Prof. East, where we had a good and a welcome home.

We began in Columbia Hall that afternoon and held meetings every afternoon and evening until Wednesday. Audiences were large and deeply interested. I am sorry to say there was and is a lack of harmony among the societies in Tacoma. Two of the societies seem to harmonize perfectly, but for some reason, Dr. Dickey's society and the others do not pull together. I have trouble I know but little. I always try to keep out of local disturbances. I made an effort to get the societies to cooperate, but failed.

Dr. Dickey's society, called "The Occult Band of Harmony," seems to be thoroughly united and prosperous. A good lyceum is connected with it, and I think it is doing a good work. I urged it to connect itself with the State Association, and thus get in touch with the N. S. A., but probably in vain. There is little doubt but that Dr. Dickey is a good medium, and a man of education and talent, and one who under the right management will do a good work almost anywhere.

On Wednesday, March 29, Mrs. Hull and I dined with Dr. Dickey and his wife. The Occult Band of Harmony, on that same evening improvised a fine reception for us. This reception consisted mainly of a program of music, speeches, recitations and refreshments.

Mrs. Lovejoy administrators to the society of which Mr. Knowland is the president. The name of the society has gone from me. There is one other rather small society, which I am informed is doing a good work, but I cannot at this time remember its name, nor the name of the one, or ones who administer to it.

Tacoma is a beautiful city on the bank of Puget Sound. It contains, I believe, about sixty thousand inhabitants. The people of Tacoma, are like those of every other city on the Pacific Coast; that is they live in the best city in the world. Tacoma has lately had a fire, the school, besides a little surprise, a nation of \$4.25 was handed us from the Occult Band of Harmony.

My brother, Daniel W. Hull, met us in Tacoma, and we had a joyful meeting. He is two years younger than myself; that is to say he was young two years before I began, and has been growing ever since. To-day he passes the 72d milestone on the journey of life. He is full of life and vigor. To look at him one could not believe that he had seen forty years since he has tasted meat or tea or coffee. Poor fellow, he has had but little fun in this world. He never was drunk nor did he ever eat or burn any tobacco. Now he is going to begin to build at Vinalia, Cal., a great sanatorium. He thinks he will have it done by the time he is seventy-five to eighty years young. There he is to cure the liquor habit, relieve the insane, cast out demons and work sundry other miracles during the remaining centuries of his earthly existence. Dr. Peobles, at the age of eighty-six, has gone across

the Herring Pond as a missionary, and now my brother is building a sanatorium in this country, while I at the age of seventy, with my young brother Weaver at the age of seventy-one, am trying to build up a great university—one which is to leave Harvard and Yale in the rear. I give the boys and girls of fifty and younger, fair warning that they were born too late to accomplish much. At least they must "tarry at Jereid" until their beards are a little longer grown.

At midnight on the night of March 29, Mattie and I started for Ashland, in Southern Oregon, where we arrived just twenty-four and one-half hours later. Ashland has been our farthest point to the south on this trip. It is only thirty miles north of the California line. Ashland is a fine town of between three and four thousand people. It nestles in a lovely valley among the beautiful Umpqua, Clatsop and other mountains. It has an abundance of pure running water, as clear as crystal, flowing from the mountains on every side. Besides that there are several mineral springs, flowing sulphur, soda and other kinds of life and health-giving waters, so clear that one is in danger of stepping into the water without seeing it.

Spiritualism and Liberalism seem to be in the ascendancy in this part of Oregon. I think there is no more prejudice against Spiritualism in this part of Oregon than there is against Presbyterianism, Methodism or Mormonism. In fact the people are greatly inclined to allow everybody to think as they must, and to act as they please so long as they do not interfere with the rights of others.

Our principal errand there was to dedicate a new hall, just finished by the Spiritualists. They call it "Memorial Hall." A Brother and Sister Holton (I have forgotten their first names), left several thousand dollars to the Spiritualists with which to build a meeting place.

The Spiritualists of Ashland, like the sensible people they are, thought it not best to pile up a pile of brick and mortar merely as a memorial to those who paid the bills, to be idle six days in the week; so they added to the money presented by the Holtons and builded a business block in connection with their hall. They put their hall and business block in the business part of the city, so that they could rent stores and business rooms nearly or quite enough to give them a good income on their investment. The result is they make from twelve to fifteen hundred dollars per year that they would not have had under other circumstances. Even their hall is rented nearly every night in the week.

The Ashland society has thus far kept aloof from all other organizations. In fact I think it was before, and thus independent of almost all other Spiritualist organizations on the coast. It has always endeavored to steer clear of the ignorance and the fakism which has so long crowded itself upon our platforms. It now sees that it can do more and better work by co-operating with the state and National Associations than by working entirely independent. I think it will now take out a charter.

The Spiritualists are, or have been nearly faked and frauded out of existence. Some who were the best Spiritualists in Portland when I was here a dozen years ago never go near the meetings now, simply because of frauds and ignorant platitudes which have been handed out in the name of Spiritualism. Some Spiritualists have sustained frauds for fear that in driving them they might "root up the wheat also."

As a means of self-defense the society in Ashland has become willing to go into co-operation with other societies. One A. M. G. Wheeler, and one of his wives are even now working this coast, casting a blight on Spiritualism. He is now in Ashland. Supposing that Mrs. H. and I had left this part of the country, he claimed that we fully endorsed him, that we were among his best and most trusted friends—that he had worked on the platform with us for seven years, etc. He had appeared before the crowded halls of Europe. In fact, the Wheelers had such a reputation as no other mediums in the world had ever enjoyed. But they got their advertisements out too soon, as they had done in Medford. In Grant's Pass and other places on the coast they have used themselves up.

Among the chief workers in the society in Ashland is W. H. Breese, of Talent, who is the secretary of the society. Also to be mentioned is Mr. Evans, the mayor of Ashland, is the treasurer of the society. Mr. and Mrs. J. E. Smith, and their son Arthur and his wife Agnes, are noble and intelligent Spiritualists. The pilgrims found as good a home with these saints as they have even in their own house. So we learn the Spragues did also. Mr. J. E. Smith is the president of the society. Mr. and Mrs. G. H. G. have lately moved from Michigan to Oregon; they are pure gold. Mrs. G., with the assistance of a band of intelligent helpers is organizing a progressive lyceum.

Brother and Sister Sprague have done good work all along the coast. I still think that Brother Sprague's over-weening design to organize new societies runs away with his judgment sometimes. He organizes societies which are born only to die. It is a question whether such organizations are or not retard the work. Notwithstanding this criticism, all praise the zeal, earnestness and devotion of Mr. and Mrs. Sprague. They have done good work throughout the West.

At present writing, April 16, we are in Portland, having large and good meetings, but of this, more soon.

MOSES HULL.

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Mrs. M. E. Chapman, 242 West 155th St. New York City, writes: 'The "Actina" cured me of my eyes. I had been suffering for years with my eyes, and had been told that I would never be able to see without glasses. I have been entirely well for over four months, and can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.'

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The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

from the city of Nevada. The Ocala Chronicle has the following from Oklahoma City, Okla.: "Believing that they were fulfilling a divine prophecy, Mr. and Mrs. James Sharp, Scotchman 14-year-old son Lee and a young Scotchman whose name is not known, were taken to the scene of the test naked as the day they were born. As they marched they shouted hallelu-ahs and warned the people that the world was coming to an end in three days. The police placed them under guard, and shortly after the scene was over, where they were locked up pending an inquiry into their mental condition."

On Sunday breakfast, dinner and supper. We have here a new entranced speaker, whom I deem not only the coming one, but the very best or ablest in the world. Without funds or advertisements (except her own eloquence) Ave has been able to fill the hall. I have thanks to all Covenant Hall with her. Hundreds of Spiritualists, packed to the doors.

Public meetings of this association, for the present season, will close on April 30.

F. A. WOOD.

The Truth Seeker Collection of Books and Sermons for the Use of Librarians. Price 25 cents.

...ative language, is certainly very interesting and suggestive throughout. Treats of the "Universal Belief in the Visible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

The Devil and the Adventists.
An Adventist attack upon Spiritualism re-

ated. By Moses Hull. Price, 10 cents.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this favored brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of the department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

One Who Would Know. In the answer to "Student," in a recent number of *The Progressive Thinker*, a typographical mistake occurred which has called for a criticism from one who gives the foregoing pen name. He says the answer was "so unsatisfactory that it should be made clearer or 'students' might infer that it was in keeping with all that the 'cause' had in stock to give the 'cause' this is the nearest an exact answer that could be obtained, would it not have been better not to have given answer at all?—simply ignoring question and questioner, or said in just so many words, 'the information is not obtainable,' rather than attempt to give an answer that must be unsatisfactory to students as well as the common hearer. As we are told all the elements are found in the human body, and as this analysis shows about one-fifth of those known to exist, we can only conjecture what excess of weight the analysis would show if all the elements were taken into account."

The question asked by "Student" was: "What elements enter into the composition of the human body and their proportion?" The answer was:

	Pounds	ozs	grs
Oxygen.....	111	.....	.....
Hydrogen.....	14	.....	.....
Nitrogen.....	3	.....	.....
Carbon.....	21	.....	.....
Phosphorus.....	1	12	190
Calcium.....	2	.....	.....
Flourine.....	2	.....	.....
Chlorine.....	2	47	.....
Sodium.....	2	116	.....
Potassium.....	2	290	.....
Iron.....	12	100	.....
Magnesium.....	12	.....	.....
Silicon.....	2	.....	.....
Total.....	153	11	319.5

The deficiency of a little more than four ounces is waste or elements in so small quantities as not to be recognizable.

This is the result of analysis of a human body weighing one hundred and fifty-four pounds.

Unfortunately the compositor made the calcium 21 pounds, instead of 2, and placed the 190 grains of phosphorus with the carbon. Circumstances make it impossible for me to correct the proofs, and I have to allow mistakes to pass. I have enlarged on this explanation, because the attitude taken by this correspondent seemed to make it necessary, as there possibly may be others like him, who desire to make such an error appear as characteristic of "the cause," and of this department. Had I given the subject a moment's thought, he would have seen that the statement of the amount of calcium was an error not possible for one understanding the analysis to commit.

The correspondent's idea that every element is contained in the human body may be correct, but it is not proven by chemical analysis, for while traces of a few not mentioned are sometimes met with, not the least indications are found of others.

A. T. Leydecker: Q. Did Lord Bacon write what is Shakespeare's works? Was there a William Shakespeare?

A. There has been a hot and prolonged discussion on this question, and to decide either way is to lose caste with the advocates of the other side. There has never been more than circumstantial evidence produced in favor of the theory that Lord Bacon wrote Shakespeare's plays, and much of this is far-fetched and fanciful. It is most beyond credence that Bacon, not an actor himself, could write "acting" plays. Many eminent authors have tried and failed. The plays were good enough, but could not be staged at "factively" or at all.

Now when the English theater was scarcely more than attempts to amuse the people, suddenly the plays of Shakespeare came, perfectly adapted for the stage, characters balanced, sparkling with gems of wit and wisdom, which have formed the model of all writers since, and never been excelled. It is marvelous, and not within the possibilities of the authorship of one man. What were the conditions at Shakespeare's time? He was an actor, and took part in the crude plays. These were numerous, and were the accumulation of generations of players. They were handed down by memory and manuscript. There was this about these plays, they had grown into form by actual use, and actor after actor had added bright ideas, and the acting had conformed to what the audience most admired. The plays had grown from sketches into acts, like living things. None were printed, and beyond the "profession" few knew of them. How easy one who understood the requirements of the stage to take this "lore of the theatre," and write it in full with embellishments!

I can see no more reason to doubt that Shakespeare wrote his plays than that Milton wrote *Paradise Lost*, or Bunyan, *Pilgrim's Progress*.

J. J. Zimmermann: Q. Wishing to

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

LIST OF CAMP MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

Mt. Pleasant, Park, Clinton, Iowa.
Maple Dell, Park, Ohio.
Lily Dale Camp, N. Y.
Freeville, N. Y.
Lake Brady, Ohio.
Delphos Camp, Kansas.
Grand Lodge, Mich.
Island Lake, Mich.
Franklin, Neb.
New Era, Oregon.
Forest Home, Mich.
Wenowec, Wis.
Ottawa, Kansas.
Lake Pleasant Camp, Mass.
Harmony Grove, Cal.
Winfield Camp, Kansas.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close to the Monument Beach, and beyond Grand Haven, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better. No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Cove Hotel, Union Villa, Washburn House, Bullock's Hotel, Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp season, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 25th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenzo Worthen, Hillsboro Br., N. H.

VICKSBURG CAMP.

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

MINERAL PARK CAMP, CAL.

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for the next annual camp-meeting, from June 25 to July 25. Many improvements are to be made at Mineral Park, and fourteen cottages will be erected. Mrs. Nettie Howell is the head of the executive committee. Address her for programmes.

UNITY CAMP, SAUGUS CENTRE, MASS.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. One of the most important items is the fact that visitors can come direct from Boston to the camp without change of cars, which will be a decided improvement over the old method of changes and many times long waiting. Cars will leave Scollay Square every half hour, for Saugus, by way of Cliftondale.

There will be some slight changes in the time of services. The conference will be at 11 as usual, and all speakers and mediums are cordially invited to assist in this service and make it what its name implies, a conference.

The next service will be at 2, song service at 4:30, concert and entertainment at 6 and regular service at 8. By this programme those wishing to stay to the last service will have ample time to reach their homes in good season.

A strong effort will be made to have better car service to Lynn than in the past. The officials promise that as many extra cars as may be needed shall be furnished to accommodate visitors.

The concert and entertainment which will precede the evening service is an innovation which we think will be appreciated, being conducted on the same lines as those in Cadet Hall, Lynn, which are proving very popular.

Some of the finest talent procurable will assist at these concerts. A study of the program will convince you that the spirit of the service will be worth coming a long distance to hear. Gas will be introduced into the kitchen to be used for cooking purposes, and the seating capacity of the restaurant enlarged, so that all who wish to remain through the day will have no difficulty in being served well and promptly. All seekers for truth and pleasure combined are cordially invited to visit Unity Camp.

"Success, and How to Win It," a lecture and course of twenty-four lessons by Dr. E. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Trust; Angelic Help. Price 25 cents.

"Power of the Pen." By Lizzie Doten. In this volume, the poet of Spiritualism may be read in varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is being

THE NOTORIOUS HOWLANDS.

They Are in the Old Bay State "Materializing" David, Fawcett and Fullerton.

Elsewhere in this issue of the Banner of Light will be found two communications which will be read with varying feelings by many people. Some will say that the right course "has been pursued" in publishing these contributions, some will say that it is "a mistake" to cause by making such matters public some will possibly say, "the Banner is not friendly towards mediums, while some will say, 'expose such things and drive their perpetrators out of business.' Well, whatever opinions may be expressed, there need be no hysterics over the matter. The plain, everyday truth is that neither men nor women are yet angels, and that dishonesty can be found among Spiritualists and mediums just as among ministers and church members.

A public print devoted to a special cause (rather than run as a merely commercial speculation), has a duty to perform to those whom it represents and who look to its columns for guidance. Such a print is the Banner of Light, and as has been repeatedly said in these columns, whenever a case, either sworn to, or one to which the parties making it are willing to attest on oath, is presented regarding allegations of fraudulent practices by anyone—medium or not—there will be no hesitancy on the part of the present editor in publishing the facts of the matter.

One of the communications indicated above refers to two people who have lately been holding meetings in this city. The man poses as "the Rev." Howland, who claims to lecture, and with him is his wife, in whose presence the "phenomena" occur. That his reverence has justice done him we reproduce in full advertisement, as printed in the Boston Herald of Saturday, April 1, 1905, which reads as follows:

"Spiritual—The Rev. and Mrs. Howland will hold farewell services at Huntington Chambers, (large Auditorium Hall), 30 Huntington Avenue, Sunday night, 8 o'clock. Special program. Short service by Dr. Howland; subject, 'Death and the After Life,' followed by marvelous readings of articles. Mrs. Howland will demonstrate her wonderful flower production in an open screen, followed by full-form materialization in bright light. Double phenomena. Come early for good seats. All friends come. Positively farewell. Farewell, private seance Tuesday night at residence, 432 Columbus Avenue."

Having perused this precious effusion, let us analyze it, that we may decide what meaning can be extracted from the text. The word "spiritual" at the commencement would delude the unwary into supposing that the meeting was a Spiritualist meeting, since the advertisement was inserted under that head in the columns of a city contemporary. But, with this name of advertisement, is there presented anything in any way the performance to Spiritualism or spirits, save the words "phenomena," and "seance," which do not commit the advertisers to anything at all which would define their real status? The word "flower production" is by Mrs. Howland, "the Rev.," read in connection with this affair, appears clearly that these people avoided committing themselves to either spirits, spirit phenomena or mediumship. The "seance," early for good seats, shows the purpose of the exhibition at a glance. The "seance" early for good seats was an invitation seat, or fifty cents for a special seat. To call such a show by the name of a "service" is intentionally misleading to trade on the supposition that they may be accepted as mediums and their "phenomena," taken as genuine, spirit produced facts is nothing short of obtaining money under false pretences. That such people can draw a hall full of seemingly intelligent people is amazing, and the more amazing that some Spiritualists flock to such shows and accept the so-called "phenomena" as genuine without the slightest shred of evidence to sustain that opinion!

That justice may be done let us enquire what do these people say on their side of the case? Primarily, that by not mentioning anything about mediumship, spirits, or spiritual phenomena, they keep out of the clutches of the police! That the placard that they hung up on their platform, and the remarks of this sturdy "Reverend" apostle were also designed to obviate the delicate attentions of the gentlemen in blue, is that the way our work has been in the world? Are such the methods by which the honest and fearless mediums of the past or the present face the world for the truth we know and love? Fought! such plating with truth is either a sign of moral cowardice, or a plain evidence that there is no mediumship or spiritual phenomena involved, that all that was done was simply clumpy and ordinary half and half conjuring.

Phenomena do not stand for what we accept, that cannot be proved to be such evidence as shows spirit action and direction; that does not demonstrate the facts of spirit return and ministry, are of no earthly use to us or the world as evidence of the claims of Spiritualism. This point made too strongly insisted upon, or made too plain, all concerned, if these persons are willing to stand for the truth of their mediumship, they have any, then Spiritualists should positively decline to countenance or support them publicly or privately. If these persons are off duty, offering a third rate legendary performance, let the public be warned to know that it is the case.

We learn that, in two other cases, so we are informed, those persons were exposed and driven from certain cities. We know that recently they concluded an engagement for which they professed their willingness to submit to any tests that could be imposed. But, when it was learned that the tests would be tests, and not mere superficial ones, they would pass, they withdrew, claiming that the engagement was declared off, and the seance was nobly held. It need not be said that the correspondent who has written about these persons is known to the Banner, and that the letter is in all good faith.

The other communication refers to Mrs. Garrett Sharon Shaw, and is far from satisfactory. The poor soul who was so horribly humbugged is deserving of sincere pity, and also is to be most highly commended for her courageous honesty in publicly testifying to the wiles of the adventures who she so fully and completely unmasked. The communication dealing with this case sets the matter out so clearly that their comments thereon are quite unnecessary.

What is the moral of all this? The old familiar one, we feel sure, that the wicked still find the best way to pay, and easy too. That some Spiritualists take too many things for granted in regard to the public physical phenomena exhibitions. In the nature of the case

DREAMS OF THE FUTURE.

I dream of the time when men shall stand firmly united in Freedom's land, When strife shall cease and war be no more.

When "Peace, Good-Will" shall sound the world afar,
I dream of the time when man shall know,
And cast aside doubts which hamper him so,
When truth shall reign and pride shall fall,
And humility be the crown of all.

I dream of the time when hands shall clasp
Across the seas in brotherly grasp;
When love shall grow and when greed is dead,
When mercy rules and when vice has fled.

I dream of the time when throughout the world,
The banner of Brotherhood shall be unfurled,
When dictations fail and each man stands alone,
No more to bow when oppression wanes.

I dream of the time when all is clear,
And why we are robbed of much that is dear,
When the mesh of life's tangles shall be solved,
And why the problems on man have been solved.

I dream of the time when creeds are unknown,
And when man shall come close to his own;
When superstition shall give way to truth,
When error is ground by Destiny's tooth.

I dream of the time when man shall say,
The harmony of life has been always,
But man the discordant note has been,
For he has vibrated deep in sin.

I dream of the time when man's day is done,
When shadows fall from his setting sun,
Not as an alien shall he appear,
In the land where tarry his kin and dear.

I dream of the time when my soul shall fly,
To far distant realms beyond the sky,
When the clay shackles are thrown aside,
And in freedom and peace I may abide;

And so I dream and awake again,
And find life's problems still puzzle men,
Then I dream again and awake once more,
And find that life goes on as before.

And when I have dreamed I stand and sigh,
And send through the world a bitter cry,
"Is there no answer to my dream but death?"
Then to my vision appears from afar,
The morning gleam of the Eastern Star,
I hear the voice of my psychic sense,
Speak to me in tones distinct and intense.

"Dream on, dream on, and those dreams shall build,
The mansions with which thy dreams are filled;
Dream on in the cause thou dost espouse,
For thou shalt other dreamers arouse;
Then those dreams ultimately shall bring,
The treasures of which such dreams do sing;

But labor that those dreams may be real
And attach thereto Perseverance's seal."
And so I dream, but I know some day
Wisdom, Justice and Love will hold sway;
Though far distant, I know there's a time,
When life flows onward in unbroken chime;
And I know some day my spirit shall soar,
On the wings of freedom, pinioned no more.

And then Earth and its thralls a mere speck shall be
As onward I mount to where glories I see.
MILWAUKEE, WIS.
M. ADELE THIEMAN.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Fifty Years in the Church of Rome. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price \$2.25.

Force and Matter, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition. By Prof. Ludwig Buchner, M. D. Price, cloth, \$1.

From Dreamland Sent. A book of poems. Verses of life to come, by Lilian Whiting. Price, \$1.

From Soul to Soul. This beautiful book of beautiful poems is all that the title indicates—profound, sublime and tunelessly poetic and restful in its variation. By Emma Rod Tuttle. Price, cloth, \$1.

Gospel of Buddha. According to old records. A translation from Japanese, made under the auspices of the Rev. Shaku Soen, delegate to the Parliament of Religions. By Dr. Paul Carus. Price, \$1.

Gospel of Nature. A book filled from beginning to end with spiritual truth of the most sublime and soul-stirring character. In touch with all life. By M. L. Sherman and Wm. F. Lyon. Price, \$1.

Great Roman Anaconda, or Thirty-seven and a half years in the Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph, Ph. D. Price, 15 cents.

Happiness and Marriage. By Elizabeth Towne. Price 50 cents.

How to Grow Success. By Elizabeth Towne. Price 50 cents.

Harmonies of Evolution. A valuable work by Florence Huntley, Cloth. Price, \$2.

Health and Power. A handbook of cure and human upbuilding by aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D. Cloth cover. Price, 35 cents.

Heaven Revised. By Mrs. E. B. Duffey. Price 25 cents.

Heliocentric Astrology and Solar Mentality, with illustrations and ephemeris. By Verno Vedra. Cloth. Price, \$1.50.

Heresy, or Led to the Light. By the well known writer, Hudson Tuttle. Paper cover only. Price 30 cents.

Heroes and Hero Worship. By Thomas Carlyle. Price 50 cents.

History of Atharal. Life in the Stone Age. The history of Atharal, chief priest of Al Aryans. Written through U. G. Figley. It is very interesting. Price 30 cents.

History of the Christian Religion to the Year 200. By Chas. B. Waite, A. M. Cloth bound. Price \$2.25.

History of the Inquisition. Just the book for those seeking information concerning that most damnable institution known in history—the Roman Catholic Inquisition. By Cyrus Mason, M. D. Price 25 cents.

How to Train Children and Parents. By Elizabeth Towne. Price 25 cents.

Human Culture and Cure. Part First. Philosophy of Cure, Including Methods and Instruments. By E. D. Babbitt, M. D. Price, 75 cts. Part Second, Marriage, Sexual Development and Social Upbuilding, devoted to Mental and Psychological Forces, and Part Fourth to the Nervous System and Insanity. Price \$1. Part Fifth, The Bodily Organs, Their Diseases and the Great Natural Methods for Their Cure. Price, \$1.

Human Personality, and Its Survival of Bodily Death. By Frederic W. H. Myers. Edited by Richard Hodgson and Alice Johnson. Two volumes. Price \$12.

Hypnotism. By Albert Moll. Price \$1.50.

Hypnotism. By L. W. DeLaurence. Price, paper, 50 cents; cloth, \$1.

Hypnotism and Suggestion. By C. Lloyd Tuckey. Price, \$3.

Hypnotism. An Experimental Study. By Dr. R. von Krafft-Ebing. Price, \$1.25.

Hypnotism, Its History and Present Development. By Fredrik Bjornstrom, M. D. Price 75 cents.

Immortality, or Future Homes and Dwelling Places. By Dr. J. M. Peebles. Price, cloth, \$1, postage, 15 cts.; paper, 50 cents, postage, 10c.

Inner Life Mysteries Explained. The present age and inner life, ancient and modern. By Andrew Jackson Davis. Price \$1; postage, 10c.

Influence of the Zodiac Upon Human Life. This book states the simple principles of the Zodiac in simple terms, and in a manner highly interesting and instructive. By Eleanor Kirk. Price, cloth \$1.

Interviews With Spirits. A real visit with friends on the other side of life and a familiar talk. An interesting book. By Carrie E. S. Tving, medium. Price 50 cents.

In the World Celestial. A story of spirit life. By Dr. T. A. Bland. Cloth. Price, \$1.

In Tune With the Infinite, or Fullness of Peace, Power and Plenty. By Ralph Waldo Trine. Price, \$1.25.

Invisible Helpers. By C. W. Leadbeater. Written in the author's charming style. Cloth. Price, 55 cents.

Jim. A story for young people, teaching spirit guidance. By Carrie E. S. Tving. Price \$1.

Joan, the Medium, or the Inspired Heroine of Orleans. This is the most beautiful history of Joan of Arc ever written. Thrillingly interesting and convincing. By Moses Hull. Price, cloth, 40c; paper, 25c.

Journeys to the Planet Mars, or Our Mission to Ento. By Sara Weiss. Cloth bound. Price \$1.50.

Just How to Concentrate. By Elizabeth Towne. Price 25 cents.

Just How to Cook Meals Without Meat. A small valuable book on vegetarian cooking. By Mrs. Elizabeth Towne. 25 cents.

Just How to Wake the Solar Plexus. By Mrs. Towne. A book on concentration. Price 25 cents.

Karma. By A. P. Sinnett. Price 50 cents.

Kareza. Ethics of Marriage. A plea for a better birthright for children and a higher development of parentage through the most sacred relations. By Alice B. Stockham, M. D. Price, cloth, \$1.

Kate Field. A Record. By Lilian Whiting. Price \$2.

Kingdom of Love and Other Poems. By Ella Wheeler Wilcox. Price \$1.

Koradine. A prophetic story, and a valuable book for girls to read. Written by Dr. Alice B. Stockham and Lida Hood Talbot. Price \$1.

Lisbeth, a Story of Two Worlds. By Carrie E. S. Tving. Cloth bound, with portrait of the author. Price \$1.

Longley's Choice Collection of Beautiful Songs. Price, cloth, 60 cts.; board covers, 40 cents.

Life Beyond Death. Being a review of the World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling, Leading to the Question as to Whether It Can Be Demonstrated as a Fact, to Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions. By Minot Judson Savage, D. D. Price, \$1.50; postage, 10 cents.

Life of Thomas Paine. Illustrated with views of the old Paine home- stead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents.

Life Work of Cora L. V. Richmond. An interesting book regarding a world-renowned inspirational lecturer, a pioneer worker in Spiritualism. Compiled and edited by H. D. Barrett. Price \$2, postpaid.

Light of Egypt, or the Science of the Soul and the Stars. A grand work of profound philosophical deductions, on a theme of great interest to everybody. Price \$2.

Mahomet, His Birth, Character and Doctrine. Historically correct. Exact and perfect in every detail and beyond adverse criticism. By Edward Gibbon. Price, 25 cents.

Mahomet the Illustrious. An apology for the life and character of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 25 cents.

Man and the Spiritual World, as disclosed by the Bible and study along the line of Biblical Spiritualism. By Rev. Arthur Chambers. Price, \$1.10.

Man in the Past, Present and Future. A popular account of results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner. Price, cloth, \$1.

Mark Chester. A story by Carlyle Petersilea. Price, cloth, 60 cents, cloth, \$1.

Maurne and Other Poems. By Ella Wheeler Wilcox. Price \$1.

Mediumship and Its Laws. A most valuable book by Hudson Tuttle, Price, 35 cent.

Mediumship and Its Development, and How to Mesmerize to Assist Development. An every-day useful instructor in Psychic Science. By W. H. Bach. Price, cloth, 50 cents; paper, 25 cents.

taken from the most approved commentators. Price, cloth \$1.

Language of the Stars. This important work is the first practical exposition of the Astro-Magnetic forces of Nature—in relation to man—yet issued. Price 50 cents.

Mental Suggestion. By Dr. J. Ochorowicz. Price, \$2.

Mollie Fancher, or the Brooklyn Enigma. Giving an account of the most marvelous case of spirit control on record. By Judge Abraham H. Daley. Price \$1.50.

Mysteries of the Seance, or Tricks and Traps of Bogus Mediums. By a life-long Spiritualist. Being an expose of how fraudulent mediums perform their tricks. Price, paper, 25 cents.

Myth of the Great Deluge. A complete and overwhelming refutation of the Bible story of the Deluge. A very interesting pamphlet. By James M. McCann. Price 15 cents.

Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

(Continued from No. 805.)

"We always grow more pronounced in our habits of speech and manner as we grow older," she said, "but I never saw the habit you allude to if my mind had not been awakened in rather an unpleasant manner. When I went to Tellville to visit Bella Bell who was at that time a staunch church member, she said to me one day, 'Nell, if you as a medium will tell me something that has occurred in my life, I will know if I do not know anything about it. It seems as there is as much in your statements as you claim there is. I do not doubt your honesty, but I do believe you are deceived.'"

"I told her that whatever I might tell her, she would still hold to that opinion, for later if not at first she would think that sometime I had heard something about what I had told her. There was a well-known medium living in the place at that time and I urged Bella to go and see her. 'No, indeed, I will not,' was her quick reply. 'I will not ask any of my loved ones to communicate with me through that creature.'"

"Why, Bella, I never heard a word against the woman's character in my life," I said in much surprise. "Neither have I," said Bella, "but a person who will daily go about in her home in the slovenly uncleanliness that woman does, cannot be very strict in her morals—her mind must be dirty to say the least, and it is no use for you to urge me, for I will not go to see her. When she goes into the meetings she dresses in cheap finery and she detests from the blue of every meeting she takes a part in, as any refined person in this place will tell you. There is no use in talking to the contrary, the public knows the difference between cheapness and real worth. The woman always makes me think of a toadstool, but a toadstool is not to blame for being one, for it cannot be anything else, and she can."

"I then and there carefully inspected myself, my manners, habits, thoughts, speech and desires, and I resolved that from that hour onward I would strive to the best of my ability to do honor to myself and those I associated with. I said to myself, 'If I am a toadstool, may God help me to stay where toadstools are supposed to grow and be the very best specimen of a toadstool possible, but if I am a woman, then may I be all a woman ought to be.'"

"Well, well," exclaimed Uncle Ike as he thrust a smiling face in at the door. "Grand lady in the parlor waitin' to see ye, Nell; I ask her in here," and his eyes twinkled roguishly.

"Just as you please, Uncle," I said, as I wrapped the lamb in my blanket. Five minutes later I was with my caller in the parlor. "Grand," he found me only as far as a silk dress and a much befuddled bonnet could make her. She was nervous, anxious and sorrowful—an object for pity.

"The words of the keen-sighted Nazarene often come to my mind with much force: 'There is nothing covered that shall not be revealed, and nothing hid that shall not come to light.' It is not necessary to wait until the spirit is free from flesh in order to see all things aright. Here in this life the carefully concealed is revealed to those who have eyes to see. Our desires, emotions, passions, and the most secret thoughts of our minds leave their impress upon our faces, speech and conduct, so plainly that the truth cannot be concealed from one who has the spiritual discernment to see."

"The lady arose as I entered the room and said nervously, 'Mrs. Drury, I suppose. I am Mrs. Blind of Blindville. I am not a Spiritualist, but I am a member of the church, but I am desperate, and so I have come to you.'"

"You are not the first church member desperation has driven to me. Be seated, please," I said.

"I do not know anything about Spiritualism," continued my caller, "and I have not tried to know. I had a Spiritualist woman in my home for several weeks a number of years ago, but as near as I could make out of all the religion she had consisted in reiterating the statement that she had seen and heard spirits, and in scoffing at me and ridiculing my religion. I hope you will not do that, Mrs. Drury. My religion is—is—well, I am very miserable with it, but I don't want to hear it ridiculed."

"Of course, you do not," I said soothingly, "but you need not fear; a true Spiritualist never scoffs at anybody nor anything—he is far above that. Knowledge comes through the intellectual perceptions and frequently vaunts itself at the expense of others, but wisdom comes through the spiritual perceptions and is always quite respectful and kind. The fact your religion is so unsatisfactory to you at the present time and you are so miserable with it, it proves that you have no further use for it, but must seek deeper. You are like a person living in an old house. She was once comfortable and contented in it, but now its foundations totter, its windows are broken, the roof leaks and everything is worn and needs repairing, and its occupants feel unsafe and uncomfortable, and must gladly leave—only it is home after all. The question is, will she leave it?"

"Not unless she is sure of something better," was the quick reply, "but if you mean me, I will gladly leave the old house as soon as I can have a better one. I have heard of you a good many times, Mrs. Drury, but I should not have come to see you if—I should not have made me. As I told you I belong to the church and am a great worker. I attend all the church gatherings and I am one of the committee for everything, and I always furnish the cake and candy for entertainments, and I make lovely fancy quilts and cushions for all the church fairs, but the more I do the more trouble I have and I cannot understand it."

"Do you worship a God whose favor can be bought with candy and cushions?" I asked.

Mrs. Blind looked up in some confusion and stammered, "Why, no, of course not. I didn't mean—why I did all my work for the Lord, you know."

"Are you sure you did it for the Lord?" I asked, gravely.

Mrs. Blind looked puzzled, and said, "Why do you ask that question?"

"It seems to me you are deceiving yourself," I said. "It frequently happens that people who are working for self-advancement, self-gratification, love of praise, ambition to excel another, desire for public notice, self entirely—firm and evidently believe they are

working for God or humanity, according to the religious belief of the individual."

"The woman flushed. 'I guess you are right,' she said, 'but I never saw things in that light before. It seems as if everything is happening to me lately; I am having dreadful trouble, and oh, Mrs. Drury, I do hope you can help me.'"

"I will do all I can to aid you," I said, "but tell me how you happened to come to me."

"Something dreadful happened in my home one night, and I prayed, as I never did before, in my life that the Lord would show me what to do, and then I went to bed and dreamed—I suppose it must have been a dream—that my dear mother came and stood beside my bed and said to me, 'Abby, mind what I tell you; there is one person who can help you, Mrs. Drury, the Spiritualist medium. My poor child, get her and she will show you the way.' I thought about my dream all the next day and I at last made up my mind that I was being tempted by Satan, and that night I prayed more earnestly than before that the Lord would show me what to do and not allow me to be tempted into doing something wrong; but I had the very same dream I had the night before, and I was so real that it seemed to me that I had really seen my mother and heard her speak. I said to myself, 'You do not know anything about this Mrs. Drury; she may be a good woman if she is a Spiritualist, and you better go and see her,' and then I thought of the minister and what he would think when he found it out, and so I didn't come. The next day, which was yesterday, was just awful; why you don't know anything about it! And last night I felt that I could endure no more and before I went to bed I threw myself on my knees and cried, 'Oh God! show me the way, for I shall do whatever I am told to do to-night. A feeling of peace came over me and I went right to sleep and dreamed the same dream for the third time. This morning I felt that it was all right some way and that my mother had really spoken to me and that in some way she will help me—but I can't see how.'"

"Your mother can help you and will if you will let her," I said, "and so will your grandmother Stevens."

Mrs. Blind gave a quick start and said, "Who told you my grandmother's name?"

"She did."

"When?"

"Just now."

Mrs. Blind began to cry.

"Lady," I said gently, "Knowledge, peace and happiness are all yours, you must decide whether you want relief from your present conditions enough to take the new way when it is shown to you, regardless of what the minister or anyone else may think about you. You will undoubtedly have to give up many of your cherished ideas regarding God and the hereafter, but you will receive a broader, nobler and truer ones in place of them. I feel that you will often be required to sacrifice your personal tastes, ambitions and desires for the good of others, but you will never regret it. We cannot receive anything better until we let go of what we already have, not all at once I do not mean, but little by little as the light comes. You may have the truth that will free you from trouble and sorrow, but it will cost you something. The truth will cut closely and will hurt your self-love and hurt your pride, and you will write with pain, but afterward there will come a balm that will heal every wound and soothe every pain. If I am the one your spirit friends have chosen to wield the weapon of truth, I shall not spare you even though my heart aches for you. It now rests with you to decide whether you will accept me as your helper or not."

There was silence for some time and then Mrs. Blind said, "I have decided. Come to my home and say and do whatever you will. I will trust you and I feel sure you will help me. You cannot make me more wretched than I have been, I know, and as I look at you a great hope comes to me."

We arranged that I should go to her home in a few days and stay as long as seems advisable. I feel in my bones that I shall be severely tried while I am there, but I have perfect faith that the necessary wisdom will be given me. I shall not shrink nor falter. I am going for the sole purpose of helping a sister from sorrow into peace, from darkness into light, and not from any desire for personal gratification.

(To be continued.)

A SPIRIT'S QUESTION.

Do you think of me still? I wonder, As you sit in the frelight glow. Or has time effaced the lines love traced On our lives in that long ago?

Does my form rise up before you? Does my face to your mind appear? Or am I to you as one passed and gone Like the leaves with the dying year?

If I came to you, would you welcome me With the love of the dear old days, Or would you but shrink from my spirit touch, And tremble beneath my gaze?

Could you see my form beside you stand, Could you hear my whispered voice, Would your heart respond to the love in mine?

Would your spirit with mine rejoice? Ah! yes, I know the past would wake, When the grave gave back its dead, And I know we shall live our long past dreams.

When that spirit like mine has fled, When we meet again, beyond the grave And the mystic gate called Death, That have fallen like a shadowy veil.

And will lift with thy passing breath, Yes—we shall meet in that far Beyond, In the realms of Eternal Day, In the light of a life that knows no end And a love that will live for aye.

ANTIA SILVANI.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

HE HEARD A VOICE.

A Very Good Test of Spirit Return.

In 1890 I was living with my family in National City, San Diego county, Cal., and there was a little sore spot came on the side of my nose, and was becoming quite painful, so I applied to Dr. Buxton, who was a very skillful physician, and who was at that time located at National City. He treated the sore several times, but without doing any perceptible good; then I was called away to Vancouver, B.C., on important business. I remained in Vancouver about a month, then started for home. I left Victoria, B.C., on the Steamer Pueblo on the 4th of April, 1890, on Thursday, at 11 a. m. All went on as usual until Friday morning. I had just taken my dinner, and had come up from the dining room to the saloon and had taken a seat, when I felt the sore on my nose sting. I naturally felt a little uneasy for fear it might develop into cancer, and I put my finger up to it to rub it, when, lo! a voice spoke to me very clear and distinct, but not a human voice, and none of my fellow passengers who sat around me could hear it. The voice said: "Do not be afraid of that; it is not a cancer. You will never die of cancer." I distinctly felt a presence near me, but could not see any one, so I asked: "Who is speaking to me?" The voice replied: "It is grandmama," and she called me by a familiar name that no one ever called me by but herself. It was my wife's mother. I had not thought of her. She had been a good many years on the other side, and we always called her grandmama after our first little girl was able to talk and call her by that name, so I said, "Grandmama, if you are really here, give me a token or proof." There was no reply, so I said again and again, "Give me some test or proof that you are here talking to me." Then she spoke again and said, "You will get home on Tuesday." Well, I was struck with the test, for the time of my getting home was far from my thoughts at that time, and I did not even know if we would connect with the San Diego boat on San Francisco. Well, I was so excited that I very foolishly broke off the conversation and went direct to the purser's room, and I asked him if he thought we would arrive at San Francisco in time to connect with the San Diego boat, and he said, "Yes, if we make a quick passage." He told me that the San Diego boat sailed at 2:30 p. m., Sunday. Well, we arrived at San Diego Sunday at 10:30 a. m., and I arrived at San Diego at 8 p. m., and I walked over to National City, four miles, and arrived home about 9:30 p. m., thus fulfilling the prediction, and from that time the sore on my nose gave me no more trouble, but healed up and passed away.

Vancouver, B. C. THEODORE SIMPSON.

THE HULLS AT PORTLAND, ORE.,

Where They Are Greeted With Large Audiences.

"Is Spiritualism on the Decline?" was the subject of an address by Mrs. Hull, at the First Spiritual Society, Artisan's Hall. She said that Spiritualism, in no time in its history, had progressed as much as it is doing to-day. But everything is not Spiritualism that has taken its name. In the early days of Modern Spiritualism the manifestation of its phenomena was regarded as too sacred to bring before the public gaze and the seance was strictly a family affair. Such a thing as commercial mediumship was not thought of. This has come as an outgrowth of the strenuous money-seeking spirit of the world. Commercial mediumship catered to the mere physical senses, while Spiritualism was the study of spiritual things, with the end in view of man coming into full

IMPORTANT CONSIDERATIONS.

In Reference to the Status of Spiritualism—A Comprehensive Analysis of Present Conditions, and an Appeal for Advancement.

To the Editor:—To publish in book form the testimony offered in the Open Court on the fact of evil spirit influences, and the many wise moves The Progressive Thinker has already made in the interest of truth and righteousness. The spiritually illuminated know absolutely of the realities of the dark side of spirit life; the materialistic un-Spiritualist can only theorize.

That this modern movement of spirit forces stands for something deeper and more serious than surface show and a happy-go-lucky existence for mortals, is most strongly emphasized by the vast preponderance of testimony as to the evil going over into spirit life. The power of the world has witnessed more than half a century of marvelous spirit power on this mundane sphere, but said to say, up to date it has had no great moral or material work for the betterment of humanity, and pessimism is high places as to its future is sounding its false and dismal note.

This unfortunate state of affairs is almost wholly due to the materialistic element in its virulent hatred of everything in the form of a spiritual experience that puts the best, the most kindly and fraternal in the mortal to the front, and relegates to the dim and distant rear all the base traits of the earth earthy.

This element hanging onto Spiritualism, and posing as "IT" in all its fullness would burn all bibles and their authors, including Doctor Peabodies and his book.

This element manages some of the campmeetings for pastime, revenue and notoriety, where the public are invited to come in and dance, eat ice cream, and are allowed a general open and loose time, when hoodlums bring bottles of beer and fire revolvers into the small hours of the morning.

I speak whereof I know, and yet we wonder why Spiritualism is held in contempt by so many clean people. And so the time has come for us to begin to say: Spiritualism is the John the Baptist to prepare the way for the churches, which means priestcraft, and history will again disappear by law, all and fetichism and materialism will reign. Don't call this pessimism. It is what is coming to us if we persist in going on in the old rut.

"Show us a way out," quavers a discouraged brother. There are thousands of earth's best people who have outgrown the church creeds, who know by a live personal experience that there is a spirit power that works in harmony with the human spirit to bring it into harmonious relations with the highest sphere of spirit life. Priestcraft labeled this high experience to them as the forgiveness of God and washing of regeneration through faith in Jesus Christ.

The experience was and is a fact not to be controverted by all the materialists of earth, but the label is priest made.

Now, my dear friends, here lies the stumbling stone in the road to Spiritualism's onward movement.

I cannot think the teachings that come to me from this higher spirit realm are unique, "Higher," in a spirit

realization that he is a spiritual being here and now spiritual things are spiritually discerned. The phenomena of Spiritualism were signs pointing to the necessity of arousing the spiritual faculties, and were no more Spiritualism, per se, than the knock at a man's door or the ringing of an alarm clock to awaken him from sleep, comprised the duties he had to perform in his daily life. The Spiritualism of Sir William Crookes, Alfred Russel Wallace, A. J. Balfour and other men and women distinguished for intelligence and right thinking was on the increase, but the commercial mediumship that appealed to man's vanity, greed and superstition was on the decline, to the growth and advantage of Spiritualism.

In the afternoon Rev. Moses Hull, the president of Morris Pratt Institute, Whitewater, Wis., spoke on "Deeds and Creeds, or Who Is a Christian?" He stated that the Christianity of Christ was a matter of conduct, and not belief in a set of theological opinions, molded into a creed. The evolution of humanity to ever-expanding planes of higher intelligence disproves the pessimistic theory of a "fallen" world. Progress is eternal. The only salvation the world needs is salvation from ignorance, and the schoolmasters and scientists are doing more to save us from that hell than all the evangelists. Their idea of salvation is salvation from a future hell of everlasting pain and punishment, which, if a man believes in, he is in a state of ignorance, and which is hell to him here and now, and from which enlightenment alone can save him.

The Christian, according to the Christ, was not saved by belief in his death, but in the moral upliftment induced by following his example. Jesus did not tell the "lawyer" or the "young man" that he would "inherit eternal life," through belief in the Bible or the atonement or his divinity, but that he lived in the life of love to neighbor, to obey the moral commandments, to give up selfishness and greed. To many, calling themselves Christians, these moral teachings of the Christ are considered to be of less value than the belief that "Christ died on the cross to save sinners from hell," and that they are saved by that belief.—Portland (Ore.) Oregonian.

GEMS OF THOUGHT.

Cleverness is a sort of genius for instrumentality. It is the brain of the hand. In literature cleverness is more frequently accompanied by wit, genius and sense than by humor.—Coleridge.

The good things which belong to prosperity may be wished; but the good things which belong to adversity are to be admired.—Seneca.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—Crates. Calumny shall make me set a surer guard on myself and keep a better watch on my actions.—Ben Jonson.

You may depend upon it that he is a good man whose intimate friends are all good.—Lavater.

Truly there is nothing in the world so blessed or so sweet as the heritage of children.—Mrs. Oliphant.

The world is God's epistle to mankind—his thoughts are flashing upon us from every direction.—Plato.

Take heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jeer, too; which oftentimes sinks deeper than was intended or expected.—Fuller.

A great lie is like a great fish on dry land; it may fret and fling, and make a frightful bother, but it can not hurt you. You have only to keep still and it will die of itself.—Cranbe.

Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable.—Luther.

IGNORANCE PAYS THE PENALTY OF VIOLATED LAWS.

The work of changing mortals from the carnal or earth-bound life to the spiritual, as it is sometimes witnessed under a great influx of spirit, has a fascination for a receptive mind beyond all things earthly. While the work is on, the outward manifestations are as varied as human nature. While all pure pleasures and amusements belong to the life spiritual, the simple fact of a oneness with the pure in spirit gone on before transcends all earthly delights.

Oh, hush! I hear a chorus of "freed thinkers" sing. It is yours to choose. Salem, Ore. J. RIGDON.

MY GOD. I do not believe in a personal God, That he is jealous and full of wrath; I believe in his infinite, holy love, That it shines on each step in our path.

Justice and mercy, love and truth, Compose this loving God I know; He dwells in every tender heart, And he is around, above and below. MRS. J. H. DALLAS, St. Louis, Mo.

RHEUMATISM CURED WITHOUT MEDICINE. New External Remedy is Curing Thousands Through Their Feet. We Want the Name of Every Sufferer So We Can Send A \$1 PAIR FREE TO TRY.

Send no money—only your name—send it to-day. Return mail will bring you a pair of the celebrated Magic Foot Drafts, which are producing such remarkable cures in all kinds of rheumatism, chronic or acute, no matter where located or how severe. Test the Drafts thoroughly when they come, and if you are fully satisfied with the benefit received, you can send us one dollar. If not, they cost you nothing. You Decide.

These wonderful little Drafts are producing amazing results, curing cases of 30 and 40 years' standing, after a life time of suffering. They draw out poisons instead of trying to drive them out, curing rheumatism through the great pores of the feet and the sensitive nerve ganglia there located. Our thousands of letters from cured patients tell a story far more eloquent than any advertisement. Write to-day for the free Drafts, and our splendid booklets on rheumatism, containing many testimonials and photographs of cured sufferers. Magic Foot Draft Co., 295 Oliver Bldg., Jackson, Mich.

"The New Life." By Leroy Berrier. Emphatically suggestive along the lines of "new thought." Excellent in tone and tenderness. Price, cloth, \$1.

"New Testament Stories Comically Illustrated." Drawings by Watson Heaton. With Critical and Humorous Comments upon the Texts. Heaton's drawings are incomparable, and excruciatingly funny. Price in boards, \$1.50.

Let us not forget the burden of testimony before The Open Court reveals the same moral conditions beyond the border line as exist here, and that we are co-workers with the dwellers in the upper spheres, or we are hand in glove with the benighted ones below. We make or unmake our own fortunes.

There is a Christian sect, unit very recently, much derided by other Christians, who go into all the world, seeking out the fallen and outcast, giving a helping hand and telling those seemingly lost ones of the willingness and power of Jesus to save and sustain them. The effort to lead a higher life, and the doing of simple means multitudes are rescued. Spiritualists can effectively represent the willingness and power of the sphere of Harmony to lift up and aid to a higher life all who will turn from their evil life. Faithfully teach the little ones, not that "Jesus paid it all," but that they are personally responsible for their own acts, and that they should work by faithfully themselves, be it good or evil. Spiritual meetings should be held in the heart's singing of spiritual songs.

These are a few of the old-time methods of spiritual upliftment under dimmer light. Under the broader light of modern spirit manifestation the way is cleared of mysteries while the work remains the same.

At the present time there seems to be a general spiritual awakening. Will our light go forth on its mission of light giving to the dark and the shadow of death, or shall its candlestick be removed out of its place, and its glow be given to another?

Let us not forget the burden of testimony before The Open Court reveals the same moral conditions beyond the border line as exist here, and that we are co-workers with the dwellers in the upper spheres, or we are hand in glove with the benighted ones below. We make or unmake our own fortunes.

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MEDIUMISTIC TRICKERY.

What a Free Thought Paper Thinks of It.

We note among our Spiritualistic contemporaries lately a commendable attempt to chase from the ranks of Spiritualism the mediums who practice fraud. That there is fraud among mediums, all of the papers now admit, though the Banner of Light thinks that less than twenty per cent are guilty and it discriminates among them in this way:

"Fraud mediumship is really simulated mediumship, which is not quite the same thing as the fraudulent use of mediumship. The fraudulent use of mediumship is the use of mediumship for improper, illegal or immoral ends. A medium using mediumship in part and simulating it in part is fraudulently imposing on the public and conveying the presumption that all of his services are strictly honest mediumship. There remains a third class, the 'fake' medium, pure and simple. These rascals, of both sexes, who, possessing not one whit of mediumship, trade upon the real thing and pose as mediums before the world."

Everyone of this class, the Banner says, should be jailed. Cold, calculating fraud has no excuse, and fraudulent mediums should be posted in the "public press of our Cause." The notion that such posting would bring scandal upon the cause the Banner pooh-poohs. Nothing like the scandal would result, it thinks, from the exposure of fraud—warn them, and if the warning is no use drop them; neither patronize them for sittings, nor hire them for public work, nor in any way give them publicity in our journals. Let them take their own course, and sooner or later the inevitable will occur, and their career will be closed behind the bars. But with the fake pure and simple, the traveling trickster, hand him over to the police, for such are unworthy of the mercy accorded to those who start right as mediums, but who succumb to the wiles and temptations that often beset their paths."

We believe this to be the correct position to take. Whenever a medium is caught the matter should be at once communicated to the Spiritualist newspapers, and the medium promptly and thoroughly exposed. It would add spice to the journals of the other world which we now miss and lend an honesty to them which is now lacking, for we frequently see the most absurd stories printed in the Spiritualist papers—stories palpably faked, but still used as supports to the theory of Spiritualism. Exposure of mediums would make the editors more careful, lest they, too, should be exposed.

To assist our Spiritualist friends in purifying their ranks, and for the benefit of our own Spiritualist readers, we copy the following notice from The Progressive Thinker, which prints it across two columns in very large type:

IMPORTANT NOTICE. By order of the Official Board of the Illinois State Spiritualist Association, all persons who believe they have been deceived or defrauded by Spiritualist mediums for any phase of manifestation, are requested to forward full particulars thereof to Dr. H. A. Cross, Secretary, 560 East 55th street, Chicago.

—Truth Seeker.

WITH EMPTY HANDS. Mine is no heavy sheaf's weight where I stand At sunset's gate. Lo, Lord, within my hand Behold all that store—a few pale buds Such as sway, trembling, o'er the ragging flood. A handful of ripe wheat—a feather flung From that swift lark, that, soaring upward, sung Such joy I needs must listen. Now I stand Beside the portal with an empty hand.

I watch the reapers passing, one by one, Each burdened with great wealth of duties done. With glad, bright faces they pass on, and win Full wage from One who stands the while I linger here, alone, apart, With empty hands and weary, aching heart. What fruit have I to show? I did but glean The smallest portion, fallen the rows between. The earliest dawn beheld me in the field Eager to garner in the bounteous yield. Where first I stopped—a bird had builded there; To reap meant ruin; and I needs must spare. The sickle slipped from out my hand to A wounded field mouse. Then a beetle prayed My steady finger to his earth-wrought cell, A flower besought me lift it where it fell. A fretted brook called me to move the stone Marring the music of its monotone; A grass-blade, dying in the sun, looked up— I brought it dew within a lily cup. A thousand thousand voices cried to me, Claiming some meed of help or sympathy. And so I wait beside the sunset sands With weary feet and helpless, empty hands. BEATRICE ST. GEORGE, Oak Park, Ill.

OUR TWELVE REMARKABLE PREMIUM BOOKS FOR \$3.75.

The following is the list of titles of the Twelve Premium Books: 1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. 5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten. 6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smyth, a medium of rare gifts. 8—A Wanderer in the Spirit Lands, Translated by A. Farnese, a wonderful English medium. 9—The Religion of Man and Ethics of Science, by Hudson Tuttle. 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11—The Great Debate Between Moses Hull and W. F. Jameson. 12—Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker.

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Of Form and Feature—The Cultivation and Preservation of Personal Beauty Based upon Health and Hygiene.

By twenty well-known physicians and specialists. With 80 half-tone and other illustrations. Edited by Albert Turner. A handsome volume, 256 pages, bound in cloth and gold.

In this volume the editor has brought together the teachings of those who have made a study of those features of the subject, and the result is a work that is unique and practical, not filled with a medley of receipts and formulas, so often found in books on beauty.

Fully illustrated with pictures that mean something to the reader, not of so-called "beauties" closing with chapters of "Hints in Beauty Culture" and "Hints in Health Culture," if followed, would alone be worth many times the price of the volume in securing health and good form, which is possible to all. Price \$1.

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WOMANLY BEAUTY

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Psychic Phenomena.

Laws and Limitations of Spirit Communication.

I have not had the varied experience in the study of psychic phenomena which has fallen to the lot of Dr. Hyslop, whose interesting paper appeared in a recent issue of "The World To-Day." Dr. Funk, accounts of whose recent exploits have been the subject of much newspaper and general gossip; of Dr. Hodgson, in his investigations through Mrs. Piper; of Dr. Savage, the pastor of the Church of the Messiah in New York; or of others who might be mentioned. But I have been a close and careful observer for nearly twenty years, and have paid more or less attention to the subject in a general way for a longer period. I have always been skeptical about many things, so much so that among several who claimed to know what I only believed in a reluctant way, I have been known as a "doubting Thomas."

It is a theory among Oriental peoples that to doubt is to throw all sorts of obstacles in the way of belief and final knowledge; but I think that the honest doubter works less harm to the general dissemination of accurate knowledge than does the glib observer, rather than investigator, who accepts everything apparently out of the ordinary manifestations of spirits. I have asked for tests, and they have failed to be given; and again, when not thinking of tests, one would be given which would be extremely convincing. This seems to be in accordance with a law governing such things, which has never been explained satisfactorily, in my way of thinking, but which nevertheless governs in the majority of cases.

Accepting the fact that spirits of the departed do communicate to mortals in some cases—which I hardly think any person of great and liberal intelligence will deny at this day, though many may doubt the advisability of too much attention being paid to such matters—the existence of this law is what really leads to a great deal of the fraud which is met with in intercourse with the mediums. When they receive remuneration for their services in placing the mortal in rapport with some friend in the invisible world, and they get less than they feel that the person will be satisfied with, the temptation is strong to do some "faking." This must be understood as referring to those mediums who really do get some communications. The lower class, who rely on "faking" almost entirely, are a different class, and are on such a low plane themselves, and have about them such an undeveloped class, that one might as well look for an honest man in Sing Sing or Joliet as to expect to get an honest talk through them.

An ancient authority has told us to "try the spirits"; and my experience has been that through the best psychics, when one is supposed to be in communication with the most truthful intelligences, no one can be absolutely certain that he is hearing what is absolutely true. This is not meant as a reflection on either the psychic or the control; but it is a fact. Our own individual judgment is the main thing, after all. This is owing to the existence of another law, or the limitations to a law, which I have never had explained satisfactorily. I have been told it is owing to conditions.

In order to tell some facts which illustrate these conditions, without explaining them—which it seems to me cannot be done—I must bring Mrs. Marble into the recital. She will be remembered as Callie Bonney Marble, a graceful writer of prose and verse, and a woman of many rare gifts, who passed away less than a year ago. Her passage to the other world had been expected almost daily for several weeks, and we had arranged with Dr. Hodgson, of the Society for Psychical Research, to let me know, as soon after she passed over as was possible, of her appearance to Mrs. Piper. She passed away early one morning, and in the afternoon of the same day I asked Dr. Hodgson, by letter, to let me know, through one of her guides,

what they heard about her. I told him such a word might prove as a test, but did not tell him she had passed away. Time went on, and I heard nothing. I had a communication from her through Mrs. Slosson of Chicago, and another through Mrs. Tuttle of Berlin Heights, Ohio—nothing else. Three months passed away, and I got a telegram from Dr. Hodgson, saying a message had come through Mrs. Piper, saying Mrs. Marble had appeared, very feeble, only to say a few words, as she had passed away that morning. This was the worst "test" I ever got. It would have killed the faith of at least half those who tacitly believed in the return of the spirit after the death of the body. The matter has never been explained. Possibly it may be some day. I hope it will.

Let me give an instance of a different nature. Mrs. Marble's grandmother was a very old lady when she died in Chicago a few years ago. She was strictly orthodox and evangelical in her religious views, believing as church people believed up to seventy-five years ago. A couple of years after the old lady had gone to the other world, a few weeks before Mrs. Marble herself passed away, she lay on her sick-bed one evening, when the lights were dim—she was both clairvoyant and clairaudient—and suddenly she said:

"Grandmother is here. She says she has not found the great white throne yet, but she has found her son and daughter and many others whom she loved in her life here, and she thinks it is all very beautiful, even if there should be no great white throne."

Mrs. Marble and I had a quiet smile about this several times, as we knew the old lady's peculiarities of belief so well that it was a good deal of a test to us, knowing as much as we did about future conditions. But a greater test was to come. We were entire strangers in New York, where we were at the time, and naturally did not mention the matter to anyone. A few weeks after Mrs. Marble's passing over I received a letter from Mrs. Slosson, in which she said Mrs. M. had appeared to her, saying, among other things, "Tell Mr. Marble that I have seen grandmother, and she has not yet found the white throne, and has about concluded that there is no such thing; but she is very happy in her new surroundings, with her friends of earth life."

I did not realize at first what a test that was, but did before twenty-four hours had rolled away. I think that the reader of average intelligence will agree with me.

Dr. Hyslop, in his admirable article, complains of the triviality so often met with in the communications of spirits of more than ordinary intelligence in earth-life. I sometimes think that in such cases the intelligent spirit is not communicating directly, but is delegating the task to some spirit who can get into sufficiently close relationship with the medium to do the talking. I had a talk with Mrs. Slosson the other day about this question of triviality, when she said:

"They are not all trivial—neither spirits nor what they say; but there is a good deal that is frivolous, or would be considered frivolous here. It is difficult to say why it is so. But there is a great deal of noble talk and superior intelligence manifest—often vastly superior to that which would naturally be expected from the medium—though sometimes the contrary is the case. We cannot explain it."

Dr. Hyslop also speaks of the limitations of our knowledge of the next life. Possibly this is so that we shall live our life here, and not live that in the next world—or try to live it—before we get there. We ought to know that a good life here will fit us for a good life there, of which we shall know when we get there. At any rate, this is about the only satisfaction we get.

It has been stated a number of times lately, by those who claim to be in touch with the next world, that communicating with mortals is deleterious to the spirits, hindering them in their development. A

spirit speaking through Mrs. Slosson lately, when asked if it was injurious to return, said:

"It is not injurious to those who have lately passed over, though it might be to those who have been on the spiritual side for many years. If you did not ask me, and call for me once in a while, I should feel very badly, thinking you did not want me to come."

I asked Mrs. Marble a similar question, to which she replied, through Mrs. Slosson:

"It certainly is no detriment to me, or hindrance to my progress, to return to you and be with you all I can. I am always glad to have you call me when you need me or my influence. Not only is it no bar to my progress on my side of life, but it is a help to me to have you call me because any way in which I can help any one else, either here or on the earth, is a help to me here. You know enough of the probable conditions here to understand and appreciate that. If you did not call me, I should feel that you did not want me or need me, which would make me feel as desolate here as you feel in your present lonely life. We must help each other—I in the life of the spheres, and you still on the earth—just as we did when we were on the earth together, so happy even under the adverse conditions in which we were placed so often. An unreasoning, a petulant, or a morbid calling from an undeveloped mortal to an equally undeveloped spirit on this side, might be a temporary hindrance to the one here; but even then the probability is that in time it would work to the best ends. If the aim is good and noble, the means are seldom injurious. I may say, in closing, that almost all who go out from the earth life before reaching, at least the sixtieth year leave their earth-life uncompleted, as it were, and find it very advantageous to pick up the threads of that life here and there, and weave out the completed life."

I think that answers two questions—the one as to whether the return of the spirit is injurious, and the other as to the frivolous and flippant talk. There are spirits and spirits. There are conditions and conditions. Some of the grandest sentiments of the world to-day have come from spirits to mortals—from the days of Jewish patriarchs and prophets of old to Andrew Jackson Davis and other modern seers, down to psychics of to-day. Let us "try the spirits," and even overlook a little triviality now and then.

Chicago, Ill.

EARL MARBLE.

WAS IT TELEPATHY?

A Picture of a Coffin, and a Prophecy.

In a recent number of The Progressive Thinker, I gave an account of the circumstances under which I commenced the investigation of Spiritualistic phenomena, and how I received most remarkable automatic communications through my own hand, before I ever saw a medium, and before giving any attention to Spiritualism. In fact, I was strongly prejudiced against it. I had given much attention to mental and physical science. I was always fascinated with scientific research along those lines. With a fixed belief in immortality, I conceived that it was an unchangeable fact of Nature, and that the proof of its existence must be sought through scientific research, rather than through faith, or revelation. It was my constant aim to establish proofs of immortality through scientific investigation.

While, in a measure, I was tolerated by the church to which I belonged, I received frequent admonitions and warnings that I was traveling a dangerous road. After the recurrence of the incidents referred to above, I received frequent communications through my own hand. Even then I refrained, for a long time, from consulting a medium, or having anything to do with Spiritualism. I stood face to face with a strange problem, a problem whose solution demanded my immediate attention. While I received many remarkable communications which were subsequently verified in every detail, I received many that were utterly false. These communications were of no account to me unless their absolute verity could be established.

DR. V. H. HALLMAN.

The Physician Who Attended Mr. Winans at Hot Springs, Gives His Views.

To the Editor:—I write you concerning C. B. Winans. I read Mr. Bovington's last letter to you, and fully concur in his statement of the matter.

Winans seemed much worried over the loss of time occasioned by his sickness, and was very anxious to get to work, as he expressed it. I frequently heard Mr. and Mrs. Bovington advise him to be patient and not attempt a second attempt until he had fully recuperated from his sickness and was physically in prime condition for such work. They felt, more or less, their personal responsibility at stake.

He sought my opinion a number of times as to whether I would recommend giving a seance in the then physical condition. I informed him that by my best judgment, it would be advisable to wait longer; however, he must be guided by experience; he would be the best judge as to the amount of energy necessarily required to produce the proposed phenomena.

I am sure all those present at the deceptive circle meeting are conscientious truth seekers, and have had but very little, if any, experience with this phase of the mystery.

The reputation of Winans had inspired confidence. We felt honored to have so distinguished a medium in our midst, and were solicitous for his best welfare, not only because of our eagerness for an opportunity to peer through the veil into the border-land of future existence as he claimed we might do through his agency, but we felt genuine regret and sympathy for him in his affliction, and ministered to his wants and needs, kindly, and in every way possible until he perpetrated willful fraud.

I had opportunity for being quite familiar with the whole affair, and to my knowledge there was never any semblance of coercion, but on the contrary (as stated before) he was advised to wait patiently until he had sufficiently recovered to be physically able to produce satisfactory results.

Any statement to the contrary is either due to ignorance or malicious misrepresentation.

V. H. HALLMAN.

Hot Springs, Ark.

SUCCESSFUL MASS-MEETING.

Indiana State Spiritualist Association. Convened at Peru.

The writer has been commissioned to give an account of the first annual mass-meeting of the Indiana State Spiritualist Association, which convened at Peru, Indiana, April 22, and continued over Sunday.

The splendid trio of noble workers, Miss Elizabeth Harlow, Mrs. Anna Thronsen and Will J. Burwood, were well chosen and conducted the meeting to a successful issue. No need to try to add further to the names of these workers. Their reputation as honest, unselfish advocates of nature's religion is well established. There

fore, from the time the meeting was first called to order by the state president, E. A. Schram, until it closed with a benediction, every moment was one of pleasure and profit.

An excellent program had been prepared by Brother Schram, assisted by Mrs. Carrie H. Mong, the efficient secretary, which included Prof. Merrill's orchestra and several musical numbers, vocal and instrumental by local talent.

Ordination services were conducted Sunday afternoon, in honor of Mrs. Anna Thronsen, of Louisville, Ky. Rev. Erwood performing the ceremony in an impressive manner, in language touching and eloquent. The response of Mrs. Thronsen awakened the sympathetic chord in each listener's heart, and tears came unbidden to many eyes.

The Peru society furnished entertainment for its visitors with a lavish hand, and each one was made to feel the warm hospitality of a true Spiritualist home.

Free lunch was served each evening by the ladies, and all were welcome to partake thereof. This feature well served to more fully cement the bonds of true fellowship, and in a short time the happy throng were as one big family.

The meeting was not only a success spiritually and socially, but financially as well. The official board is well pleased with their first annual mass-meeting, and realize the most of the honor lies with President Schram and the noble workers he called to his assistance from the Peru church, and the citizens generally who proved their liberality by hearty co-operation.

Spiritualism in Rochester, Ind.

Spiritualists in Rochester, are still trying to float the banner of Universal Love and Gentleness on the orthodox brazier. As we cannot afford a speaker very often, we are pleased to have the best when we have any, and it seems the Lord must be on our side somewhat after all, as we are now and then well favored.

Sunday, April 30, Will V. Nicum of Dayton, Ohio, has agreed to address the small coterie of earnest souls in our city. Several visitors from surrounding cities will be in attendance, and we feel confident of a glorious outpouring of the spirit.

Mrs. Lillie H. Preston of Chicago, is now a resident of this city. Although she came an entire stranger among us, she has succeeded in impressing us as a good woman, with an honest message from the spirit world for mankind.

Mrs. Preston is not a speaker, professionally, but would like engagements with young societies who are new in the philosophy. Her messages have a ring of truth which is pleasing, although far from the sensational.

Miss Josephine Whitcomb, of Long Beach, Cal., is also among us. Miss Whitcomb is an astrologist and palmist and has given splendid satisfaction. She possesses much ability in her line of work and is a lady of culture and education.

Rochester Spiritualists need a few more men, to help push. We have women galore, but as they have no money of their own, and must be satisfied with what the Lord doles out by their here lords, it puts us in a poor financial condition, but since we have plenty of

grit and much grace, we hope to pull through all difficulties.

MARGUERITE MILLER.

Rochester, Ind.

Nature's Disinfectant.

Nature's great disinfectant is sunlight. It is a most interesting fact that this wonderful light, which promotes the growth of useful plants and sustains animal life, at the same time destroys by its very brightness all sorts of germs which are brought in contact with it. It is this fact alone which renders the earth inhabitable. Germs develop with such marvelous rapidity that they would quickly overwhelm us by their very numbers if not constantly destroyed by the sun.

A little computation will readily show this. Some germs are capable of such a multiplication that they may double every fifteen minutes under favorable conditions of temperature and food supply. Estimate the number of germs which might be produced in a single day of twenty-four hours, or ninety-six doublings. The number could be more than thirty-two thousand billion billions, or sufficient to cover eighty thousand square miles a foot deep, or fill a space of more than fifteen cubic miles.

The increase of a minute organism occupying a cubic space of not more than one twenty-thousandth of an inch to such prodigious magnitude is beyond comprehension, and practically cannot occur. For while the germ may grow at this immense rapidity for a short time, the poisons which it produces become destructive to itself. The material upon which it feeds is also exhausted, so that its growth comes to a stop.

Doubtless all have noticed the fact that mould grows during the night and in dark, damp cellars. Bright sunlight quickly destroys germs, mould, and other parasitic organisms. Diffused daylight does not act nearly so rapidly, but accomplishes in the course of a few hours what bright sunlight is capable of doing in a few minutes. It is clearly evident, then, that in order that our houses should be kept free from germs they, like our bodies, should be made full of life. The shutters should be opened, the curtains raised, and the light admitted to every room in the house, closets included, so that the disinfecting power of light may be exercised in every nook and corner of the dwelling.—Ex.

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IS MATERIALISM ADVANCING?

An Important Question Answered by the Eminent Scholar, Goldwin Smith.

It would seem [as set forth in the New York Sun] that the answer to the question whether materialism has been making way must partly depend on the meaning attached to the word. My friend Professor Tyndall, as I think I have said before, called himself and insisted upon being called, a materialist because as a man of science he believed that in matter was the potentiality of all things, while in sentiment, character and aspirations no human being could be less material. In this I believe he was the type of many who, though they have embraced the materialist hypothesis, remain spiritual in character and aim. Militarism, football and bridge seem to show that the flesh, whatever the source of its prevalence, just now is strong.

It can scarcely be denied that between the higher criticism on one side and Darwin's momentous discovery on the other, materialism, in the scientific and philosophic sense, positive or negative, is gaining ground. We are called upon at all events to find a new warrant for spiritual life, for reliance on the dictates of conscience, for any hopes that we may have cherished of existence beyond the grave, for confidence in a divine order of the universe. We can no longer believe that the miscellany of Hebrew writings many of them of doubtful authorship and date, some of them plainly mythical, are a divine revelation. Nor is anything to be hoped from an attempt to evade the difficulty by suggesting that Deity, in its dealings with man, had to accommodate itself to the Darwinian law of evolution.

Of the Gospels, criticism has spared only the character and teachings of Jesus, which, on any hypothesis as to his nature, have given birth to Christendom. In the authenticity, contemporaneity, harmony of the documents we can confide no more. We can no longer sincerely accept the evidence for the Incarnation, the Immaculate Conception, the miracles, the Resurrection; or deem it such as would certainly have been given in proof of a revelation which was to be the light of the world. Moreover, the Fall being a myth, as it is now allowed almost on all hands to be, there is no grounds for the Incarnation and the Atonement, a disclosure which in itself is fatal to the dogmatic and traditional creed of Christendom. Nor, we must sorrowfully confess, is the collapse of our evidence limited to the case of revelation. It extends to that of natural religion.

Bishop Butler's proof of immortality, resting on the separate existence of the soul as an entity breathed into the body at birth and released from it at death, has been swept away by evolution. Theism itself has been seriously called in question, and arguments founded on the proofs of a universal beneficence, such as the writers of the Bridgewater Treatises deemed conclusive, will unhappily no longer avail. The wrench is great; but through rank abandonment of that which cannot be sustained lies our only road to truth.

For the first time perhaps in history, man stands with his unassisted reason, independent of any revelation or tradition, in face of the mystery of his existence.

istence and of the order of the universe. If there is any historical precedent, it is probably the position of the Greek philosophers. But the Greek philosophers were children in science. Their cosmic speculations were ingenious guesses. Ethics they cultivated. But in that region also they failed to look seriously, if they looked at all, at the questions which most deeply concern us now. Besides, their minds were not free from the bias of traditional theism. So, rates worshipped the gods of the State, and bequeathed an offering to Esculapius. Little will be found in the Greek philosophy at all helpful to present investigation.

The thought of the Roman Stoics was given to the formation of personal character. Nor is there much to aid us in the philosophy of the Voltairean era. It had no Darwin. It is extremely controversial, and therefore wanting in breadth and calmness of vision. Besides, neither Voltaire nor Rousseau is independent of theistic tradition. Voltaire, as we remember, avowed his belief that the fear of God was necessary to save our throats from being cut; and he built a church with the inscription, "Deo Erexit Voltaire," which, if he had said what he meant, would perhaps have been "Voltaire Erexit Deus."

No one can surely treat the question lightly. No one can think that even in a social point of view it matters nothing whether death ends and cancels all or whether conscience is a delusion. Dr. Osler may be right in saying that most people think little about a future life. This may be partly because the future life has been presented to them in a guise which no mind can grasp, and which is at variance with their practical sense of justice and mercy. Still, the belief has been there; and so has the authority of conscience.

The churches are a momentous part of our social organization, and on these beliefs they rest. Habit and opinion will sustain them, probably are now sustaining many of them, after the departure of positive belief. They may glide, as not a few of them are now gliding, into social religions, more or less spiritual in tone, under the direction of a pastor, with side shows of various kinds. The impression, perhaps even the moral influence, may linger when the definite belief has passed away. But the end of this must come. Meantime, inquiry has happily become earnest, calm and tolerant. It may yet end in inducing the germ-plasm to limit its unbounded pretensions and leave room for the continued existence of spiritual life, and of such hopes as may reasonably be attached thereto. A new religion independent of tradition may yet be born.

GOLDWIN SMITH.

Left \$5,000 to the National Spiritualists Association.

To the Editor:—Samuel Wood Tucker, late of 603 Fulton street, Keokuk, Iowa, and a long-time reader and well-wisher of your paper, passed away March 22, leaving to the National Spiritualists Association of Washington, D. C., \$5,000. I only mention this to let you know how firm a believer he was. He was a grand, good man, living to the ripe old age of 86. Keokuk, Iowa.

S. E. TUCKER.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit-
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Mr. Tuttle has been engaged to an-
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gious press on Spiritualism. Send him
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ing date and name of paper, Address
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lets," a booklet of choice spiritual
poems. One contributing two dollars
to the fund will also receive a copy of
"Leaves of Truth," a cloth-bound book
of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania Avenue S. E., Wash-
ington, D. C.

Honesty and Longevity.

People who are in no haste to die,
and these comprise the great majority
of the living, will be interested in the
account of a new club based upon a new
phase of sociology, that length of years
on earth depends on the strict observa-
nce of honesty, and that the way to
promote longevity is to elevate the
moral tone.

Doubtless a consciousness of right in-
tention, thought and action, is con-
ducive to a physiological, as well as a
mental and moral state of health; in
other words, mental and moral health
conduce to physical health.

The theory seems to be, that the
seemingly little sins curtail life, in
some degree, and larger sins in propor-
tion.

This is what a city paper, The
Chronicle, has to say of the new club:

That the span of human life works in
inverse ratio to the sum total of sins
committed is the belief of a small but
enthusiastic body of "thought" ex-
ponents of this developing center of
culture, and on the strength of the the-
ory they have organized the National
Longevity Club, incorporated. A char-
ter has just been granted at Spring-
field and the organization is now au-
thorized to spread the idea among the
neighbors that the complete moral tone
of the community may be elevated a
few notches and incidentally that the
average longevity of the component
units may be extended beyond the
reach even of an Osler.

The headquarters of the society is on
the eleventh floor of the Masonic Tem-
ple, far above the murky current of
semicivilization which ebbs and flows
through the channels of frivolity and
sordid commerce. On Tuesday after-
noon at 3 o'clock the little band of
men and women—mostly women as yet,
they say—assemblies to discuss meth-
ods of making life's tenure a species of
linked sweetness long drawn out like
a huge stick of sugar candy.

"We believe implicitly," said Mrs. C.
H. Besly, one of the incorporators,
"that longevity depends absolutely on
the spiritual development. No other
element has the slightest effect on the
length of one's days except the eleva-
tion or lowering of the moral tone
either of the individual or of the com-
munity."

"Remember that we do not say that
long life depends partially on refraining
from sin, but entirely on such a pre-
mise. As yet we are a mere handful of
enthusiasts in the new thought, and
most of us are women—just one or two
men—but we expect to grow into a
large organization."

"We meet every Tuesday afternoon
at our little room in the Masonic Tem-
ple and will be glad to see anybody
who can believe as we do or who may
be interested in studying the theory."

As yet the bearing of each individual
individual has not been figured to a
fraction by the believers in the hypoth-
esis, but some of the penalties are suf-
ficiently severe as to act as a thin-
cise sign to the citizen who stops to think.

The knowledge, for instance, that
each life told by his grocer regarding
the longevity of his grocer, is likely
to make him hesitate before he
quotes the familiar "strictly fresh."

Who would stare blankly into space
while the street car conductor makes
his promenade for nickels down the
car on his knee as a penalty for his
petty larceny?

That one's life is to be abbreviated
one week because a newspaper is pur-
loined from the stand while the boy is
hunting for change is a warning which
even the meanest man must heed.

In regard to the greater sins society
has long recognized the fact that a mur-
derer's life may be shortened by many
years—if he is caught—but it is of the
penalty for the infinitesimal sins that
the world is careless. It is the smaller
sins, too, that the Longevity club hopes
to kill in their infancy before time and
its accruing interests have had opportu-
nity to develop them into crimes.

While there are always a multitude
of thoughtless individuals who are
ready to contend that "life is not really
longer for the moral citizen, but only

seems longer to him," it is still hoped
that a large number of thinking people
will fall in line with the new thought
that their days may be long in the
land.

Healing by Religious Instruction.

According to the testimony of the
New Testament the apostles of the
primitive Christians healed the sick,
cast out devils, etc., in obedience to the
express command of Jesus. In later
times the church and its teachers fell
away from the word of the Master, in
the matter of healing as well as in
other things.

But now comes the news that St.
Mark's Protestant Episcopal Church of
Denver has been stirred to its founda-
tion by the action of its rector, the Rev.
John H. Houghton, in establishing a
guild to teach healing of the sick by re-
ligious instruction.

His course may result in sensational
developments among the congregation
and threatens to revolutionize this con-
servative church.

Mr. Houghton has ever been the en-
emy of healing cults and has fought
their invasion of his congregation. He
has denounced the principles of healing
and denied their assertions.

During the last year, however, he has
stated that he believed all earnest
Christians should be masters of their
mind and body, and six months ago
caused a sensation at a meeting of the
Ministerial Alliance by saying that the
healing of all the ill by religious sects
was an issue which all churches must
sooner or later meet and settle to the
satisfaction of the Christians of the
world.

"I, myself, have been healed by the
word of God, the study of the Bible, the
understanding of Christ's teachings,"
he declared, and now has made known
his intention of establishing guilds
where healing, as taught by the Bible,
will be the study of the members.

The church is divided in its recep-
tion of this departure, and some who do
not approve the move may band to-
gether and form a separate church.
It is the desire of Mr. Houghton to pre-
vent members from leaving the church,
and to this end Henry Holden Colpus
came to his assistance from Philadel-
phia. The measure is taken to put an
end to the decreasing membership on
account of the inroads of new churches
which preach the healing of the ill as
taught by Christ.

Mr. Colpus says that it is the inten-
tion to organize guilds of health
throughout the British Empire and the
United States.

Simultaneously in London and in
Denver, Mr. Colpus said, the necessity
for a radical movement to counteract
the tendency of church members to
leave their church relations to join the
ranks of healing cults was recognized.

A Desire to Know God.

Cogitating the other day on the
Deity the question arose: What form
does he wear? The first thought was
to turn to what our good Christian
brothers tell us, the Bible, and there
gain from infallible inspiration the de-
sired information.

My joy was great when we discov-
ered he exists in the form of man, for
the inspired author of Genesis tells us,
man was made in the image of God.
That fact established, our next ambi-
tion was to know his size, as the pre-
sumption is, man is a diminutive im-
age. Our astronomical knowledge came
to our aid. We contemplated the bound-
less universe; its countless suns and
solar systems, all spoke into being and
populated with life in a single week, and
we were amazed at his proportions.

We stood aghast, filled with wonder
and awe as we thought. We endeavor-
ed to grasp in imagination this great
earth; but knowing only a small part
it was impossible to comprehend the
whole. We wandered in fancy outward
from planet to planet in our own solar
system, and back to the sun, taking
cognizance of the inferior planets, and
the satellites circling them, and our
amazement became confusion as we
thought of our own insignificance.

But the camera reveals fifty millions
of those stellar orbs, each a sun, many
of them infinitely greater than our sun.
The mind of man, however expanded by
education, cannot grasp such a mighty
subject.

Lacking this power, let us have the
aid of revelation again. "We find God
in the Garden of Eden in earnest con-
verse with Adam and Eve. And when
those worthies had partaken of the for-
bidden fruit we find him there again
searching for those sinful creatures,
and even calling, "Where art thou,
Adam?" How it was possible for
God capable of creating the mighty
whole to contract himself into the lim-
ited space of a garden, probably lying
between the Tigris and the Euphrates,
near the Persian Gulf, into so small di-
mensions, is certainly incomprehensi-
ble; but it must be so, for the Bible so
instructs.

Continuing our search for informa-
tion relating to this God, as described
in holy writ, we read:

"There went up smoke out of his
nostrils, and fire out of his mouth de-
voured; coals were kindled by it."
"Round about him were dark waters
and thick clouds of the skies." "His
head and his hairs were white like
wool, as white as snow; and his eyes
were a flame of fire."

"And his feet like unto fine brass, as
if they burned in a furnace." "He had
horns coming out of his hand." "And
burning coals went forth from his feet."
"And he had in his right hand seven
stars; and out of his mouth went a
sharp two-edged sword."

Enough! Every one of these quota-
tions are copied word for word from the
inspired volume as descriptive of God.
Book, chapter and verse are omitted to
save space.

Now magnify the picture in the
mind's eye so as to make God large
enough to create the whole out of noth-
ing in a single week, then do not the
preachers belittle him when they pre-
sent him to their auditors. We mis-
trust it.

Rome and Education.

The abounding love of the Romish
hierarchy for public schools is aptly il-
lustrated by the message sent by Pope
Pius X. by a Canadian bishop, as stated
by the daily press.

Rome desires no education that is not
tinctured with Romanism.

Vancouver, B. C., April 20.—At the
close of mass in the Catholic church
pope had sent message by him from
Rome to ask his people to send their
children to separate schools and to have
their children educated in separate schools.
The statement caused much comment
owing to the heated controversy for
and against government support of sepa-
rate schools in northwestern Canada.

Early Teaching of Immortality.

"Opening 'The Spectator,' published
by Addison, Dec. 3, 1714, we found the
principal article of that date was a com-
munication on immortality. The
writer urged with great force that as
eternity never had a beginning it can
have no end. He concludes with an
English rendering of a speech of Cato,
from which we extract:

"It must be so, Plato; thou reason'st
well. Else whence this pleasing hope, this
fond desire,
This longing after immortality?
Or whence this secret dread, and in-
ward horror,
Of falling into naught? Why shrink'st
thou from the soul?
Back on thyself, and start'st at de-
struction?"

"Tis the divinity that stirs within us;
'Tis heaven itself that points out to us
a hereafter,
And intimates an eternity to man.
Eternity! thou pleasing, dreadful
thought!"

"Through what variety of untried changes,
Through what new scenes and beings
must we pass!
The wide, th' unbounded prospect lies
before me;
But shadows, clouds, and darkness rest
upon it."

"The soul, secur'd in her existence,
At the drawn dagger, and defies its
point.
The stars shall fade away, the sun him-
self
Grow dim with age, and nature sink in
years;
But thou shalt flourish in immortal
youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of
worlds."

Cato, the Stoic, died by his own hand,
B. C. 45, but he was a firm believer in
the continuity of life. How, then, the
claim that Jesus brought life and im-
mortality to light? Plato, the Athenian
philosopher on whose logic on immor-
tality Cato reasoned, died about 348
years before the Christian era.

Separation of Church and State.

France seems intent on separating
church and state. A bill is pending in
its legislative body to that effect,
which is supported by its ablest offi-
cials. It is contended the influence of
the church, which is Roman Catholic, is
against republican institutions.

It is a fact that priestcraft and roya-
lty, in all countries, have been in part-
nership, while priest and king have
each labored to advance the interests of
the other, and always to the prejudice
of the people over whom they have tyr-
annized.

The United States led the world in
an attempt to separate church and
state; but it has been only partly suc-
cessful. Our penal codes have thrown
a shield over all churches, conferred
special privileges on them, and have
compelled the tax-payers to bear the
burdens which rightly belong only to
the church. This is done under the
 pretext that the corporations advance
good morals. Unfortunately for the
justice of this claim the statistics of our
penitentiaries and reformatory institu-
tions show the criminal class come al-
most wholly from those who grew up
under church instruction, whilst the
clerical class contributes more largely
to people those institutions than any
other profession.

More Hell Wanted.

A semi-religious paper on the Pacific
coast, in its magazine department, re-
ports a revivalist as complaining that
"the people are drifting away from the
old fashioned theology, and that more
hell should be injected into religious
services."

That is a grand idea, and should be
carried into practice if the intelligence
of the age will allow the revival of an-
cient paganism in the 20th century.

Hell was a priestly device, employed
many thousands of years ago, to fright-
en the people into obedience to their
wishes. Its fires grew hotter from age
to age as intelligence advanced.

The great revivals the world over,
have been predicated on the idea of an
angry God, and a torture chamber in
which sinners were to be incarcerated
eternally. He who could whip up hell
the most glibly and forcibly was the
most successful in winning souls to God.

The best men in all the ages have
been sent to hell by the priests, whilst
his counterpart, heaven, has been peopled
by the truculent, the cowardly, the
infantile and assassins, who, while
in prison awaiting execution, gained
forgiveness of God by prayer, applaud-
ing him to the echo.

Yes, to restore priestcraft to power,
exalt hell to the front again. Nothing
else will do it.

A New Freak.

Are there new parties in charge of
the electrical department of the uni-
verse? And, if so, what indignity have
the pyramids of Egypt done Jupiter
that the lightning's fiery bolts should
be hurled at them? The pyramid of
Kephren, near Cairo, received a bolt
a few days ago, believed the first in
5,000 years. Did the powers that be
mistake it for a meeting-house, such
common objects of electric assaults?

Foolish Gullibility Illustrated.

According to the daily press, an in-
stance has recently occurred in this
city, illustrating the confidence game,
trickery of a so-called medium, and the
foolish gullibility of her dupe. The
foolish dupe says she paid \$55 to the
"medium" for which the "medium" was
to secure the assistance of "spirits" to
arouse the love of a certain man. He
remained indifferent, in spite of the
efforts of the "medium," who was ar-
rested on complaint of the dupe.

THE INMOST CENTER.

I searched through strange paths and
winding
For truths that should lead me to God
But further away seemed the finding
With every new road I trod.
I searched after wisdom and knowl-
edge—
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chance I took into my soul;
I found there all things I was seeking—
My spirit etherealized the whole.
—Ella Wheeler Wilcox.

Spiritism and Mrs. Leona E. Piper,
and Dr. Thomson J. Hudson's Theories.
In regard to it, by Ed. J. J. Hudson,
H. J. Hudson, D. M. D. This comprises
the last part of Human Culture and
Omne. Paper cover, 15 cents. For sale
at this office.

Mrs. May Pepper's Great Psychic Powers.

BY THE REV. HERMAN S. WAL-
LACE, OF PORTLAND, ORE.

Mrs. May S. Pepper, the Spiritualist
leader, has agreed to submit to a test
at the Lewis and Clark Exposition this
Summer that will convince the world
of one of two things—either that she
is a psychic of tremendous power, or
that she is not what she represents her-
self to be.

Mrs. Pepper will take a position on a
rostrum at the fair, and will read let-
ters the contents of which she will not
see. It is the purpose of the men who
have the arrangements for her demon-
stration in charge to invite prominent
ministers and leading men in all walks
of life to assist in this demonstration
by writing letters and keeping their con-
tents a secret.

My own experience with Mrs. Pepper
has been such as to convince me that
she possesses great power. I lost some
papers that I valued very highly. I
searched high and low for them, but
met with no success. Finally a stenog-
rapher suggested that I try Mrs. Pepper.
I wrote to Mrs. Pepper and begged to
be allowed a private sitting. For I did
not want a public discussion of my loss.

I journeyed to Brooklyn, but found
that the medium was out of town. I
came on the following Sunday and
placed a copy of my original letter
within Mrs. Pepper's view.

She immediately detailed the man-
ner in which I had lost the papers, and
told me just where I should find them.
Then she told me many other in-
valuable details the nature of the under-
taking in the interest of which I had
come to the East. All that I had ever
told her was that I was a Christian
minister, and had mislaid important
papers.

Though it was highly improbable, it
was nevertheless possible, that some-
one had informed her of my move-
ments. The night before I had a con-
fession that investigated my work here.

So, I determined to employ another
test. I wrote a letter and placed it on
the table in her church. The letter
bore the name of my hotel and my own
name. I thought that the envelope
would suggest to her that I wanted to
know something further about my busi-
ness, for she had previously told me
that she would give me any inter-
ested person to inquire further.

Spiritualists of Rockford, Ill.

At this late date the writer would like
to say a few words of a recent visit
to Rockford, Ill., of five weeks' dura-
tion. In the service of the Psychic Research
Society, and its members, I found a live
society of Spiritualists striving to pre-
sent the truths of our cause in a way
interesting the thinking people, and suc-
ceeding splendidly.

The president of the society, Mr.
Robert Schmus, is active in all reform
movements, having been the socialist
candidate for Mayor for that city, and
is the right man in the right place.
Brother Schmus is a hard worker, and
fully able to get up before an audi-
ence and give them thought awakeners
on a moment's notice. His talks are in-
teresting and instructive.

Another one of the "wheel horses" is
Mrs. H. H. Howe, who has the good of
the cause thoroughly at heart, and
makes many sacrifices in order to fur-
ther the same. In short the society is
offered and made up entirely of people
who are willing and anxious to grow
and are eager to do everything in their
power to make success a possibility.

The writer has never been more loyally
taken care of in any place than in Rock-
ford. Spending the entire month at
the home of Mr. and Mrs. Geo. Barthol-
omew, situated in the heart of the city,
a fine opportunity was afforded me for
getting out among the people and test-
ing the Rockforders in general, and
supplying with mental, well-souled Spiritu-
alists of the type needed by all.

Another one of the pleasant, and I
should add instructive, features of my
visit there was the acquaintanceship
formed with a ripe young man of 34
years of age; this was Dr. G. W.
Brown, a many-years Spiritualist, a
writer and author of note, and one time
editor of the historical "Herald of
Freedom," of Lawrence, Kansas. Dr.
Brown is decidedly "eighty-four years
young" for his intellect is just as keen
as that of any man in the prime of life.
Having had the pleasure of perusing
several of his works, among which
were the "Researches in Oriental His-
tory," and "Gov. Walker, With the Res-
cue of Kansas from Slavery," the latter
a product of the recent past, I feel that
it is but just to say both books were as
fascinating to me as a poem (everyone
knowing the writer will know what that
means), and are well worthy the per-
usal by anyone.

"Researches in Oriental History," par-
ticularly of value to all who feel to
study comparative religions, as it con-
tains a wealth of information gleaned
from the most reliable sources, that
cannot but help the student along the
way of knowledge. I wish it might be
called into its fifth edition, for it is a
book we need to have in circulation.

I look forward to meeting again with
this young man, to my profit I am sure,
as no one can converse with him with-
out getting information of value.

The incident of the infant son of
Dr. and Mrs. E. Hammond. They are
sterling workers for Spiritualism, and
have shown bravely the assistance
the knowledge of the life beyond the
grave can be to those whose loved ones
make the change.

My own friendship were formed
in this beautiful city, and the writer
looks forward to future visits there
when these friendships may be re-
newed. Take all in all, I do not think
I have ever been at any place where I
was better taken care of than in Rock-
ford. The society is worthy of success,
and I feel sure it will come.

WILL J. ERWOOD.

"Social Upbuilding, the Healing Co-
operative Systems and the Hierarchy and
Fetters of Humanity." By E. E.
Dabbitt, LL. D., M. D. This comprises
the last part of Human Culture and
Omne. Paper cover, 15 cents. For sale
at this office.

Mrs. Pepper Amazes Him.

Mrs. Pepper did not snatch at the
bait I had offered for her. Instead, she
looked astounded, then called out,
"Why, Dr. Wallace, whatever can you
want to know about a concert singer?
What can a minister want to know
about a singer?"

Then, although the letter had re-
mained sealed and within my sight all
the time, she told me just what my ques-
tion was, and she added that some one
had asked me to write about this sing-
er. That was perfectly true. A sister
of the singer had asked me to find out
whether she would return to this coun-
try this summer to take part in a con-
cert out West.

Now Mrs. Pepper told me where the
girl was staying in London, and when
she would return. I was amazed, as
you might imagine.

Christian clergymen and others must
recognize that Mrs. Pepper is doing
wonderful things in Brooklyn.

Congregations believe that their min-
isters are compromising their denomi-
nation and the cause of which they
are the spiritual leaders when they
take it upon themselves to investigate
the occult, and many congregations
might feel that they were justified in
requesting the resignations of pastors
who delve into the secrets of the other
world. For that reason ministers hesi-
tate to approach questions of this kind.

I am not engaged in pastoral work
at this time, so that I am free to in-
vestigate the occult. The occult sciences
have always interested me, and I am
only awaiting the day when further en-
lightenment upon these matters will
come.

Whether it is ability to communicate
with spirits of the other world that en-
ables Mrs. Pepper to perform such truly
wonderful facts I do not know. It
may be that all she has done is ex-
plained by the fact that she is able to
conceive, cogitate, conclude and com-
municate thoughts that are in the
minds of others.

It remains for her to make a still fur-
ther test to give her demonstrations
sufficient color to stir skeptics to an-
imated discussion.

If some one sufficiently interested
leaves a sealed letter, the contents of
which are known only to him, and that
letter is produced after his death by
Mrs. Pepper, to read, she would demon-
strate power of communicating with
spirits of the departed, for no living
being would have seen the contents and
Mrs. Pepper would have no means of
viewing them.

Even then it might be said that the
living mind communicated word of the
forthcoming test, and that Mrs. Pepper
hoarded the treasured information until
the psychological moment.

It is difficult to conceive a test that
will be "all-satisfying," but my expe-
rience with Mrs. Pepper has convinced me
that she is sufficient to convince me that she
is worth study.—New York American.

THE SHAKERS' CLAIM.

Issue Book Relating to History of Spirit
Visitors Who Went Away Half
a Century Ago.

According to The Times-Union of Al-
bany, N. Y., the North family of Shak-
ers, of Mount Lebanon, N. Y., in a vol-
ume on "Shakerism," just issued, sets
forth the claim that the Shaker church
was the parent of Modern Spiritualism.

For ten years previous to 1848, when
the famous rappings began at the home
of the Fox sisters, the Shakers, it is as-
serted, had recognized the familiar
sounds and held communion in all of
their settlements with spiritual visit-
ors. The claim is made that on August
16, 1837, at Watervliet, N. Y., the first
suggestive rap was heard; that children
of the settlement became entranced and
began to talk of being in heavenly
places and to converse with angel
guides, and soon the adult Shakers
were in communion with the spirits.

All this was years before a medium had
been heard of in the outside world.

In 1840 simple, childlike revelations
passed, and books of several hundred
pages of faith and instruction were
issued. In 1843 spirits imparted the
secret of the book of holy wis-
dom in four languages—Hebrew, Greek,
Latin and Spanish—and through per-
sons who did not know these languages.
These "mediums" kept themselves in-
spired by living on bread and water.

In 1842, the Shakers claim, there
came to Mount Lebanon, a strange epoch
of spirit visitors. Indians, Arabs, an-
cient Jews, Chaldeans, Persians, Hin-
dus, people of remote lands, and an-

From the Pen of Henry Morrison Tefft, of Norwich, N. Y.

ESOTERIC LESSONS.
This work includes "Personified Un-thinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four hundred words a minute. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ALL THE HONEST MEDIUMS IN CHICAGO RECEIVE THE CORDIAL ENDORSEMENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION, WHETHER ORDAINED OR NOT. AS THERE ARE NUMEROUS FRAUDS IN THE CITY, IT WOULD BE WELL FOR ALL CAMP OFFICIALS TO BE EXCEEDINGLY CAREFUL AND WRITE TO DR. GEO. B. WARNE, 4203 EVANS AVENUE, FOR INFORMATION, IF THEY DESIRE ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN SOCIAL CONDITIONS, ELEVATED IN MENTAL AND SPIRITUAL TONE AND CONDUCTED ON STRICTLY BUSINESS METHODS ARE POWERFUL AIDS IN SPREADING THE TRUTHS OF SPIRITUALISM. IT MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST TIME FOR THE FAKERS, BECAUSE THEY COME TO THE RALLYING CENTERS FOR NUMBERS OF PEOPLE, MANY OF WHOM ARE HUNGERING FOR PHENOMENA ALL THE REST OF THE YEAR AND READY THERE TO PART WITH THEIR MONEY WITHOUT PRUDENCE. SPIRITUALISTS AND THE PUBLIC AT LARGE LOOK TO EVERY ONE OF OUR CAMP OFFICIALS TO PROMOTE DECENCY, ELIMINATE TRICKERY AND RECOGNIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOVICE AND THE GULLIBLE FROM IMPOSITION AND ROBBERY. THEY ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COURAGE AND DISCRETION ARE REQUIRED BY THESE OFFICERS.

The distinguished and thoroughly orthodox, Bishop Samuel Fallows, says: "As a Christian and a believer in the Bible, I must believe in communication between the two worlds—that in which we live and that to which our friends have gone. I believe in spiritualism, and think it possible that there are persons possessed of a certain mysterious psychic power which enables them to make of their spirits a channel as it were through which the earth-bound spirit can communicate with the freed from the other side."

Georgia Gladys Cooley's work is much appreciated by the people of St. Louis, every available space in the large Temple being occupied Sunday evening by the most representative audience being in evidence. She concludes her engagement Sunday, April 31, and serves the Psychic Research Society of Rockford, Ill., from May 7 to 14 inclusive, with two week-night meetings.

F. C. Boving writes from Hot Springs, "I read your paper with the greatest of pleasure, and find it intensely interesting and like the brother from Michigan, will say that it is worth many times the subscription price, and every true-hearted Spiritualist in America should be a subscriber. The stand which you take for right, and the interest you take in exposing those who are frauds, certainly will in the long run be to your interest and credit. I am a fraud and a deceiver, and I am sure that you will not be deceived by me. I feel assured that the stand you take will build up your paper and your business."

The bill to make Christian Science healing unlawful in Nebraska, was vetoed by Gov. Mickey. He said in part: "Without in any degree reflecting upon the motives of the legislature, it is difficult to avoid the conclusion that the bill was conceived in a spirit of professional intolerance. As originally introduced, the measure bore upon osteopaths with the same rigor that it does upon Christian Scientists, and when it is recalled that homeopaths, eclectics, and other non-recognized schools of healing, and all osteopaths, have had to fight their way to existence over legal barriers raised by their professional brethren who have been within the pale of the law, the suspicion may be pardonable that there is more at issue than a consuming zeal for the public health."

L. E. Beal writes: "I want to thank Sarig for his defense of stinging Spiritualists."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Will J. Erwood writes: "Will you kindly call attention to the error made in my article, headed 'An Important Question.' In the fifteenth line of the fourth paragraph in the second column, it reads 'nothing about truth,' when it should read, 'nothing but truth.' It is a small matter, but perhaps might give to some a wrong idea if left as it is."

Calvin Mapahan, of Crown Point, Ind., died while at the Lake Helen camp, and the body was taken to Crown Point. He was one of the pioneer Spiritualists of Indiana, and was active in the annual meetings of the Indiana Association at Chesterfield.

Miss Elizabeth Harlow and Will J. Erwood were the principal speakers at the meeting of the Indiana State Spiritualist Association, at Peru.

J. W. Buchanan writes: "We are in need of a good inspirational lecturer for the Truth Seekers' Society of Spiritualists of Dallas, Texas. Our society would be pleased to communicate with gentlemen or ladies who would like to take up the pastoral work here. We have a fine hall for lecturers. Address me, No. 375 Lucille street, Dallas, Texas."

Stephen Gardner writes: "Please give me space to answer Mr. B's inquiry for Mr. Spear's book. Several books were given, but only one, I think, was published, the Educator. I have one, but I will not part with it. I was acquainted with all engaged in the Kiantone movement. Any inquiries will be cheerfully answered by addressing me at West Union, Iowa."

Possibly the story of June Elliott, the young woman under arrest, and grand jury in England, who declared that she stole while under hypnotic influence of one Frank J. Davis may develop nothing more than an ordinary police court tale, yet there are possibilities in it of great interest to the investigators of this mysterious power of mind over matter. The police have David under arrest for receiving the goods of June Elliott and it is admitted that she was for some months the subject on whom he practiced his hypnotism while traveling about over the state. It has been shown time and again that hypnotism can be practiced by the stronger mind upon the weaker when in actual contact, but how far-reaching is this influence when distance separates them? That hypnotism has had instances, and very narrow ones at that, is demonstrated by the fact that hypnotists do not get rich, as most of them would surely do if they could influence the average mind with which they came in contact, under any circumstances. Yet not infrequently there arises a case in which the strange psychic power seems to have accomplished marvelous things. This is the first instance we recall wherein courts have had to deal with it, and it may prove very interesting if it is possible to bring out the real truth—Terre Haute (Ind.) Star.

Mrs. Nellie Metcalf of Detroit will speak at the meeting of the First Society of Divine Thought at Webb Hall Sunday evening. She is said to be an eloquent speaker and beautiful singer. The meeting will close with messages.

A. Markley writes from Topeka, Kansas: "The Independent Spiritualists of our city who do not subscribe, and cannot endorse the meetings as conducted in this city, procured the eloquent and honest speaker and message bearer, Mrs. Virginia Bryan, formerly from Ohio, who gave our hungry Spiritualists two grand and soul-satisfying lectures with beautiful and correct messages from loved friends who have passed over. The lectures and messages had the unqualified approval of the large audiences. The latch string at our home is out at any and all times, for her, and the hall will be full of appreciative Spiritualists and people desiring knowledge of our beautiful and soul-satisfying philosophy. We expect her again in the near future, to make a more extended visit in the capital city of our grand state."

Dr. Beverly writes: "Free meetings will continue during the month of May at Arlington Hall, 31st and Indiana avenue. Over 200 people came last Sunday, and one lady from New York City said our meetings were better than any held there. The mediums are so willing and ready to help that we can guarantee everybody a test. Our music cannot be beat, for we have a children's choir that is an honor to any meeting. This is led by Florence Daniels, the celebrated singer, who is but 10 years of age; but she is a wonder. All are welcome to attend and bring their friends to our annual picnic."

D. G. Hill writes: "April 26 was another of the Sundays that brought joy to the hearts of the attendants at the meetings of the Golden Rule Spiritual Society. The afternoon service was given to short talks by different ones, and messages by the well-known message bearers, Mrs. Hamilton Gill, Mrs. Ruth McManamin and Mrs. Mary McIntyre. The work of other mediums was well received and worthy of the recognition given by the recipients. For the evening, owing to a death, our expected speaker, Mrs. Marion Davenport, was necessitated to disappoint us, and the lecture was given by the wonderful mediums, Mrs. Nora E. Hill, from the subject, 'Only a Thin Veil Between Us,' chosen after the singing of the song by the same name, as understood by Mrs. Ruth McManamin. The audience seemed intensely interested as the closest attention obtained until the last words were given, followed by messages and tests by Mrs. Alice Smith, Mrs. Mary McIntyre and Mrs. Ruth McManamin, which were recognized. To all who are interested in the success of these meetings, and the able work of those who labor, remember that they are held each Sunday at 8 p. m. The speakers for May 7th will be for the afternoon, Mrs. Alice Smith, and for the evening, Mrs. Alice Smith and Mrs. Mary McIntyre. These two are the founders and promoters of the Golden Rule Spiritual Society, and are entitled to great credit and liberal sustaining in their commendable labors. This society will give its first reception and dance on Friday evening, May 6, at O'Donnell College building, South Paulina street, between Washington Boulevard and Park Avenue."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Secretary writes from Louisville, Ky.: "Owing to the good work that has been done by Frank T. Ripley, the past three months, we have engaged him for the month of May. Our president made the announcement last evening. Truly one for Brother Ripley. He is loved and respected here."

A patron writes from Rockford, Ill., in reference to Will J. Erwood, and his work while there with the Psychic Society: "We had large and intelligent audiences throughout the term, increasing in interest to the last, giving new impetus to Spiritualism in that locality, where it had a very large following. It was a great success, and a native of Chicago, a gentleman of first-class ability, a great student ever reaching out for new truths, and not afraid to express them. He is unusually industrious, an excellent psychometrist, a medium of rare powers, pleasing in his manners, an instructive lecturer, and making friends with all whom he associated. Once employed he is sure of further engagements. The Progressive Thinker cordially endorses what our correspondent says of Mr. Erwood."

J. C. F. Grumblin has been re-engaged for the third season as speaker for the Connecticut convention of Spiritualists to be held in Hartford, May 6 and 7. He also lectures in Providence, R. I., Sunday, May 14, at 8 and 9 p. m., in the Auditorium Hall, Westcott street.

H. Smith writes: "The society of the Students of Nature, at its usual place, 1565 Milwaukee avenue, held an interesting meeting April 23. The program was interesting. The pastor greeted all with Easter tidings. Music furnished by Prof. Hunt and Miss English; a solo by Professor Drew. Many children surprised us with recitations. There were some colored eggs, and sweetmeats, which made them think that the true principles of Christ had been resurrected through the Spring seasons. Sister Miller and Brother Schmidt were the spirit message bearers."

Ninth annual convention of the New York State Spiritualist Association will be held in Empire Hall, corner of North Salina and West Genesee streets, in the city of Syracuse, N. Y., on Friday, Saturday and Sunday, June 2, 3 and 4, 1906. Good music under the direction of Syracuse Society. Miss Victoria C. Moore, elocutionist, of Dryden, N. Y., will be present. Election of officers and board of trustees will be held Saturday, June 3. All are cordially and earnestly invited to be present. Individual membership \$1 per year. Harvey W. Richardson, president, East Aurora, N. Y.; Herbert L. Whitney, secretary, 35 Irving Place, Brooklyn, N. Y.

Geo. P. Olmstead writes: "It is very plain to me that many of your correspondents have not been very careful investigators. They seem to try to make mountains out of mole hills. It seems to me that Wm. Howett in a letter he wrote in the '90s covered the matter exactly. He said, 'I have heard of him, called it Od force. He said, Why call it Od force? Why call it anything? We see them and they talk to us, and that is all there is to it.'"

Mrs. C. Kirchner writes: "An unusually large audience attended both the services of the Rising Sun Mission on Easter Sunday. In the afternoon we were favored by a short talk by our president, Mr. J. H. MacFarland. The first instance we recall wherein courts have had to deal with it, and it may prove very interesting if it is possible to bring out the real truth—Terre Haute (Ind.) Star."

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Members of the Band of Harmony, Rockford, Ill., will take place at the home of Mrs. Cora L. V. Richmond, Thursday afternoon and evening, May 3, at the usual hours. As this is the annual meeting, all members are requested to be present. Election of officers and other business.

May Cook writes: "The item I sent you contains a mistake. It reads: 'Mr. Nixon was written that copy of the book before the public, tending the Vail, Beyond the Vail, and the present work in the press.' Mr. Nixon was not the writer, but the secretary of the seances, and the spirit friends did the writing and talking, and Mr. Nixon compiled the works. I want to give honor where honor is due."

Wm. Fitch Ruffin is now in Cincinnati, Ohio, attending in care of General Delivery. He lectured and gave messages in the Spiritual Temple at Newport, Ky.

Mrs. S. H. Power, writes of her visit to Amy Buchanan at Jacksonville, Ill.: "On invitation I became her guest for a few days. I found her to be all that was said of her, an educated, noble and true woman." I was present at her husband and sister talked to me about family matters and mentioned names and affairs that only ourselves knew about."

Eugenia Roubie writes from Watertown, N. Y.: "Mrs. Amanda L. Coffman of Grand Rapids, Mich., is at her best and giving excellent satisfaction. She was a student of the teacher who will always have many pupils. Her various phases of mediumship are so well unfolded, she at once convinces Spiritualists and skeptics alike of her genuineness as a medium. She takes an active interest in all our social functions, which number at least one every week, and thus far her success has been very marked. She is a larger and better part of our programs. She is in every way the woman for her position and when we give her the right hand of fellowship, it is because she stands every moment of her life for humanity in spirit and in truth."

D. W. McKenna writes: "Will you kindly insert the following in your valuable paper? On Sunday evening, April 23, attended services at the Church of the South Communion, 207 Lincoln avenue, of which R. S. Ray is pastor. It was a great spiritual feast in more ways than one. At the hour of 8 p. m., every seat in the church was filled, church seating about one hundred and fifty people, after which time persons were turned away; many coming a long distance, and some from out of town. The service was greatly distinguished by the singing of the beautiful hymn, 'Shall We Gather at the River?' after which the pastor took for the subject of his evening address, 'Spiritualism.' After his lecture he proceeded to give spirit messages and tests, and in this work in my judgment he cannot be excelled; his work is most marvelous and wonderful. In some instances the spirits gave their full names. In many cases he went into details of the home that could not be mistaken; in most cases the recipient acknowledged being a stranger to Mr. Ray. The most wonderful test of the evening was one given to a young man, a medical student. He acknowledged being a skeptic. He brought a question with him from home and kept it in his pocket. Mr. Ray answered the question without touching the paper, giving the spirit name of a sister and one of an aunt. The young man said, much puzzled, 'That is the answer to my question.' This proves the marvelous power of spirit entities. All who were present on this occasion will testify to the truth of the above facts as nearly all a message or test from their spirit friends. Mr. Ray has a large following of refined, earnest, conscientious followers. He is doing a good and noble work in the cause of Spiritualism."

Mrs. Maggie Henry writes: "At the Universal Occult Society on Easter Sunday our speaker, Evangelist M. M. Lutz, took for the evening scriptural lesson a part of the 14th chapter of St. Mark. In place of the usual lecture he devoted the time to answering philosophical questions asked by the audience. Some very instructive as well as interesting questions were answered. We then had some very inspiring music by Madam Lucile, and then some very convincing spirit messages, followed by psychometric readings by Prof. Stoller. On last Tuesday the ladies had a card party at the residence of Mrs. O'Neal, 534 Wentworth. It was for the benefit of the society. All had a very nice time, and those who were good euchar players were given prizes by winning money. Eight were given. We wish to extend a vote of thanks to our hostess who so royally entertained us."

William Barr writes: "The Kenwood Spiritual Church holds services every Sunday afternoon at 3 and evening at 8 o'clock at Kenwood Hall, 4308 Cottage Grove avenue. On last Sunday evening (Easter) we had a very nice program, including a lecture by Dr. Ray, who was very well delivered and highly appreciated. Also several musical numbers by Mr. J. W. Caldwell and his daughters, Lillian, Jennie and Florence. Mrs. Dr. Randall favored us with a poem. Mr. Frantz gave a piano solo. Our co-worker, Mrs. J. Seybold gave poems entitled 'The Revival of the Dead' by messages by Mrs. Grace E. Aitken. All present expressed themselves more than pleased with the evening spent on Easter. We will continue our meetings as usual throughout the summer, and endeavor to obtain the best of speakers, and make it worth your while to visit. All welcome. On next Saturday evening, May 5, we hold our regular social with Mr. and Mrs. Aitken's new home, 4311 Cottage Grove avenue. These socials are given every two weeks, and are very enjoyable, and socials in every respect. All welcome and invited."

Mrs. Clara Wagner writes from Denham, Ohio: "We have a very interesting and successful evening at 8:30 p. m. by all. The children were asked a few questions in regard to the Easter holiday, by Mrs. Wagner. Edward Wagner accompanied the songs with the sweet tones of the violin. Mrs. Abele presented the children with Easter eggs. Carnations were presented to all. A most interesting and successful evening, and we were very much pleased to see the children so happy and so well behaved."

W. F. Benton, of Toledo, Ohio, writes as follows to J. L. Foster: "Your article in The Progressive Thinker on 'The Problem of Life,' is worth consideration. I am sure that it will be a pleasure to us we have done. It turns me on into a trench of gladness to know that one more—has the moral courage to speak the truth. I glow, I glow with joy. It inspires me with a thrill of love as my eyes pass over these words of truth, and I say as he is at your side, my dear friend."

Mauretta Mac writes: "Thursday evening, April 27, Mr. Jeffery Burland held one of her delightful tea socials; had a houseful and all were having such a good time when one of the guests looked at his watch and found

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 7, 1906; 8 E. 58. "May Day."

Gem of Thought:—"Oh, inspiring month of May, Sing, dear hearts, a happy lay, Sing and souls may pause to hear, How Hope and Love will conquer Fear." —E. K. E.

For information concerning The Progressive Lyceum, authorized lists of questions, Mr. Maggie Henry, the palmita gave great many readings. Then we had coffee and strawberries and cake. Certainly all enjoyed the evening."

M. Ireland writes: "I have just attended a course of lectures at Grant's Pass, Ore., delivered by Dr. R. E. Coon, a Spiritualist evangelist of San Francisco. His lectures were plain, entertaining and edifying. He had a large audience of his audience from start to finish. The Dr. was assisted by Mrs. Coon, his wife, whose mediumship was very much appreciated by those present. Many church members and people of education attended these lectures. The Doctor and Mrs. Coon are ripe in experience and are strictly Bible Spiritualists, being true followers of Christ and his teachings. In the near future they will organize a Free Thought Bible Spiritualist Society in this city. Over one hundred members are ready to join the society at this time. The Spiritualists should be proud of these grand workers."

PACIFIC COAST JOURNEYS.

Notes and Incidents of Work and Travel —Letter Number Three.

My last paper left us heels over head in the work, in Portland, Oregon. We have always enjoyed the work in that city. We arrived there this time on Tuesday morning, April 11. Portland is a beautiful city of one hundred and fifty thousand inhabitants, situated on the banks of the placid and lovely Willamette River, about six miles from where it enters the Columbia. The city now has on its most elegant Sunday stage, ready to meet its thousands of thousands of guests who have already begun to arrive. The whole energy of the city is just now expended in the work of preparation to make the Lewis and Clark Exposition, like Barnum's circus, "the greatest show on earth." It now looks as if it would very nearly succeed. They certainly have the most magnificent grounds of any exposition that has ever been held in America, and their buildings are simply superb. The fair reaches to the mountains on two sides, to the beautiful lake—in fact covers the lake—on another; that is, the magnificent government buildings are on an island in the lake. The city of Portland is on the other side. I do not see how it is possible for it to have a more picturesque setting.

Our work in Portland has been satisfactory all around. Mrs. Mallory's parlors have been as full every night as they could well be crowded. The use of them has been freely tendered to us, as they were a dozen years ago when I first delivered the lectures which finally became the "How We Ascend Them." The persistent and intelligent work performed by Mrs. Mallory, Mr. E. de Jongh, Mr. Alfwater and others contributed largely to our success.

On Sunday, April 16, we held three meetings in the beautiful and commodious Artisan's Hall; all were largely attended. At the last one the seating capacity was not sufficient to hold all the interested listeners. At Portland the collections and donations for the school amounted to \$63, besides \$20 subscribed but not yet paid in.

The pressure was brought to bear so heavily upon us to stop on our return to the principal city of Oregon that we have promised that one or both of us will stay in the time there from the 27th of April including the 30th. The First Spiritualist Society of Portland, which meets in Artisan's Hall, is forty years old, and I believe has kept its meetings every Sunday during all that time. It has done its best to steer clear of frauds, fakes, platinarians and legions of all of that kind. The result is, it stands exceptionally high. I cannot bid farewell to Portland and its work, without saying that that modest little woman, Mrs. Lucy Mallory, has for some twenty-two years published one of the most modest and Spiritualistic monthly journals in the world. She not only writes the most of The World's Advance Thought, but she has said the type. It is one of the most of the other work with her own hands. Every Spiritualist should take and read The World's Advance Thought.

On Tuesday morning, April 18, we made a short good-bye to Portland to re-visit Tacoma and Seattle. In seven hours we were in Tacoma and found a half-dozen good friends who had departed us to the residence of Brother and Sister Bates, where we made our home on both occasions.

In point of numbers our meetings were not so successful in Tacoma as on the occasion of our former visit. In every other point they were equally as good. The reason of the decrease in the size of the audience was because of the long and weary journey, for the time being held seemingly the whole city in its grasp. The nocturnal marches which generally ended with marching away from the theater in the wee sma' hours of the morning, attracted not only those who had gone insane and immoderate enough to join in these midnight religious orgies, but many sensible people went out to watch the performance, much as children watch the antics of caged monkeys. I, although worn down with excessive labor, went out and watched the performance one evening from the time my meeting closed until 1 o'clock the next morning. If the performance was religion, I have no use for it. A most mild species of fanaticism is preferable.

Our meetings did good and we were invited to return and give Tacoma another round, which should we ever make another visit to this coast we shall surely endeavor to do.

On Friday, April 21, Mrs. Hull and I reluctantly bade farewell to the Tacoma Spiritualists and boarded the Sound Steamer, "Tiger," for Seattle. The day seemed to have been made especially for our enjoyment of the short journey. We thoroughly wished our friends east of the Rocky Mountains could have enjoyed this journey with us. We had a fine view of green fields, undulating valleys and snow-capped mountains.

We found Seattle suffering from the revival contagion which has cursed this coast all winter; but it had so nearly expended itself that it did not affect our audiences unless it was to enlarge them. Our audiences were only limited by the

capacity of the hall to accommodate the people. A very sensible city ordinance prevents the over-crowding of halls. The result was that hundreds were turned away for want of room. The interest is most intense. The people here seem to all want us to remain permanently, but we are compelled to answer in the language of Nehemiah of old: "We are doing a great work, and cannot come down."

Mrs. H. has today gone to Portland, to speak once or twice this week, and three times on Sunday, the 30th. I follow next week, to spend at least one Sunday in Portland, after which we, or at least I, must return home to look after matters connected with our school, especially the annual meeting of the Morris Pratt Institute Association, which is right upon us.

MOSES HULL.

DISSENTS FROM EXTREME VIEWS.

Letter From a Prominent Medium and Speaker.

Kindly pardon me should I not attend review of Dr. Peebles' work, "Obsession, or the Demonism of the Ages." I shall only give, briefly as may be, my views without special reference to the disputants. Dr. Peebles and Mr. Loveland are both personal friends whom I esteem, and each has advanced ideas of truth—pertaining to the premises involved, though I am compelled to dissent from extreme opinions expressed by either party to this important theme.

To my mind the general trend of thought set forth by the large number of contributors to this discussion, has been exceedingly painful, even appalling. As I regard the sacred teachings of the spiritual philosophy, nothing can be construed as tending to open such malevolent dangers for innocent victims, in common with those who merit chastisement. I see no element of the supreme law of attraction in those ruinous obsessions, and I must enter my solemn protest against the surrender of Spiritualism to those degenerate influences, even in supposition.

I have waited patiently for some remedy to be pointed out whereby human might might escape this "Demonism of the Ages." But all has been darkness and despair with only a glimmer of hope from an occasional staunch devotee of our sublime faith that has ever proclaimed Spiritualism as having dawned to bless humanity, by lighting a pathway to the immortal future.

Lyman C. Howe, in the early number of the Open Court, said that the subject received far less attention than it was entitled to, and in your issue of February 4, the direct question of belief in obsession was presented to Hudson Tuttle whose logical reply at once disposed of the controversial elements, in language so clearly defined that the ultimatum should be written in letters of gold and kept as a sacred talisman by every lover of truth.

What has become of the innumerable host of spiritually-minded people who have entered those higher realms since the advent of Spiritualistic teachings fifty years ago? Have they no power to protect the loved ones of earth by kindly ministrations, or to restrain the ignorant multitude who assemble there shadowed by the theological bigotry or cringe of varied degrees of truth?

I have been taught by spiritual guides for more than thirty years, that organized effort for the care of criminals and the unfortunate of all grades, were maintained in spirit life, and have also been forced to observe the harmonious work of those institutions. Hence it is impossible that I should accept the doctrine of the "Demonism of the Ages." The Open Court in this discussion.

While obsession is possible in some conditions of human relation, it is opposed by psychic sensibility of danger, which largely governs the human mind. There are also, strong forces in nature to be overcome before that wreck of human happiness can be perpetrated. I reject with earnest protest, the humiliating results of this teaching.

For the logical defense of my protest, I have requested one of my honored teachers, Dr. S. B. Brittan, of New York, (whose views have already been published in The Progressive Thinker), with whom many readers of The Progressive Thinker have been so familiar, to present the results of his Spiritual experience for many years along lines of spiritual philosophy.

While I would not wound the feelings of persons who cherish belief in obsession, I implore all who desire to advance the healthful principles of spiritual growth, to study more closely the fundamental law of intercommunion with spiritual life; and remember that the laws demand sympathy of thought, unity of purpose, or some shade of psychic affiliation as a basis for possible coalescence of magnetic auras.

It is a scientific principle that every spirit who controls an earthly subject in any degree, must be able to withdraw himself in the human aura, or magnetic atmosphere of the subject, before they can produce an effect.

Behold the mastery effort necessary to obsess and hold a subject in durance vile.

Finally, obsession is made the excuse for fraudulent manifestations continually.

Shall we encourage the evasion of personal responsibility? The old-time theory that the sensitive must remain perfectly passive for good results, is only half true. My observation proves that the most reliable media are those who maintain a positive character, guiding their own soul life from infraction of the highest consciousness. The divinity that molds created character is the Will, tempered with Justice. This will protect the temple of the soul, as it safeguards the precious loves of Home.

EMMA F. JAY BULLENE.

Denver, Colorado.

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